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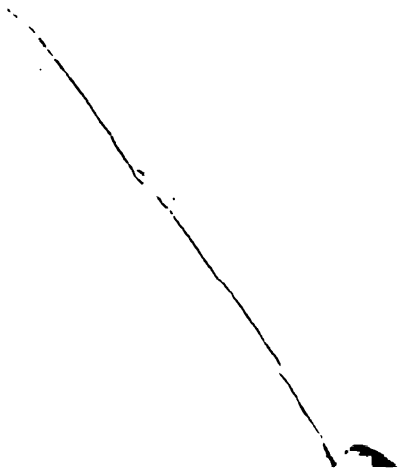

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares*].

*OLD DIARY LEAVES.**

SECOND ORIENTAL SERIES, CHAPTER XVIII.

AN official tour in Northern India having been planned as part of the year's programme, I sailed for Calcutta in the French steamer "Tibre" on the 3rd June. It was a relief most blessed to get to sea and enjoy its pure, cool breezes and its ozone after my recent tour in the South, with its concomitant heat and dust, its crowds, mental anxiety and physical strain: never did I so gladly go out from land upon the deep blue Bay of Bengal, badly as it had treated me at times. I was in the thick of the fight for the salvation of the Society, my courage and faith rising in proportion to the obstacles, and every one will understand what must have been the physical and mental effect of this temporary escape from the strain of public work. Life seemed pouring into my body from the physical mother of all terrestrial life, the germ-hatching sea. I could well have cried out with Uhland:

"Take, O boatman, thrice thy fee;
Take,—I give it willingly;
For, invisible to thee,
Spirits twain have cross'd with me."

The weather fine and the sea smooth, I was well rested and refreshed by the time we reached Calcutta, on the 6th, at 5 P.M. About twenty friends met me on landing and gave me cordial welcome; chief among them the ever-faithful Norendronath Sen, President of the Bengal T. S. A crowded meeting of that Branch was held on the next evening, and a stream of visitors kept me busy throughout each day. Instead of losing members I began to admit fresh candidates almost at once; but my first public lecturing work was fixed for Darjiling, so I took train for that mountain-cradled station on the second day. The journey occupies but twenty-five hours, and one has scarcely time to prepare his

* Two full series, or volumes, of thirty chapters each, one tracing the history of the Theosophical Society up to the time of the departure of the Founders from New York to India, the other subsequently, have appeared. The first volume is available in book form. The present series is the third,

body for the change from 100° to 60° Fahrenheit before one is there. It is a most delightful little trip, provided one has good weather and is not too much delayed by landslips in the mountains.

The whole Darjiling Branch met me at the station, and with them was that excellent, philanthropical young millionaire, the late Tej Narain, of Bhagulpur, founder of the prosperous Anglo-Sanskrit College that bears his name and perpetuates his memory. He and I were old acquaintances and the founding of this College, for the accomplishment of which act credit is largely due to Babu Ladli Mohun Ghose, L. M. S., one of our Bhagulpur members, is directly traceable to our Society's influential appeals to the Hindu heart and conscience. Tej Narain brought Sarat Chandra Dâs, (the now famous Founder and Honorary Secretary of the Buddhist Text Society, a C. I. E. and Rai Bahadur for his services to Government and achievements in Philology) to see me, and many others called daily. Sarat Babu is a most interesting man to talk with, if one cares about Tibet and Northern Buddhism, for he knows more about them than any man in India—or outside it, for that matter. He was a teacher in Government service, in charge of a Bhutia and Sikkimese school at Darjiling, and had learned a good deal of the Tibetan language, when the idea came to him to try the feat which has baffled so many European explorers of reaching Lhassa, the mysterious Tibetan capital. In the character of a Pandit and Indian doctor he went and actually succeeded; not only that, but he brought back with him many Tibetan versions of early Buddhistic books and a very complete knowledge of the Tibetans, their Lamas, religious ceremonies and holy days, not to speak of the geography of Tibet between the Indian frontier and Lhassa, his notes on which had to be collected with the greatest care and preserved with the greatest cunning. For example, as he could not use a surveyor's chain, he counted distances by telling the beads of his rosary. His two reports to the Indian Government are highly interesting and instructive, the narrative comparing favorably with the best works of the kind, by the world's most famed explorers; and, what is strange for an Oriental, are free from bombastic exaggeration and extravagant hyperbole—*cf.* the "Mahavansa." In conversation, as confidence was established between us, he told me most interesting things about the white and black magic of the 'yellow' and 'red' Lamas, things which amply support the evidence of the abbés Huc and Gabet, and of Mme. Blavatsky, as well. But, being a Government servant, he seems to think that if he should tell the public what he told me several times and once Mrs. Besant in my company, his reputation as a scientific observer would be jeopardised and his interests have to suffer: in short, he takes the selfish view of it, and has for many years now, been hiding truth because he can't afford to give it out. He actually lived thirteen months at Teshu Lumpo, in the household of the Tashi Lama, the second in rank in the Lamaic hierarchy; made the journey thence to Lhassa under favorable auspices; saw and talked with the Dalai Lama,

or Supreme Pontiff, and brought back manuscripts, printed books and other souvenirs of his memorable journey. He was good enough to give me one of the soft silken scarfs that the Tashi Lama, at a reception, laid across his hands, after the national custom, when they were held out with joined palms in reverential salutation. I have it at Adyar among our curiosities. Woven into the tissue is a picture of the Lord Buddha, seated, with his two disciples, Sariputra and Moggallana, at his right and left.

Among my frequent visitors was Babu Parbati Charan Roy, one of the best educated of Calcutta University graduates, and then holding a position of influence under Government. Like too many of his class, his feeble spiritual belief had been submerged by Western educational influences, and he was a thorough disbeliever in the future state, though always ready to discuss those questions. I am glad to say that his contact with H. P. B. and our literature eventually worked a complete change in his ideas; he became a member of our Society, and some years later published a book giving the history of his repudiation of his ancestral religion, his return to it, and the peace of mind and joy which this brought him.

The then young Prince of Nuddea came to see me and spent many hours in my company, seeming happy to be under the influence of one who loved his country and people. His tutor, a brilliant graduate, was another freethinker and sceptic, so that for all the religious good he got by it the Prince might as well have been brought up by one of those disbelieving European tutors who have checked the pious inclinations of their young royal pupils. I could name cases if I chose or it would do the least good, but as it is, the friends of India can only grieve over the too common spectacle of heirs to ancient thrones being led out of the path trodden by their ancestors, and turned into irreligious billiard-players, pleasure-seekers, and toadies to the whites, instead of being encouraged to patronise religious men, learned scholars, and the classical literature of India which, in the good old days, shed lustre on the courts where its custodians were supported and honored. It is not the fault of the poor boys but of the Europeanising system under whose masterful influence they come: a system perhaps good enough for Western princes, who are not expected to shine as religious exemplars, but bad for Indian chiefs, who are called to rule over millions of unspoilt Asiatic subjects. I once visited a Rajkumar College in Northern India, *i.e.*, a school for the sons of ruling chiefs and nobles, and was taken through the rooms by the Principal, the most liberal-minded European teacher I have met. Being requested to address the lads, I tried to impress on their minds the responsibilities imposed upon them by the fact of their princely birth, and begged them to try to emulate the examples of Ikshavaku, Harischandra, and Dharmaputra, rather than that of some of our contemporary princes, whose hoarded wealth is wasted on flitting pleasures and whose minds are never given to holy

thoughts. I have heard since from one of those boys that my offhand remarks made such an impression on them that they formed a society among themselves, to encourage each other to be good Indian rulers and leave honored names behind them. Admitting, what is more than likely, that, for want of following up, the influence was but transitory, yet I think it was a gain to have even planted the seeds of higher ideals in those receptive boyish minds, and that the forming of their society is an indication that the adoption of such a system would be a great blessing to India. We need give no weight to the objection that it would be an evil thing to encourage these future petty sovereigns to fall into gross superstition and idolatry, for that comes from the class of persons who do not know, or if they know, dare not reveal, that when Hinduism is read with the key of Theosophy it represents no superstition, nor does its idol-worship tend to degrade the lofty conceptions of the Supreme Being which are presented in the Gîtâ and the Upanishads. What is desirable is that, not only the Indian princes but all intelligent Indians, should realise the dignity of the religion imparted to the Aryan race in the present Manvantara, and the real meaning of their religious stories, folk-lore fables and carven symbols, which teach by carefully chosen object-lessons, the limitless power, wisdom and justice of the One God.

Damodar K. Mavalankar is one of the best known characters in the early Indian history of the Theosophical Society, and has been frequently mentioned in the course of these memoirs. He left Adyar, while I was away in Burma, for the last time on the 23rd February 1885, for Calcutta, in the S. S. "Clan Graham," with the intention of going to Tibet *viâ* Darjiling. This was thirty-six days before H. P. B.'s own final departure for Europe. Four persons on this side of the Himâlayas had voices in this matter, of whom three were H. P. B., T. Subba Row and Maji, of Benares: the chief agent, of course, was H. P. B.; Mr. Subba Row having merely some questions to be answered, and Maji some clairvoyant information to give. The name of the fourth party I shall not mention, but merely say that he is equally well-known on both sides of the mountains, and makes frequent religious journeys between India and Tibet. Damodar hoped to be allowed to go with him on his return to Lhassa, though his constitution, naturally delicate, had run down from overwork, consumptive tendencies had shown themselves, and he had had some hemorrhage. The most disquieting rumours were circulated soon after he left Darjiling, about our dear boy's having perished in the attempt to cross the mountains. In the first week of July it was reported to me from Chumboi, Sikkim, that his corpse, frozen stark and stiff, had been found in the snows, and his clothing at a little distance. Despite the transparent improbability of his having thrown off his clothing in that climate, merely to die, the tale was believed by many, chiefly by those who denied the existence of the White Lodge, and who wished to cast some opprobrium on us for allowing a young fanatic to sacrifice his life in so evidently vain a quest. Well, we bore it, as we did and ever since

have, similar malicious stories, with as much equanimity as we could summon. But at Darjiling, through the courtesy of Babu Saratchandra Dâs, who interpreted for me, I had a long talk with the chief of the coolies who went with Damodar from Darjiling through Sikkim, and who brought back his superfluous luggage and his pocket Diary. From this latter important document I am now tracing Damodar from Madras to the time when he sent back the coolies and passed under other protection than ours. The value of his past work and the possibly important part he may be destined to play in the future of this movement of ours, makes me think that it is as well that I should include the chief parts of the Diary in this history.

DAMODAR'S DIARY.

"*Feb. 23rd, 1885.* In the evening embarked on the "Clan Grant" to go to Calcutta. *Feb.* 24. Steamer sailed before 6 in the morning. Did not suffer from sea-sickness. 25*th.* Made friends with the Doctor of the ship, who seems to be a very nice man, but to know or care little for philosophy, though he has the capacity if he would only develop it. 27*th.* Reached Calcutta at about 4 P.M.; was met at the jetty by Norendro Babu and others, whom I told about my illness and of the necessity for a change." [Of course, concealing the ultimate purpose of the journey. O.]

Here follow entries about his talks with friends, his visit to the local Branch, and his opinion about its activity, which was not too favourable. Then come his notes on his leaving by rail for Berhampur, where we then had about the best Branch in India, under the leadership of Babu Nobin K. Banerji, President, Babu Dinanath Ganguli, Vice-President, and Babu Satkauri Mukerji, Secretary; three as good colleagues as any man could ask for in any great public movement. After spending three days with them he moved on to Jamalpur, where we had (and still have) another Branch. I note that once in Calcutta and once at Berhampur he was recognized by persons who had seen him in their dreams, an experience that I have often had myself in different lands. The Jamalpur brothers, he says, put to him much more interesting and intelligent questions than those propounded in Calcutta, showing that they had thought deeply about the great problems of life.

"*March* 8*th.* Reached Benares and went to Maji's *ashram.* Had long talks with her both morning and afternoon. She spoke about Subba Row, and told me things which he had only lately spoken to me in private. Also spoke about Bawaji and said things known only to Mme. B. and myself. Said various other startling things.

"*March* 9*th.* Conversations with Maji continued. She spoke about the portraits of the Masters at the headquarters and told me many surprising things. Four Benares Theosophists called in the evening. Maji's talk was very interesting and instructive. In the afternoon she told me about Subba Row's Guru and about himself.

"*March* 10*th.* Commenced to take internally some medicine she prepared for me. Had private talks with her during the day. Mme. B., she says,

will not die for a year or more yet. When she does, she will probably reincarnate in Subba Row's family, and re-appear in public life after ten years.*

March 11th. Talks continued. In the afternoon attended a meeting of the Benares Branch. The Munsiff of Benares is President. The members are all new but earnest and intellectual. Later, Maji showed me a portrait of her father which was precipitated after his death.

"*March 12th.* A morning talk with her, and one at noon, entirely private, in her *guphat* when she discussed the plans in view and the persons concerned. She tells me startling facts and something about the future. She says that for about a fortnight, I am not to go to * * * [the personage with whom he wished to go to Tibet,] but then it will be determined whether I shall proceed further.

"*March 13th.* Left Benares at 11 A. M. Travelled all day and night. Reached Calcutta the next morning."

He spent the next fortnight in Calcutta, and his Diary records the visits exchanged and conversations held on different occasions.

"*March 30th.* Received a Telegram, through * * * , from * * * that I might now come to Darjiling and matters would be arranged."

He left town on the 31st and got to Darjiling on the 1st April, where he was cordially welcomed by our members and became the guest of Babu Chhatra Dhar Ghose, F. T. S., one of our excellent colleagues. Three days later a representative of the personage who was leaving for Lhassa came to see him, and told him to keep himself in readiness, although the day of departure was not yet fixed. Damodar saw the agent several times and all details were agreed upon. At last, on the 8th, the party arrived and Damodar received his orders to start, which he did, as the following entry shows.

"*April 13th.* Left Darjiling at 10-15 A.M., and Runjeet (about 11 miles) in the evening. Halted there.

"*April 14th.* Left Runjeet about 7 A.M. Took rice (*i.e.*, broke his fast) at Tasding, about 1½ mile from Tasding Bridge. Reached Vecha, about four miles beyond Kaling-pong, in the evening at about 6 o'clock. Halted in a cowshed for the night.

"*April 15th.* Left Vecha after morning coffee, Took *bhât* (rice) at Podaon‡, where I met Babu Opendranath Mukhopadhyaya. Reached Renanga in the evening, where I sent——'s cooly back with the pony.

"*April 16th.* Took *bhât* instead of coffee the next morning, and went on without stopping to Sanangthay, about a mile beyond Dichbring. Reached there before 5 P.M. Stopped in a Bhutia house.

"*April 17th.* Left Sanangthay in the morning, after taking *bhât*, and got to Bhashithang in the evening at about 5. It is about two miles from Ranevon, which is on top of a hill at whose foot is this village.

---

*As neither of these prophecies has been fulfilled, we must discount all of Maji's revelations to Damodar. At one visit I myself paid her, she predicted that H. P. B. would die within two years of that time and at sea. Neither of these proved true.—O.

† A cave such as Yogis excavate for themselves to live in. The one at Maji's was used by her father, a Yogi.—O.

‡ Some of the names of places are almost illegible, Damodar having written his Diary in soft pencil, which in the course of time has got rubbed.

"*April* 18*th*. Left Bhashithang in the morning, after *bhât*. Reached, about 4 P.M., the river Dichoo, at the place called Doomrah, about three miles from Longboo. After crossing the river there is an ascent for about five miles before reaching the capital of the Sikkim Raja. Stopped for the night by the river.

"*April* 18*th*. Left the river in the early morning, after *bhât*, and reached Sikkim at noon. Stopped with the——(the personage with whom his journey was to be made). Saw him for an hour in the afternoon. Nothing in particular said. Am to have a talk to-morrow. Had another interview with him at night. He will tell me positively to-morrow about effecting my purpose. He leaves Sikkim the day after to-morrow.

"*April* 20*th*. Another talk with him.

"*April* 21*st*. Saw him again to-day. I wanted to go on to Longboo, but he wants me to remain till to-morrow, when he will be a little more at leisure.

"*April* 22*nd*. Left Sikkim in the morning at about 10 o'clock. Reached Kabi (about half a mile from Longboo) at 3 P.M. Halted there for the day. The——said he had not yet fully known me, but that I am destined for some important work within the next month or two; that I must probably be a big Tibetan lama reincarnated in Tibet. The karma is great.

"*April* 23*rd*. Took *bhât* in the morning and proceeded on from Kabi alone, sending back my things with the coolies to Darjiling."

Here the Diary ends and this is the last written trace of this devoted, high-minded, enthusiastic young Brahmin, whose record since joining H. P. B. and myself at Bombay is one of unbroken energy and unfaltering zeal in the cause of humanity. A nobler heart never beat in a human breast, and his departure was one of the hardest blows we ever received. As above remarked, he had almost broken down his constitution by incessant official work, and when leaving Adyar had begun to spit blood and show signs of a rapid decline. Yet, with undaunted courage he undertook the hard journey across the Himâlayas, indifferent to the biting cold, the drifted snow, the lack of shelter and food, intent upon reaching the Guru whom he had first seen in his youth when lying on a sick-bed, of whom he had lost sight for many years, but whom he had recovered soon after joining the Theosophical Society, as his spiritual faculties developed and he was able to seek him in the sukshma śarira. What made him so devotedly attached and unswervingly loyal to H. P. B. was the discovery that this Guru was one of the Adepts behind our movement, the intimate associate of "Upasika," as he always subsequently called H. P. B. From the chief cooly of his escort I got particulars about him of great interest. After the pony was sent back to Darjiling, Damodar tried to proceed on foot up the steep acclivities of the mountain track, but his strength soon gave out and after that the coolies carried him by turns on their backs. To conceal his connection with the Tibetan functionary who had promised his protection and aid, Damodar was ordered to go on ahead two days' marches and then wait for the other to come up. That the junction should be unwitnessed, the coolies were ordered back to Darjiling. Damodar would not keep any more clothes than the as-

cetic costume he was wearing, nor any of the rice, meal, pulse or other dry provisions with which his friends had supplied him. The most he would do was to let the chief cooly bake him a dozen *chapaties*, or unleavened pancakes. The last that was seen of him by the coolies was when, with face turned towards the Tibetan frontier, he trudged painfully on and disappeared behind a turning of the road. On their way back the coolies passed the personage who was following after our dear lad; and the *jemadar* heard subsequently that the junction had been effected and the caravan proceeded on towards the pass through the mountains.

It is quite possible that Damodar's rejected clothing may have been found in the snows, for it was agreed that he should receive Tibetan dress, and be supplied with food, shelter, transportation and all necessaries. The finding of his frozen corpse is quite another matter. That is certainly a lie. A mâyâ of his body *may* have been left there to make it appear as if the pilgrim had succumbed, but that he reached his destination safely, and has ever since been under the protection of his Guru, I have reason to believe. So far, however, as intercourse with him in the ordinary way is concerned, he might as well be dead, for he is inaccessible by post, telegraph or messenger. Though he has written thrice to two persons in India, he has passed out of our reach as effectually as though his body had been dropped into the sea in a shotted hammock, and I have refused the most urgent requests to disclose his place of abode or the possible time of his return. This latter for the good reason that I do not know when, if ever, he will come back to us. That he will, I believe, and I should not be surprised if he came when H. P. B., reincarnated and, like himself, changed beyond all recognition, shall resume the world-work she had to drop on White Lotus Day in 1891. It would be too unreasonable to imagine that the Lords of Karma would keep any one of the best workers of the Theosophical movement idling about on the other planes of existence, when the cry of the suffering world for light and guidance is rising to their celestial abodes. Their chief desire and paramount duty is to help our human race to climb the path to the higher levels, where delusions, born of spiritual ignorance, wither away in the blaze of Wisdom like flowers bitten by a frost.

H. S. Olcott

*THEOSOPHY THE SOURCE OF ALL RELIGIONS.**

THE claim made for Theosophy that it is the source of all religions is a very large one, and one that meets with much opposition from members of some of the religions of the world, who do not inquire into the reason for this claim. In the justification of this claim, and the acknowledgment of its reasonableness by the world, lies the hope of humanity for that unity without which we cannot expect to see cessation of social struggles—the outcome of divided interests between citizens of the same city—nor of wars between nations professing to take the same moral code as their rule of conduct. The poet's beautiful dream of the Federation of Nations cannot be an accomplished fact until the individuals composing the nations recognise as a definite, tangible something, a bond that must be for ever indissoluble; no vague images of brotherhood will ever do it. Theosophy gives this something very plainly, so that he who sees can no longer think of his own interests as being separate from those of any other creature, no matter in what kingdom it may be evolving; the unity of all the kingdoms behind their seeming separateness, has become for him a truth by which his whole life is guided; for Theosophy is God-knowledge, and by it our Race was once united, guided, until a deeper plunge into material things, with its inevitable result, the strongly accentuated sense of individuality or egoism, split up the Divine religion into many religions. In the Hebrew Scripture there is a truth enunciated that comes home with a new meaning to the student of Theosophy, and that is, that there is nothing new under the sun. And yet, for Theosophy seems to be a bundle of paradoxes, if this student is earnest and patient his days come to be filled with a sense of ever new revelations, till at last, for him, behind the pain and fret of the outer life, there is a consciousness of glory about him, a glad sense of expanding powers, that is the sure result of knowledge used in service. In long past ages there lived a race, God-like in their intuitional powers, for they were connected by rays of light with the gods, who had revealed to them a great mystery, the secret of an ever-present reservoir, the contents of which if inhaled by them would keep these connecting rays forever unbroken. As long as this law, disclosed by the gods, was faithfully kept by this people they walked with heads erect and a light on their faces that revealed the crystal purity of their souls. But this race was subject to another law, one that would allow none to stand still in growth, and by this law a powerful organ was developed within them, an organ by means of which ideas were generated; and so separation from the pure, spiritual, divine thought came about, and some of them began to question the wisdom of inhaling that which the reservoir contained, and

* (Given by Mrs. Richmond at a public meeting of the Christchurch Lodge, New Zealand.)

some thought one thing and some another, and the differences between them grew wider and wider, some saying that if the substance were *looked* at it would be enough, and others that it should be inhaled but only at long intervals—and so on with endless variations till there were many sects where there had been but one; and at last there were but few who remembered the origin of their separateness, for the reservoir was but a dim, strange memory, a far off dream. But the few remained faithful in their allegiance to the gods, standing always where the wanderers could find them when they returned, for return they knew they must. And as time passed on, and it was found that the wonderful powers of that new organ could give no lasting satisfaction or rest to their souls, a few courageous leaders, braving the scorn and mockery of the others, set out to find that reservoir once more, and when they found it, took their place beside those faithful ones. And then others encouraged by their success hastened in their footsteps, an ever and ever increasing number, till the time came when the faithful ones, looking into each other's faces that shone with pure unselfish joy, said, "Now our brothers are safe; all must come back, and every broken Ray shall be joined once again." Thus runs the allegory.

There is now, as there always has been, a reservoir whose substance is Truth, Divine Wisdom. Every flash of light that comes to us as we read or meditate is from this reservoir, and for every single individual of our humanity this has always been so, and will be so through all time; for it can no more be exhausted than a flame can be exhausted by the lighting of myriads of other flames. This must be so for this reservoir is the Logos. *That* we cannot exhaust. We live in Him, move in Him, in Him have our being, but for all His giving He never grows less. It cannot be presumption to think that He is ever waiting and watching for our receptive powers to grow, to expand, until He can give and we receive without limit. And this is what Theosophy is, the Truth underlying all external appearances, the God-knowledge that knows no limit, that which is eternally pouring out from this reservoir. And here, as so many strange mistakes arise sometimes in the minds of listeners, to guard myself against any possible misunderstanding, let me say that I am not speaking now of the T. S., not thinking of claiming infallibility for it. It is made up of men and women who make mistakes as men and women outside do, learning wisdom through these same blunders.

It was founded by the Wise Ones, of whom I shall speak presently, in order that there might be a suitable channel through which to pour to the world as much of the life-giving substance of the reservoir as the world could assimilate. If its members do not succeed in fulfilling this purpose, then the Society will have failed in its object. It has not failed hitherto because of the deathless enthusiasm of some, who rested not until they were fitted to pour upon the world a continuous stream of glorious truths; and their example is

being followed by others in whose hearts the same flame has been lighted, never-more to be extinguished.

One may safely say there are none on our earth to-day to whom the whole of Theosophy is known ; if there were, they would be on the level of the Logos—only in His mind can the whole be stored. In His mind was the conception of the perfect whole, and as He brooded over the face of the waters, or the original substance, such is the force of thought in that high region, the picture in His mind became objective ; not objective in our sense of the word, but as the passing out from the Logos of the great Breath or ceaseless Motion, impressing this picture on the substance of that region, to be brought afterwards into manifestation on lower planes by that law we call evolution.

And that is the store out of which all our wisdom comes. That there is something behind the Logos of our Solar System matters not ; there are centres or foci of Light and Life of varying intensity all the way down, from That which is behind all to the individual who supplies the wants of one weaker than himself out of his own vital powers. For us the centre of Life is the great Being at the head of our System. How He is supplied we know not, nor need we too anxiously enquire—there is always danger in trying to know too much, in trying to fly across a chasm, instead of waiting until it has been bridged. It is here, in the grasp of this fact, that the life physical, mental, spiritual, of our humanity flows from one source, and *that* the Builder of our System, that lies the justification of the claim made for Theosophy, that it is the source of all Religions. There is no religion higher than Truth. Each religion has offered, in turn, parts of the Truth. Now we have the key to that which shows us that in their origin all religions are one. This key has been supplied to us by Madame Blavatsky in her great work the " Secret Doctrine." Though it claims to give nothing new, it unveils for those who have the patience to study, many of the mysteries in the most ancient scriptures known to the world—the Vedas of India. The latter only a few could understand ; but the S. D. was written with a view to meet the intellectual requirements of our day, when reason is used so much more than intuition, that surpasses reason and penetrates where that cannot go.

I have said that Theosophy is something that no one on our earth today can understand in all its fullness ; that part which is given out in our time is always spoken of as theosophic teachings. By the help of this key, the S. D., we are able to go back to the beginning of things ; able to stand by and see as in a grand moving picture, the coming out into existence of our Solar System, that part of the Universe in which we are important units ; to see world after world evolving at the will of the Logos, each world a cluster of seven worlds, each cluster falling in orderly succession into its own place in which it must play its special part, until we have before us a great and complete scheme of evolution made up of seven known planets, and others not known to physical science; a group of worlds or planets, each of which is in its turn known

as a planetary chain. And then we see as each one of these planets, or cluster of worlds, fulfils the purpose for which it was sent out, that it disintegrates, and another is ready to take its place, to carry on to higher stages the evolution its predecessor had begun, till each planet in this system has been succeeded by six others—or in other words, until there have been seven incarnations of the planetary chain—for the picture goes forwards as well as backwards. The *Life* for each of these succeeding planets is the same, only the body through which that Life works is changed. No wonder that the Seer, finding that this wonderful scheme of evolution, this Solar System, is but one of myriads of systems that go to make up the universe, would fain drop back to his own familiar corner and rest awhile before taking another flight: for he has learned that with all these clusters of worlds he is intimately connected, that through all the planes they occupy he must pass before he can reach the end and object of his being—to be himself a Logos, to be in his turn the head and builder of a Solar System. This is one of the streams poured out upon the world in our day from the great reservoir of Truth.

Another stream from the same source brings us the knowledge of man's evolution from the moment when the Ray of Light from the Logos entering into matter became the Monad, Atma-Buddhi, Spirit-Matter; that, in this dual nature was to pass through all the kingdoms, evolving and preparing the matter of each until the Divine Spirit would enter and become the soul of that which hitherto had been the soul when man was born, and then go on till it became the One once more, became the One, yet still retained its individuality. In watching this moving picture of Heavenly Man, the Logos, descending and ascending, he sees that he too is a little world made up of a cluster of worlds, or seven states of matter, seven states of consciousness, up through each of which he must climb until he reaches that consciousness that is centred in the heart, the highest of all, before he can be a perfect man, and thus fulfil his destiny. So he knows himself to be the whole Solar System in miniature, as the Solar System is an epitome of the Universe; "for in his heart are both sun and moon, both heaven and earth." And thus he learns the meaning of the oft repeated wise saying, "as above so below;" learns how if he would understand the Universe he must first understand himself, and so rise gradually, as taught by the law of analogy, to a comprehension of the whole. It is through the God within him, limited by the flesh, that he shall rise to God universal, unlimited, unfettered, infinite. "Brahman is the bridge to Brahman," says the Hindu Scripture. The hidden Life is one with That which man worships as God, and no individual or nation that ignores this truth will ever grasp the true meaning of religion. Deeply immersed in matter, man has broken the golden thread of consciousness, the Ray of Light of the allegory, that once bound him to God, up and down which went the messages that passed to and fro between the God without and the God within. The

work of religion is to weave again into a perfect whole that broken thread.

Then to the objection raised, that when vital force went out from the Logos, forming centres of energy round which matter aggregated and worlds were formed, there could have been no one by to see and tell the story as we have it. It was not necessary that a witness should be present. Nature has a memory, a memory that never loses aught that has once been given to it. Upon this memory was impressed the perfect history of all that had taken place from the beginning, and in due time great Beings appeared, the result of evolution, who were able to read this record in all its details. By them this knowledge was passed on to others a little lower than themselves who examined all they received independently, and then, comparing the results of this examination, accepted nothing that was not verified by the witness of many. These in their turn gave it to others below them (for there are Hierarchies of Intelligences in the invisible world) and by them it was put to the same tests before being placed in the store-house as a part of universal truth ; and in this way it came into the hands of the Occult Brotherhood who are the guardians of the wonderful truths that are being poured out upon the world to-day with such a lavish hand. The Masters of Wisdom composing this Brotherhood give of their knowledge whenever they can find channels fit for its transmission ; their disciples being the links between Them and less highly evolved members of our humanity.

So we see there is no link missing in the long chain leading down from the Logos to man. And though the testimony of the Occultist will not satisfy the materialist, there are thousands in the world to-day who unhesitatingly take the testimony of the Occultist and work with it until they too can say, "Now I know of my own knowledge." The materialist and the inquirer whose soul will not be satisfied with the testimony of the physical senses only, must part company at that point; for the one, by the very fact of the urgent need within him to go on, proves that *there* has been development of senses as yet latent in the other.

Out of this Brotherhood, this company of men made Perfect, comes from time to time one of their number, bringing with Him to a particular nation just such portions of the truth as the guardians of humanity, for such they are, see to be most needed at that particular place and time. By the traces these messengers have left on the history of the world we see how they came always to that place where religion was at its lowest depths—not that what they brought was intended for that place or people alone, for all truth must flow out from nation to nation as from individual to individual—but it came first to where the need was greatest, and where a few souls were seen ready to spring into flame at the first touch of light, and ready to carry that flame, at all cost, to others. It was thus the Four Great Religions of the Fifth race, the noble Aryan Race, were founded. Of the religions of the

Race preceding this I know next to nothing. They had their divisions, for unity ceased as mind developed. They were taught by their Adept Instructors the existence of a Supreme Being, whose symbol was the Sun; this afterwards became sun-worship with the more ignorant. Also in the far dim distance we have a hint of the ancestor-worship—worship of the Pitris then—that is said to exist to-day in China in very degraded form. Out of the flower of this race evolved the Fifth Race, in the first Branch of which incarnated great Adepts who should be the Guides and Teachers of this people destined to play such an important part as custodians of an all-embracing religion, philosophy and science. This sub-race is known to us as the Hindu, and their religion as Hinduism, and is contained in the oldest known scriptures of the world—the Vedas—which, it is said, contain a complete presentment of spiritual truth, not fully expressed but implicitly contained, a perfect whole, to be given out as time goes on. Great occultists, members of that Brotherhood of which I have spoken, to whom the invisible world was a matter of knowledge, not of faith, gave this religious system; so that it is said that in the Vedas is the type of what the Aryan Race should be in all its branches, from first to seventh. It is not my purpose to enter into any description of this or either of the great religions, full of fascination as the subject is, for this would require more time and knowledge than I have at my disposal. My object is to show, if possible, why the claim is made for Theosophy that it is the source of all religions. Then in pursuance of this object we will go on from the first religious system given to our race, to the second, that which was given to the 3rd Branch, the Iranian, and is known as Zoroastrianism, from its Founder, Zoroaster. This great prophet—one of the same Brotherhood—gave to the race he came to guide, truths found in the Vedas, such truths as were most needed by the new civilisation of which He was to be the Founder. The progress of evolution made it necessary that a fuller and broader explanation of certain statements given to the Hindu should be given to the Iranian. Still, putting the sacred books of the Parsi side by side with those of the Hindu, it is impossible not to see that for both there is the same origin. It is said that the sacredness of the elements, earth, air, fire, and water, was strongly insisted upon by this Teacher, who reincarnated many times, coming always to the same people; and in a passage of great beauty, in her lectures on "Four Great Religions" of the world, Mrs. Besant speaks of Him as still living, as of course He must be, being of the deathless Brotherhood. And who can say He will not come once again to restore to the world the sense of the sacredness of the elements (surely a teaching sadly needed in our day) that our humanity may learn how to preserve a pure earth, pure water, air and fire, and once more the fruits of the earth shall be pure. And Christians, though they have been taught to reverence another great Teacher, should welcome the thought of His coming, for no-where can we find aught that clashes in their respective teachings.

And then we come to the Buddha, the founder of Buddhism. Born into the world in an age of great suffering, His great work was to show the cause of suffering, and its extinction. The cause he declared to be desire—desire for life in the body, with the pleasures of the senses; the going out of the soul for its satisfaction instead of looking for it in the heaven within; with the overcoming of these desires suffering will cease, and he shows how this is to be accomplished. Again there was nothing taught by Him that was not in the Vedas; it was because He disclosed too much of the inner meaning of this great Scripture that he brought upon Himself the wrath of the priestly class. Of the singular beauty of the Buddha's life and character I cannot stop to speak now. So rapidly is prejudice dying out, in great measure owing to the stand taken by the T. S., that Christians as well as Buddhists love and reverence this great Being, thankfully acknowledging their debt to Him, eagerly enquiring how He taught that men should live; and better still, following His precepts when they have learned them. Who can say how much the ever-growing compassion for animals is due to that one sentence of His that rings to-day with a force as mighty as when He gave it utterance out of the deep compassion that filled His heart, "Kill not, for pity's sake."

And then we come to the youngest of all the religions founded by members of the great Brotherhood, that founded by Him the key-note of whose character was love and compassion, whose whole life could be summed up in the few pregnant words, "He went about doing good." Standing out as it does against a back-ground formed by a people singularly hard and pitiless in the carrying out of their cruel laws, this life, as seen in the broken fragments of the Gospels, with its perfect, combination of the highest qualities—love and compassion, courage, devotion and wisdom—reveals the Divine Man who lives no longer for Himself, but to be a channel through which truth shall freely flow from the Great Reservoir to all the world. Coming as He did to a new race made up of many races, whose destiny it was to found a new civilisation, in which young nations full of energy and practical ability should take the lead, overflowing into all parts of the world, we find Jesus giving to them a noble morality, and a spiritual teaching of a very practical kind. This morality and spiritual teaching He drew from the same source from which all the great Teachers before Him had drawn—the Divine Wisdom that can, out of its infinite depths, supply *all* its children with just that which is best suited to their capacities and needs.

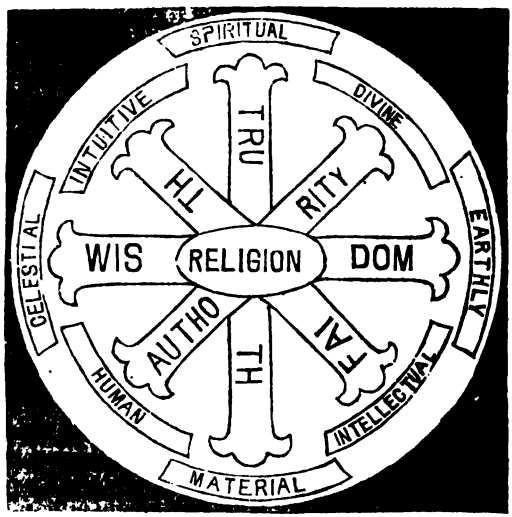
And now, looking at Religion from this point of view as the All-containing Source from which flows through some chosen channel the wisdom necessary for each particular nation and people, does it not look strangely like presumption on the part of members of one branch of religion, that they should persist in forcing that which has been given to them as specially suited to their capacities and the part they are destined to play in the history of the world, upon every other nation and

people under the sun? That between Christian, Buddhist, Parsî, Hindu, there should be free brotherly interchange of the good things given to each is true, for this is what brotherhood asks for; more than this, speaking for myself, is absolutely wrong, and can only put off the day when all will recognise the One Source. The wisdom of the Great Brotherhood decides what is best suited to our different needs; when we have outgrown the supply given there is always more ready for us.

In our day a fresh and much enlarged presentation of the Ancient Wisdom has been given under the guidance of that same Brotherhood. In this modern teaching of Theosophy, all who are dissatisfied with what they have, and long for more truth to help them on their way, will find enough and more than enough; for never before has a wider, fuller stream been poured out, nor one that guides so unmistakably back to the source from which all Religions, philosophies, and science have sprung,—the Logos at the head of our Solar System, who is Divine Wisdom.

E. RICHMOND.

ASPECTS OF THE THIRD LOGOS.



Religion or the First Aspect of the Third Logos expressed on the Physical Plane.

THE absolute, eternal and unalterable Truth is the basis and only foundation of Wisdom—and these are the two superior principles upon which rest the two inferior, which are Faith and Authority.

The highest aspect of Truth is that which concerns Spiritual things, and makes known the realities of the Spiritual plane; while the lowest aspect is the one which proclaims the actualities of material things, and the laws of their plane.

In the same way the highest aspect of Wisdom is in its comprehension of things Celestial; while its lower is in the Wisdom which reaches no higher than the things of the world.

But abstract Wisdom, the expression of Truth on all planes, is the only source of Faith and Authority, which are the two sides of exoteric religion. Of these, Faith may arise from Intellectual Discrimination as the lower pole, while it may rise to Intuitive Perception as its highest pole. On the other hand, Truth and Wisdom are the only sources of Authority, which is Divine in its highest aspect and human in its lowest.

Celestial Wisdom acts by Intuition on the Spiritual plane, and this gives Divine authority; while earthly Wisdom can act only through Intellectual means on the material plane, giving human authority.

The first gives Religion in the theosophical sense; while the other gives the phases of it which are expressed through the creeds and churches. The one is Religion in Spiritual Unity—the other is Religion in material diversity.

The outer circle expresses the four aspects of the Third Logos from the religious point of view, while the inner circle expresses man in his higher and lower aspects also from the religious point of view.

Materialised Religious Truth, perverted by earthly Wisdom and supported by human Intellectual authority, imposes a false religion which pretends to be Celestial Wisdom.

Spiritual Religious Truth, through Celestial Wisdom, supported by Divine authority gives Intuitive Faith, and therefore True Religion, which is the only guide for earthly Wisdom to follow whereby it may become Celestial.

Philosophy or the Second Aspect of the Third Logos on the Physical Plane.

Religion in its highest aspect reaches Spiritual Wisdom, and in its lower sinks to mere ritual.

Science in its superior aspect is metaphysical, and in its inferior aspect is physical.

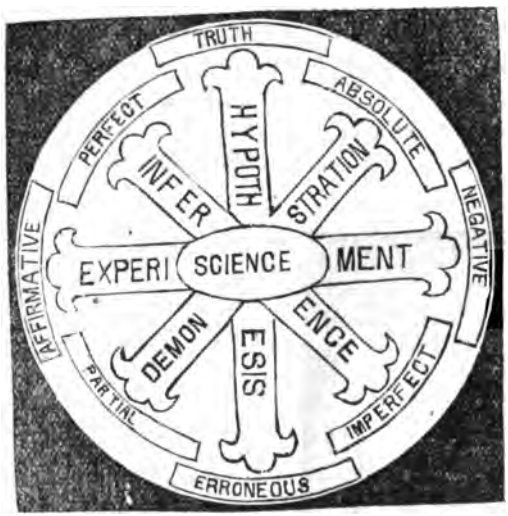
From these two we get Esotericism the superior, and Exotericism the inferior. Esotericism in its superior aspect is the "Secret Doctrine," and in its lower aspect consists of lower mysteries as are found in masonry and other similar orders.

Exotericism in its higher aspect rises to True knowledge on the Manifest Plane, and in its lower aspect leads to false knowledge.

False knowledge united to metaphysics may reach the "Secret Doctrine," in which case it becomes Wisdom, and therefore true knowledge; but mere physical knowledge seeking Esotericism through the Lower Mysteries, is degraded into mere ritual or false religion.

Now a philosophy based on True Religion, must be Wisdom, and therefore True Science (both Esoteric and Exoteric). In its higher aspect it will be True knowledge as exemplified in the "Secret Doctrine." In its lower aspects it explains the mysteries, and shows the underlying meaning of mere ritualistic practices.

Exoteric knowledge though originally founded in error (or false knowledge) will through Esotericison and Science become True knowledge on all planes.



Science the Third Aspect of the Third Logos on the Physical Plane.

The concrete expression of Truth in scientific things is reached by Hypothesis as verified by Experiment. The best Hypothesis is that which is nearest the Truth, while the worst is that which contains much error. In the same way the best and most conclusive experiment is one which leads to an *affirmative* result; while the next is one which is of a negative character, since it *may* also help, but does not *prove* anything.

From Hypothesis and Experiment there result Inference and Demonstration—the two inferior bars. An Inference may be perfect or it may be imperfect; and in the same way a Demonstration may be Absolute or Partial.

Experiment of an *affirmative* character will lead by perfect Inference to a true Hypothesis and its Absolute Demonstration; but an experiment of a negative character, by imperfect Inference may lead to an erroneous Hypothesis, and is only capable of partial demonstration.

An erroneous Hypothesis, supported by Experiments which are partially affirmative and partly negative, may by inperfect Inference and partial demonstration lead to false or pseudo-science.

But a true Hypothesis founded upon experiments wholly affirmative, will by perfect Inference and Absolute Demonstration lead to true Science.

Thus we have the upper half of the diagram as the light or rational portion—the lower as the dark and irrational.

But even an erroneous Hypothesis with its imperfect Inference and partial Demonstrations, will, if tested by affirmative (or undeniable) experiment, lead thence by perfect Inference, to a true Hypothesis and Science. On the other hand if we neglect true Hypothesis and its absolute Demonstrations, depending on negative Experiment, or none at all, we shall by imperfect Inference land in erroneous Hypothesis and false Science.

The inner circle corresponds to the scientific mind (Intellection guided by Intuition) with its methods and conclusions: the outer, to the absolute principles by which it works.

WILLIAM HENRY DRAFFIN.

H. P. BLAVATSKY AND HER MASTERS.

"If you ask me how we understand Theosophical duty, practically, and in view of Karma, I answer you that our duty is to drink without a murmur, to the last drop, whatever contents the cup of life may have in store for us; to pluck the roses of life only for the fragrance they may shed on *others*, and to be ourselves content with the thorns, if that fragrance cannot be enjoyed without depriving some one else of it."

"KEY TO THEOSOPHY."

MANY have talked and written as if they had ample means of judging of the life and character of Madame Blavatsky. Very few, however, knew her as she really was. Since 1880, during eleven years, I often had occasion to see her and discuss with her several matters personally as well as by letter when she was in India, and even after she left for Europe my correspondence with her was kept up. I always maintained towards her the attitude of an inquirer. In my letters, I often took her heavily to task for her supposed shortcomings. She was courteous enough, however, to send me full replies, answering in a frank and friendly spirit

I shall give below several extracts* from her letters, without adding any explanatory remarks, as the content will be sufficiently intelligible to the reader.

* Only those extracts have been given which have a bearing on this article.

OCT 1898 VOL XX

Simla, October 1880.

"I never question my superiors when I receive orders.

"If there is anything our Fellows can reproach me with, it is the most unvarnished sincerity, it is my inability to *feign* and play a part. I cannot control myself in the face of a lie, or a flagrant injustice; and I will say to people to their faces what I say behind their backs. Is this my greatest crime?"

Bombay, August 1882.

"Mr. E..... is perfectly nonsensical. If he is not satisfied, well—let him say so. We do not want Theosophists who do nothing but *dictate their ultimatum* and conditions, *sine quâ non*. I am tired of them."

"I am sorry that notwithstanding all my perseverance in my duty, my endeavours, and desire to do good, I succeed in 'disappointing and vexing' people. If a good deal of that disappointment was created by 'petty' things, then the men themselves must be 'petty.'"

Adyar, February 1884.

"Doubt and distrust will ever linger in the breast of every one who is not in *direct* communication, as I am, with Them (Masters). And then it matters little for Them. They care neither for thanks nor gratitude, nor anything save *duty*. They can do much, but never *miracles*.

"Now about my own uninteresting *Ego*. I am told by doctors that I am dying—that if I do not immediately change climate, and have three or four months' *complete rest*, I have but three months and no longer to live. I am going to France and Germany. It is worse than death for me; for They might have allowed me to die quietly here. I hate the idea, but They want me alive it appears—not dead. Well, since the Masters want me to go, then I go—though I cannot make out why They should send me abroad to get relief when They could cure me as well here, as they did twice before. Colonel is going to London, and I too. * * * I don't know, myself, *when* and *why*, I am going."

Adyar, March 1885.

"And now about our Masters:—I am innocent of every one of the phenomena that happened through the shrine, and of most of the remarkable phenomena outside. They were not even produced through me, as people believe, but simply at my prayer by the Chelas of the Mahatmas, and with Their permission. Many were done simply by X...and others by Dj...K...,the Mahatmas remaining quite unconcerned. Our members have no idea of the laws of occultism; and those who have ceased to see in the Masters, beings 3000 years old, perched on trees and enveloped in their long hair, whistling loudly before every public or natural calamity, take them for infallible *Omnipotent Gods*.

"The Masters have never pledged themselves, to conduct and manage the Society, but to simply give advice to the Founders—in questions

and upon matters that it would have been impossible for them alone to decide upon.

"The idea of a sane young man (Damodar) giving up his fortune, family, caste, everything, for the pleasure of helping a swindle, of *writing forged letters to himself*, is—superb! It only beats that other, that I, who have just refused a contract of 40,000 francs a year—if I remained in Europe and wrote solely for Katkof's papers—to come back to India, to be stoned and covered with mud, as I now am; that I cheated and swindled the world with invented Mahatmas and bogus phenomena, *for the sole pleasure of cheating*—for I defy the whole world to show that I ever got one pie by it.

"I can show by facts and letters that I could make an ample living by simply writing for the Russian newspapers, and doing literary work in general. As for fame—Heaven save me from *such* fame! My fame is in Russia, and could even be in England as a writer, if I wanted fame. I have preferred unremunerative work, worry and the most ungrateful labour in the world, followed by obloquy and ceaseless calumny, out of love and devotion for the Masters and their country—and I have served them faithfully and to the best of my ability. *They* know, if others do not.

"I say, better that people should never have had a blind unreasonable faith in the Mahatmas, but had developed a little more faith in their own reasoning powers, and then they would have seen without the help of any foolish phenomena; that had there been *no* Mahatmas (or some one immensely higher and more intellegent than I am, behind my back), there would have been no *Isis*, no Esoteric doctrine; that Hodgson* himself proclaims the highest most philosophical system of all. If the *alleged* H. P. B. letters in the Christian College Magazine are genuine, and I am a trickster, then I am the sole author of *Isis*, of all the letters written by the Mahatmas to Hume and Sinnett, and of the best articles in the *Theosophist*. As Mr. C...expresses it, "in such a case H. P. B. is a Mahatma herself."

"Fraud" or "Mahatma," I have done my duty by the Masters and the Hindus."

Wurzburg, May 1886.

"I do not mind these reproaches at all, just because they are unmerited. Thiers used to say that *he* was an old umbrella on which the rain was pouring for fifty years,—when he heard of any abuse lavished upon him. I may paraphrase it and say that I too am an old umbrella, as tough, dirty water and slops have been poured on me generously for over twenty years; and more, I ought to mind very little a few drops more or less of the liquid.

* Mr. Hodgson, when he stayed at Adyar in December 1884, acted as if he admired Madame Blavatsky's writings very highly. It suited him, however, to change his mind when he had to make out a case against her in his report.

"Between the Jesuits, the Protestant Padris, and the idiotic Psychic Research Society, with the 'handsome Hodgson' as their detective, I am very comfortably situated indeed!"

"And you take *me* to task for keeping secrets from all of you about the Mahatmas! But if by cutting off my tongue I could obliterate every word of truth I said about the Blessed Masters, I would become mute and dumb for ever before I was five minutes older. I have said *all* I could lawfully say of Them, and much more. It is for desecration of Their names, of things holy and sacred, that I suffer now. It is for loving the Cause (Theosophy) too well, that in my desire to help it, I became indiscreet, and gave out *that* which I ought never to pronounce.

"You have, all of you—even poor Olcott—the fine part in this tragi-comedy. You are the supposed *victims*, the noble, confiding hearts, deceived by *me*,—'the cleverest, the most unprincipled, and the grandest Arch-impostor of the age!!' As Hodgson's report says:—I am the vile 'Russian spy,' the plotter, the *author* of the Mahatmas. So be it. It is not *me*, H. P. B., who has little longer to live on earth, that the enemy is persecuting; fool is he, who can believe it: it is the Society itself. It is Truth—however unskilfully managed against lies—that the enemy would crush.

"Those who think I ever had any mortal object to deceive and bamboozle them, and invent Mahatmas, and a system which for the last ten years brought me sorrow, dishonour, vilification, very nearly death; which *beggared* me, instead of allowing me to work for myself by writing, which would bring me honour and money, plenty of it; or, siding with the Spiritualists, who would have stood for me *in millions*, and made me as famous as I am now *infamous*, in the eyes of those who judge by appearances; those who doubt, I say, may take care of themselves. I wash my hands of them."

Wurzburg, October 1886.

"I do not despond. I am writing the 'Secret Doctrine,' but I have no books here; no one to help me, and it goes very slowly.

"You wish me 'to be respected by those who speak against me,' but I care not for the respect of those whom I despise from the bottom of my heart. That heart has become as callous as a corn on the toe. *I care for nothing more*, except my duty to the Masters, and the *Cause*. To these two [I give] my every drop of blood, the last throb, the final pulsation of my heart—broken and poisoned by the vile, treacherous nature of *man*."

London, January 1888.

"My life to live yet is not very long, and I have learnt patience in these three years. My health is better, but in general it is ruined for life. I am well only when *I sit and write*. I can neither walk nor stand for more than a minute."

London, July 1888.

"Yes; you are right. My life was a chequered and marvellous one, but the marvels and checks in it are not all due to my connection with great men whom they began calling Mahatmas, in India. The Masters *I know* are neither the Yogîs as known in India, who set for ages buried in a jungle, with trees growing between their arms and legs nor do they stand for years on one leg, nor yet do they make *tapas* and hold their breath. They are simply adepts in Esoteric Science and Occultism; Adepts whose *Headquarters* are in a certain part of Thibet, and whose members are scattered everywhere through the world. These are the men—great, glorious, more learned than any others on earth; some quite holy, others less so,—whom I know, with whom I learnt what I know, with whom I lived, and whom I swore to serve for ever, as long as I have a breath left in my body, and whom I do serve faithfully, if not always wisely, and—*who do exist.*

"Now whether any believe in Them or not, is not the question. May be They themselves did everything in their power to bring people to disbelieve in Them, as from 1879 to 1884 the belief had degenerated into worship and fetichism.

"I never said I was their 'representative,' I only said I was *their servant and faithful slave;* aye, *unto the bitter death and end.*

"To conclude, you do not know me, nor have you ever known me as I really am; some day perhaps you will learn to know better."

London, November 1889.

"This is no age in which to give out *facts* indiscriminately, and I have suffered keenly, personally, from what the silly publications of my phenomena brought on my head."

"The missionaries thought it a great triumph for themselves when I left India, almost dying; also the Psychic Research Society, by their 'Punch and Judy' exposures. But by leaving I have been able to write the 'Secret Doctrine', 'Key to Theosophy,' 'Voice of the Silence' and prepared two more volumes of the 'Secret Doctrine' which I could never have done in the turbulent psychic atmosphere of India; nor would there be now a Society in England to-day, ready to match India for numbers and intellect.

In another letter written in April 1890, which was written not to me, but was intended at first to be circulated to the Indian Members, and was afterwards, for certain reasons, not published, and of which I was permitted to take a copy—she writes as follows* :—

"One of the chief factors in the re-awakening of Aryavarta,—which has been part of the work of the Theosophical Society—was the ideal of the Masters. But owing to want of judgment, discretion and discrimination, and the liberties taken with their names and personalities, great misconceptions arose concerning Them. I was under the

* Only a few extracts bearing upon the subject have been given.

most solemn oath and pledge never to reveal the whole truth to any one, excepting to those who, like Damodar, had been finally selected and called by Them. All that I was then permitted to reveal was, that there existed somewhere such Great Men; that some of Them were Hindus, that They were learned, as none others, in all the Ancient Wisdom of Gupta Vidya, and had acquired all the Siddhis,—not as these are represented in tradition, and the blinds of ancient writings, but as they are in fact and in Nature—and also that I was a Chela of one of Them. However, in the imagination of some Hindus, the most wild and ridiculous fancies soon grew up concerning Them. They were referred to as Mahatmas, and still, some too-enthusiastic friends belittle Them with their strange fancy-pictures; our opponents—describing a Mahatma as a full blown Jivan-Mukta—urged that as such, He was debarred from holding any communications whatsoever with persons living in the world. They also maintained that as this is the Kali-Yuga, it was impossible that there could be any Mahatmas at all in our age." * * *

"What with the Patterson-Coulomb-Hodgson conspiracy, that the Society did not there and then collapse should be a sufficient proof of how it was protected. Shaken in their belief, the faint-hearted began to ask: Why, if the Masters are genuine Mahatmas, have They allowed such things to take place, or why have They not used their powers to destroy this plot, or that conspiracy, or even this or that man or woman?

Yet it had been explained numberless times that no adept of the right path will interfere with the just workings of Karma. Not even the greatest of Yogîs can divert the progress of Karma, or arrest the natural results of actions for more than a short period, and even in that case these results will only reassert themselves later, with even tenfold force, for such is the Occult law of Karma and the Nidânas. We have each of us to win our Moksha or Nirvâṇa by our own merit, and not because a Guru or Deva will help to conceal our shortcomings. There is no merit in having been created an immaculate Deva, or in being a God: but there is the eternal bliss of Moksha, looming forth for the man who becomes as a God and Deity itself, by his personal exertions. It is the mission of Karma to punish the guilty, and not the duty of any Master. But those who act up to Their teachings, and live the life of which They are the best exemplars, will never be abandoned by Them, and will always find Their beneficent help whenever needed—whether obviously or invisibly. This is of course addressed to those who have not yet lost their faith in Masters: those who have never believed, nor cared to believe in Them, are welcome to have their own opinions. No one, except themselves perhaps, some day, will be the losers thereby.

"The fact is this: In my position half measures are worse than none. People have either to believe entirely in me, or to honestly disbelieve; but it is worse than useless for people to ask me to help them if they do not believe in me. Here in Europe, and in America, are many

who have never flinched in their devotion to Theosophy. Consequently the spread of Theosophy and that of the T. S. in the West, during the last three years have been extraordinary. The chief reason of this is that I was enabled and encouraged by the devotion of an ever-increasing number of members, to the cause and to Those who guide it, to establish an Esoteric Section, in which I can teach something of what I have learned to those who have confidence in me, and who prove this confidence by their disinterested work for Theosophy and the T. S. For the future then, it is my intention to devote my life and energy to the E. S., and to the teaching of those whose confidence I retain. It is useless I should lose the little time I have before me, to justify myself before those who do not feel sure about the real existence of the Masters, only because—misunderstanding me—it therefore suits them to suspect me.

"Half measures, I repeat, are no longer possible. Either I have stated the truth as I know it about the Masters, and teach what I have been taught by them, or I have invented both Them and the Esoteric Philosophy.

"A conviction that wanes when any particular personality is absent, is no conviction at all. Know, moreover, that any further proof and teaching I can give *only* to the Esoteric Section, and this for the following reason :—Its members are the only ones whom I have the right to expel for open disloyalty to their pledge (not to me, H. P. B., but to their Higher Self and Mahatmic aspect of the Masters) a privilege I cannot exercise with the F. T. S. at large, yet one which is the only means of cutting off a diseased limb from the healthy body of the tree, thus saving it from infection. I can care only for those who cannot be swayed by every breath of calumny, and every sneer, suspicion or criticism, whoever it may emanate from.

"Thenceforth let it be understood that the rest of my life is only devoted to those who believe in the Masters, and are willing to work for Theosophy as they understand it, and for the T. S., on the lines upon which They (Masters) originally established it.

"If, then, my Hindu brothers really and earnestly desire to bring about the regeneration of India, if they wish ever to see back the days when the Masters in the ages of India's ancient glory freely came among them, guiding and teaching the people, then let them cast aside all fear and hesitation, and turn a new leaf in the history of the Theosophical movement. Let them bravely rally round the President-Founder, whether I am in India or not, as around those few true Theosophists who have remained loyal throughout, and bid defiance to all calumniations and ambitious malcontents, both without and within the Theosophical Society."

These extracts taken from letters ranging over a period of 12 years —some of which formed the most trying and painful part of her life—show the unflinching devotion and reverence she bore to those Eastern Sages who seem to have influenced her life from her earliest years, and at whose behest and under whose general direction she formed, estab-

lished and conducted the Theosophical Society. Several of her ways were faulty, and liable to create doubt and distrust, but she had a most important and priceless message to give to the world, from Those, who as the Elder Brothers of humanity—having passed through glorious lives of spiritual development—have thought fit that the humanity of the present age should turn over a new leaf and learn to ascend the steps of the upward arc of evolution, by satisfying themselves of the truth of spiritual knowledge and of spiritual existence. Being too near her time, we may not perhaps be able to judge her rightly, but posterity will not fail to do her justice and fully appreciate her great and arduous work.

N. D. K.

THEOSOPHICAL AXIOMS ILLUSTRATED.

II.

The Religious Consciousness.

THAT there is in man a Religious Consciousness is both universally admitted, and capable of universal verification. The highly intellectual and cultured, and the lowest and most infantile races of mankind possess it in varied degrees of development, yet the same in all its essential features. This principle of the religious consciousness is therefore capable of being drawn out and scientifically developed. Its causes may be traced and defined, and its laws studied and classified, so that spiritual knowledge being thereby attained, this potent spiritual force, the divine inheritance of every man, may thus be rescued from ignorance and fanaticism, and directed to high and noble aims and purposes.

It is therefore possible to lay down axioms in regard to it upon which may be constructed the *science of a universal religion*. Such has indeed been the bright and happy dream of many a prophet, and the kindling fire of the ardent enthusiasm of many a religious reformer. And we may safely conclude that the many sad failures in this direction which the world has witnessed have not arisen from any error or defect in the principle, but rather, from the unpreparedness of mankind for the experimental realisation of this soul-inspiring idea. And, as we know, a universal religion has been the dream of almost all the early propagators of particular religions and religious ideas; but unfortunately they have not always laid a sufficiently broad and scientific foundation. They have not sufficiently taken into consideration or made allowance for all the factors in the case.

A universal religion appears to have been more or less the aim of the propagators of the Christian religion in the early centuries of its era: and it is also obvious that they made themselves unnecessarily obnoxious in many instances, by their intolerant attitude toward the various religions and philosophies of their time; which was a result of their narrow and imperfect perceptions of the *basis* of the religious idea. It is the principle, and invariably controls the policy of the Roman Catholic

Church, that theirs is the one religion that is destined to universal acceptance, and it is consequently intolerant toward all others. The futility of these assumptions necessarily follows the narrow basis on which they rest; yet a great natural and spiritual fact lies at the root of the idea. The great variety of religious faiths at present obtaining is a necessary development which also obtains in every other department of nature: a diversity with an underlying unity is best suited to the present stage of our evolution. But the diversity is too often the most prominent feature, and the underlying unity remains latent to the point of ineffectiveness. The variety is natural and pleasing, but unity is more important and practical; and the true spiritual consciousness ever seeks for it, and is satisfied with and rests in it alone; all short of which being rightly estimated as mere externalism and formalism; the outer shell and husk of the inner substance and reality.

And here the problem which presents itself for our consideration is,—How, and by what means, can the science of a universal religion be made apparent and ultimately realised? How can man's religious consciousness be raised, purified, harmonised and unified? I think that it is not too much to assert that its practical solution is a first and most urgent need of our generation. There cannot be any enduring progress in social and political reform, or advance in the moral standard until this root question is perceived, and the necessity of taking it up in a hearty and practical way is realised. The Axioms of Theosophy lay the basis for effectively taking up and elucidating this problem, and any contribution which ministers to this desirable end in ever so small a degree should be welcomed.

It is affirmed by Plato that 'The soul contains within itself all that it will ever know,' and that 'During earth-life, the body is at once the instrument and impediment of the soul'; and Emerson in his unique way states that, 'The Universe is the externalisation of the Soul.' The Poet Swinburne also presents the same idea:—

> 'But this thing is God:
> To be man with thy might,
> To grow straight in the strength of thy spirit and live
> Out thy life as the light.'

This being so, we may add that our limited consciousness contains the germ of universal self-consciousness, the sum and crown of Being. We may extend the idea still further, and include all below man, as truly, a biological process is only possible as it is related to a higher, a transcendental, a universal consciousness—each separate part making up the sum total of a God-conscious Universe.

A recent writer thus presents the same idea:—"Our ordinary consciousness finds itself occupying a body of which it knows next to nothing . . . . that there is an inner consciousness or soul, and that soul is intelligently conscious of every process going on within the body, is abundantly proven by recent experiments in hypnotism

... the fact that the soul is superior to the body, and its conscious area actually limited by the sense organs of the latter is thus firmly established.... In the manifestation of Divine consciousness in physical form is the battle-field wherein every conflict between matter and spirit takes place. The fact that modification (of consciousness) is possible in man and nature, prophesies in both, also, unlimited potentialities of future development." And again, " we actually everyday perform and exhibit miracles which the mortal part of us is utterly powerless to grapple with. Yet the solution, the intelligent solution of them *is in us* : only it involves a higher order of consciousness than we usually deal with,—a consciousness possibly which includes and transcends the ego and the non-ego and so can envisage both at the same time equally. And these higher orders of consciousness are in waiting for their evolution, and, until they are evolved in some goodly measure we are powerless to really understand ourselves or the world around us."

And it is especially the moral and religious aspects of consciousness which need expansion, that thereby the iron walls and barriers of *separateness* may be removed; that the inner life may be harmonised and unified. Imagination fails to picture the practical import attached to the realisation of this much-to-be-desired spiritual advancement of consciousness ! What a transformed world of men and women should we behold ! What a happy clearance of those deadly miasmas which now too frequently poison family, social, religious and national life ! Envyings, evil-speaking, jealousies, strife, hatred and all the unlovely brood of darkness driven out by the light of an enlarged and purified consciousness; and their places occupied by considerateness for others, tenderness of spirit, forbearance, sympathy, compassion and helpfulness. There is a power of imagination which we may cultivate with great advantage to our advancement in nobility and purity of character. It is necessary that we place ourselves in the position and try to think the thoughts of others. By this process we may obtain clear vision regarding the thoughts and the course of action of others, as they may affect us, or even a third party, and be thereby, further, also enabled to decide fairly and truly, what to excuse, what to blame, what to approve, or what to pity.

Thus we see the magnitude of the results which await the purification and unifying of the religious consciousness ; having its foundation in the deepest roots, the innermost recesses of our nature.

Again, also, we see the amazing strength of the religious principle as it is shadowed forth in national religions ; in the bonds which unite the various churches called free; in social brotherhoods ; in the martyrs of all times and countries ; in religious reformers, enthusiasts and fanatics. These universal facts emphasise for us the impotence of all methods which are advocated for the advancement of humanity, which ignore the spiritual nature, and leave untouched and unsolved the religious problems which are involved.

The principle of unity in nature and man has been traced and verified during recent years in a very remarkable manner. Let us endeavour to carry this idea into the secret recesses of our being, in order to discover its underlying principles, and how they are related to the religious consciousness. In other words, let us illustrate the Theosophic Axiom which applies to our problem by a query. Where does Theosophy place unity? On what foundation is the noble superstructure of a purified and perfected spiritual, social and political union to be raised? We answer, In the individual conscious mind or soul unit. We postulate (*a*) the Intellect or mind function in its widest conception as a basis of unity; and further (*b*) the Spiritual Soul in man which is behind and beyond—and in which Intellect in its fullest sense lies embedded—as a broad and sufficient foundation for the practical realisation of a harmonious unity, extending from within outwards and including every relationship of man to man.

It is only in these regions of our nature that unity, peace, accord, harmony can have development. And they need in the first place to be *inwardly* evolved in each member of the body, so that the entire organism of this *mystical body* of humanity may be harmoniously blended and its social, political and religious relationships thereby raised, through a true spiritual unity, in all their beauty and fitness, for mutual help and service. Further on we will return to a definite consideration of the intelligent mind and spiritual soul functions in relation to an all-embracing conscious unity; but before doing so we are impressed to take up a phase of the subject which has a wide practical bearing.

In taking a broad and general view of the Theosophical movement, the larger prominence appears to have been given to the first named of the above phases of consciousness; the intellect or mind function, of which the brain is the principal organ. It was, perhaps, natural and necessary under the circumstances that this should for a time, principally absorb the attention. Man's evolution during the present century has been largely connected with intellectual development. Investigations in every department of science and literature have been immensely accelerated, sweeping away the accumulated rubbish of centuries, and among the rest many of the crude and materialistic conceptions of the religious idea. It was into this arena of conflict, of intellectual contention, that what are now known as the Axioms and postulates of Theosophy were thrown. And as a theoretical acquaintance with new ideas does not make the demand on those who entertain them that their acceptance by the heart or soul would do—it being so very much easier to accept propositions which appeal to the intellect than to allow their practical application to the inner consciousness and the daily life and walk in the outer world—it has followed, as a consequence, that the Divine Wisdom-Religion has more admirers of the reasonableness of its principles than practisers of its heaven-born Axioms.

It has thus become obvious to the discerning spirits among us, that intellect is in advance of spirituality; that soul development has not

extended in the same ratio as intellectual enlightenment. That enlargement of mental range is in advance of soul-growth. Knowledge has been accumulated, but not sufficiently assimilated. Hence the need that the inner spiritual consciousness be cultivated and developed, as it has again been evidenced that "Faith, without works is dead, being alone." If the Theosophical movement is to be permanent, there must be an awakening to the necessity for a far wider and deeper development of the spiritual side of its teaching, and a corresponding advance in the spiritual consciousness of the soul among its adherents. Its imperative need at the present juncture is some broader and deeper foundations than intellect alone can supply. It needs that equipment which shall enable it to capture the entire fortress of the human soul; more especially to enable it to appeal to the deep inner spiritual nature which is lying dormant in multitudes of men.

As an illustration of our present requirement take the following brief extract from the famous 'Apology' of Robert Barclay, a prominent Quaker teacher of the 17th century. He is treating of the meetings for silent meditation and worship by the early 'Friends':—

"As everyone is thus gathered, and so met together inwardly in their spirits, as well as outwardly in their persons, there the secret power and virtue of life is known to refresh the soul, and the pure motions and breathing of God's spirit are felt to arise..... Yea, though there be not a word spoken, yet is the true spiritual worship performed, and the body of Christ edified; yea, it may be, and hath fallen out among us, that divers meetings have passed without one word; and yet our souls have been greatly edified and refreshed, and our hearts wonderfully overcome with the secret sense of God's power and spirit, which without words have been ministered from one vessel to another..... For not a few have come to be convinced of the truth after this manner, of which I myself, in part, am a witness, who not by strength of arguments, or by a particular disquisition of each doctrine, and convincement of my understanding thereby, came to receive and bear witness of the truth, but by being secretly reached by *this life*; for when I came into the silent assemblies of God's people, I felt a *secret power* among them which touched my heart, and as I gave way unto it, I found the *evil weakening in me and the good raised up*, and I became thus knit and united unto them, hungering more and more after the increase of this power and life, whereby I might feel myself perfectly redeemed. And, indeed, this is the surest way to become a Christian, to whom afterwards the knowledge and understanding of principles will not be wanting, but will grow up as much as is needful as the natural fruit of this good root, and such a knowledge will not be barren nor unfruitful. After this manner we desire therefore all that come among us to be proselyted, knowing that though thousands should be convinced by their understanding of all the truths we maintain, yet if they were not sensible of this inward life, and their souls not changed from un-

righteousness to righteousness, they could add nothing to us. For this is that cement whereby we are joined, as to the Lord, so to one another, and without this none can worship with us." "The ever Unknowable and incognizable Karana alone, the Causeless Cause of all causes, should have its shrine and altar in the holy ever-untrodden ground of our heart-invisible, intangible, unmentioned, save through the 'still small voice' of our spiritual consciousness. Those who worship before it ought to do so in the silence and the sanctified solitude of their Souls; making their Spirit the sole mediator between them and the Universal Spirit, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*." "Secret Doct." I., p. 301.

Tested on the above lines, we may ask where is the kindling power of this hidden life, which reaches out and touches other hearts? In the measure that it is wanting, need we wonder why the hungry do not throng our rooms asking to be fed? Do not let us say that it is the people's fault among whom our lot is cast; that they are dull, insensible and indifferent, or that they are given over to unreason, or a love of superstitious rites, &c.; or that they have not evolved to the exalted levels of Theosophic thought. Let us rather see to it that we are more worthy to serve their deepest needs, and that we have in ourselves the conscious power that is sufficient to lay hold of men, to unlock the portals of the soul and draw out the inward, silent yearnings of the heart.

What we need in the public or private advocacy of Theosophy is, not a *second-hand*, a theoretic presentation of ideas, which if treated in a cold intellectual fashion will quickly crystallise into dogmas; but a demonstration of spirit and power, with all the quiet force of an inward conviction that we are dealing with ever present realities, which shall convince those to whom we appeal that there is a sensible and inward life in which we have participated; as it is so well put in simple and cogent language by the old Puritan Apologist whom we have quoted; every sentence of which will repay quiet and thoughtful pondering. And there are certain conditions of consciousness absolutely necessary to the possession of this power with men. On one occasion when a great Teacher, with his disciples, was busily engaged ministering to the physical and spiritual needs of the people, He, perceiving their need said, addressing the disciples, "Come ye aside into the desert and rest awhile." So if we would lead others to green pastures and beside living waters, or in other words, direct them to the means leading unto the attainment of supernal states of consciousness, we must ourselves enter into the restful and blissful state of soul where we may cognise those higher states which are indicated in the above quotation. And as we do so we shall see it to be a more desirable acquisition for others than any intellectual acquirements where these spiritual, exalting and purifying states of consciousness are absent.

And now let us proceed with a little closer examination of (*a*) the *Intellect or mind function as a basis of unity.*

And here of course we differ from a mere physical science theory as regards the origin of mind, of the intellect, of the reasoning faculty in man. If we postulate a physical basis only for these powers, it seems to us that the realisation of unity and harmony is a hopeless and impossible dream; as origin in variety of environment merely would of necessity render unity impossible. We must look further and deeper for our origins. Therefore we venture to lay it down as an unassailable Axiom that the potentialities and powers of mind and intellect traced to their source, are derived from the One Universal Mind and Intellect. Through whatever channels they may have come to us their source is the same for *all that is*. It does not fall within the scope of these papers, and the writer does not possess the necessary qualifications to trace out the genealogy of intellect or mind. But reasoning from analogy, on our own low level, we arrive at the conclusion that as they have their origin in the universal intelligent mind, they are of necessity related to developments of intellect and mind other than what we know as human; and thus, are for us all-inclusive. Wherever in the wide expanse of the infinite Kosmos, *mind is*, we participate in the like quality and attribute. This is a helpful and consolatory thought, of the utmost importance to us in regard to our individual soul-life, with its perplexities, trials, sorrows and temptations; ever pointing us onward and upward into the serene atmosphere of universal, spiritual consciousness.

That there are living Entities, Intelligences of varying orders and power, by and through whom the principle of intellect or mind comes to us, as through living channels, is an occult teaching of supreme import. We are told that ours are derived through the Hierarchy of mind-powers ruling the planet Venus, These intimations are valuable in giving definiteness to our thought on this interesting subject; and also as indicating the wide field and scope of our thinking powers, and their relation to other worlds and orders of beings. We are familiar with the great diversities which obtain in the development of mind; various causes are accountable for it, as the difference in the age of individual egos, and in the varied use made of opportunities for growth and development. If we could convey to each one equal light and knowledge; if we could separate each one from selfish and personal interests; if we could subdue in each the passional nature, and if all possessed a perfectly developed physical instrument, the reasoning faculty would act in perfect unison in all mankind; all would be joined together in the same mind and the same judgment. And this would follow in consequence of there being an essential oneness and unity in all the attributes of our mind, from the fact that we all draw and all derive this faculty from the same source.

Combined with the higher aspect of the intellect or mind in man, we have (*b*) *the Spiritual Soul as the basis of Unity*, the foundation of our spiritual nature, its upward tendencies and activities. As we derive our intellectual powers from a Divine source, so also the spiritual

soul—the foundation of our religious life and needs—is an efflux of the Divine Life, the Infinite Spirit or soul which is termed the Logos, the highest manifestation of Deity. Here again, there are doubtless many to us unknown series of orders of divine Energies, and manifestations of spiritual Powers whereby and through whom this the highest principle of our nature has been evolved. This wondrous spiritual essence, the very soul of our soul, is said to have been imparted to us by a Hierarchy of highly evolved spiritual Beings who rule the planet Mercury. Be this as it may—and the fact of the deification of the planets by the Ancients, the Greeks and others, points in this direction—we have the fact that man's spiritual soul is almost universally acknowledged to be, in an especial manner and degree, an emanation from Deity. All mankind possess this Divine Life; it contains the potentialities of unlimited possibilities. It is the bed-rock of all true religious science. It is that which is at the back of all the immense variety of religious development.

Having referred to the *origins* of the Spiritual Soul and the intelligent mind, which together make up our spiritual, the highest department of our nature, let us briefly note some of the chief activities and manifestations of *mind* and *soul* in the religious life. We must confine ourselves within narrow limits, a few hints only must suffice on one or two important questions, that might be extended so as to embrace all human activities; but as the questions we are about to introduce lie at the centre of consciousness, their relation to all other mental or thought activities will be easily perceived. It is to conscience, and what is known as the condition of consciousness, as expressed in many religions by the knowledge, enlargement and peace accruing from the forgiveness of sins, that we wish to draw attention.

It is those Higher powers in us which create, or institute a Court of Appeal, wherein conscience presides, to which we at all times refer whatever comes before us for choice, judgment or decision. "The voice of conscience brings a message to us direct from the inner shrine of being. That divine principle within us which knows by virtue of its own native powers the ethical bearing of any doubtful question or transaction. Having no need for time to consider or reason, but whose judgment is instantaneous and unmistakable; the soul being before the tribunal of its own Divinity, for a brief moment the warning voice is heard." If at all times responded to and obeyed, what peace, harmony and unity would be realised! But alas! unfortunately for himself and society man does not at all times follow its 'still small voice,' its light and guidance; his selfish instincts and passions coming in the way None the less this monitor is always with us, and we consciously or unconsciously refer to it our varied activities in every-day life, our thoughts on any given subject, our feelings and our actions. The Mind and Spiritual Soul is therefore the source of the moral and religious instincts; in this two-fold development of our nature we have the basis of the religious life and faculties. The essence of our reasoning powers,

and of our Spiritual Soul powers, faculties and qualities combined, form the unity of our being and our willing, and are the basis of our actions; and through conscience our willing and acting find guidance.

It follows, in the measure that men's consciences are equally developed, are allowed equal freedom, and have equal light, they will necessarily be in accord, and will speak the same thing. It is this equality of spiritual development which we should labour to promote. Let our religious instincts be given free play and they will naturally and necessarily flow toward the same Divine fountain from whence they came. It is on these great scientific principles of our spiritual nature that the Universal Religion of mankind will be built. It is this unity of our higher and essential nature which we are just beginning to dimly perceive.

Let us now turn to the other phase of mind activity we have named as especially falling within the scope of the religious consciousness; that which relates to the 'forgiveness of sins'—a condition aptly summed up in scripture language as "Having a conscience void of offence toward God (our own higher inner self), and toward men."

There must be a deeply felt want in the soul which finds expression in the desire to seek and obtain forgiveness. And the unrest and sorrow which the sense of sin and the need of forgiveness create cannot be set down as altogether the result of ignorance; nor, that the only or chief remedy lies with the intellect, in the enlightenment of the mind regarding one's place in the evolutionary scheme of the universe. This, of course is valuable, and with some a necessary precedent, but not with all. We conceive of the highest Divine Beings as filled with pity, compassion and self-sacrificing Love; and we always associate these qualities with the idea of forbearance, mercy and forgiveness. The great question is, how are their exercises to be reconciled with the no less noble attribute of *justice?* That they are perfectly reconcilable we cannot doubt.

There is an incident recorded in that wonderful collection of divine ideas, the Christian Gospels, wherein one came to Jesus and propounded the question: "Master, if my brother offend against me how many times shall I forgive him—until seven times?" And he replied "Verily I say unto you, not until seven times, but unto seventy times seven." And then, as was his wont on all occasions when tested with knotty and difficult 'questions of conscience,' he proceeds to expound unto those present the deep underlying principles contained in the case brought before him. And he sums up with the pregnant words, "Verily, I say unto you, if ye from your hearts forgive not every one his brother their trespasses, neither will your Heavenly Father forgive you your trespasses." This statement of Jesus covers the entire question of forgiveness, and if logically traced out removes every impediment which besets not only cases such as that propounded by his questioner, but every other difficult 'case of conscience' which may arise.

On another occasion he is represented as exclaiming, "Alas! for the world because of offences . . . . and alas! for that man by whom they come!" Let the reader pause, and consider his own 'state of consciousness' in regard to this weighty matter of "from the heart forgiving our brother his trespasses." And, having taken the measure of himself by this rule, let him extend his thought to his friends and intimate acquaintances, to his neighbours and to the world in general; let him as far as may be weigh their spirits and their motives, taking the measure of their states of consciousness by their words and actions; and he will be astonished to find how very few among them, so far as he can honestly judge, fulfil the necessary conditions to the enjoying of a state of full and complete 'forgiveness of sins'. Now let us turn to the other clause of this perfectly balanced announcement. "Neither will your Heavenly Father forgive you your trespasses." Here, for an understanding of the meaning of Jesus, all turns upon a correct, an intuitive apprehension of the meaning of what is intended and included in the words "Heavenly Father." We have need to remember, to apprehend so far as we are able, the profound truth conveyed in the idea of the *impersonality* of God, before we can rightly understand and appreciate the endearing relationship conveyed in the words, 'Heavenly Father.' Who then is this 'Our Father which is in Heaven' who forgives us our sins and transgressions? For our present purpose we may answer—whatever wider application may be given—it is none other than our Highest Divine Self, which is ever seeking to lead us aright, to guide us into paths of obedience and restful peace, in accord with the behests of his viceregent, Conscience, of whom we have already treated.

Briefly, the enjoyment and the bestowal of the 'forgiveness of sins' resolves itself into 'states of religious consciousness;' and it is for us to use those means which are always at hand, whereby we may rise out of those lower material and passional planes in which we have been wont to think and act, into the higher and heavenly regions where 'Our Father' always is. And in the measure in which we do so, we shall both enjoy and practise 'the forgiveness of sins,' and be able to join in the Ancient Confession of the Christian Church, "I believe in the forgiveness of sins, and in the Life Everlasting."

W. A. Mayers.

VIJNA'NA-NAUKA' STOTRA.

THE following is an attempt at a translation of the 'Vijnâna-Naukâ' (knowledge-boat) of Srîmat Sankarâchârya. It is one of his numerous short and sweet writings, which set forth his thesis of the Advaita philosophy. The copy in my possession was apparently taken down from the original, about Samvat 1913, by some unskilful hand who evidently did not trouble himself on the score of grammar and orthography. It consists of the text and the commentary, which latter is very valuable as giving us a connected view of the prominent points of Vedântism, in so far as they can be gathered from certain passages in Sruti and Smriti.

Verse 1. "I am the same higher eternal Brahman, the reality which one whose mind is purified by religious austerities, sacrifice and gifts (in charity), &c., and who is unattached to the position of kingship &c., arrives at, having abandoned everything owing to a sense of its insignificance."

Commentary:—"Salutation to the preceptors! I salute Nârâyana the dispeller of the darkness of one who is stupefied with ignorance, the illuminator of those that are to be illuminated, and who is of a pure and wise nature." Here the revered Sankarâchârya, revealing the 'knowledge-boat' for the sake of those desirous to go to the other shore of the ocean of nescience, hints at the अधिकारि (the entitled) by the phrase तपोयज्ञदानादि. *Tapas* is the doing of one's religious duties in accordance with his caste and stage of life. *Yajna* implies sacrificing with a mind to credit it all to the 'Lord'. *Dâna* means the giving in a disinterested way of objects such as gold, &c., to Brâhmanas at holy places. The term आदि includes the worship of the qualified Brahman and the study of the Vedas. शुद्धबुद्धिः denotes one whose mind is purified, purged of all taint, rendered capable of distinguishing between the eternal and the non-eternal. As the Smriti says, "sacrifice, religious gifts, and penance are the purifiers of men." (Bh. Gîtâ, XVIII). So the Sruti, "Him the Brâhmanas desire to know by repetition of the Vedas, by sacrifice, religious gifts and penance and fast." Hence "विरक्त" means one whose longing for the objects of enjoyment has gone. The word आदि (in नृपादौपेदे), &c., includes the higher world; since his desire has faded after the recognition of the perishable nature of all things up to the world of ब्रह्म. So the Smriti, "From the world of Brahmâ, all the worlds repeat themselves, oh Arjuna!" (Bh. Gîtâ, VIII). Also the Sruti, "Just as here below, the sum of things got together by actions fades away, so in the next world, does the sum gathered together by meritorious works." (Munduka Upanishad). The अधिकारि is with-

out longing, like one who, being desirous of water, does not set himself in activity in respect of a place where he has detected the mirage. परित्यज्य means having abandoned everything which comes under the notion of injunction, *i.e.*, which is falsely imagined in Brahman, like silver in nacre. So the scriptures say, "The world, although apparent, does not exist; being unsubstantial, in Thee Who art taintless. I am Brahman there is nothing different from me." तत्वंप्राप्नोति means, becomes a participator in the highest fruit. Here some one might object: "True enough, there can be an attainment of स्वर्ग &c., which is not had on hand; but how can ब्रह्म be an object of attainment that is eternally attained?" To which we reply: The Sruti, "The knower of self crosses grief," says that the idea of result attaches even to that which is already at hand. By 'तदेव' the revered Sankara negatives the notion of difference. The sentence thus means: 'I am that same unsurpassed, all-pervading Brahman which is eternal and not to be sublated in the triad of time." The Sruti supporting this non-difference is the celebrated 'That art Thou.'

Verse 2. "I am that same higher eternal Brahman—the reality which the knowing (person), practising contemplation, attains, having invoked a compassionate preceptor, resting in Brahman and quiescent with devotion, and having pondered ever his own nature."

Commentary:—The attainment of the Highest Reality comes of श्रवण, मनन, निदिध्यासन. This is now set forth. Having invoked the गुरु, in a gentle mood and with devotion on the part of the अधिकारी, *i.e.*, having propitiated him by mind, speech and body. The गुरु must be possessed of kindness towards the suffering. He must have repose in faith in Brahman, and also must be प्रशांत, *i.e.*, raised above the pairs of opposites. Says the Sruti, "One must go, fuel in hand, to a preceptor versed in the Vedas and resting in Brahman, in order to obtain the knowledge of the Reality." (Munduka Upanishad). मनन is the fixing of the mind, by means of illustrations, on the Reality studied through a गुरु.

निदिध्यासन means the constant directing of the flow of thought (on the तत्व) by means of the subtle modification of the mind. तत् in तेंदवाहमास्मि means that essence by means of which the non-intelligent elements महत् &c., are illuminated. The Sruti "The self, indeed, is to be seen, to be heard, to be thought of and to be pondered over", sums up the necessary requirements, *i.e.*, श्रवण मनन and निदिध्यासन.

पर in परंब्रह्म denotes that it is untainted with nescience and its effects. Brahman is of the Nature of bliss, so the Sruti says, "bliss is Brahman. This ब्रह्म whose essence is bliss, am I". Thus the non-difference is brought out.

Verse 3. "I am the same higher ब्रह्म which is of the nature of joy, and light, in which the phenomenal is negatived, which is devoid of limitations, the तुरीय (the fourth), to be approached only by the mental modification in the form "I am Brahman."

Commentary :—Here somebody might object: "Joy is found with respect to Brahmâ, Indra, &c., then why limit the आनन्द to ब्रह्म only?" To which we reply: "Just as wells and tanks are included in a large store of water, and the purposes of bathing and drinking, &c., are equally served by the latter, so also the comparatively insignificant joy with respect to Brahmâ and Indra, &c., is included in the limitless joy of ब्रह्म. Therefore Brahman is of the essence of the highest joy. The Srutis say "All beings live upon only a part of the आनन्द to this" (Tait. Up. II). "Brahman is Truth, Knowledge, and Infinite." (*Ib.* II). In order to exclude the idea that it must be illuminated in its turn by something else, the epithet 'self-shining' is used. The Smriti says: "It is the light of lights and is said to be beyond darkness." Vasishtha says, "On account of the common attributes of impartiteness, all-pervadingness and imperishableness, there is no difference between Brahman and ether; ब्रह्म simply has intelligence in addition". A doubt is raised: "ब्रह्म on account of its connection with body, &c., must also be connected with religious merit and demerit". To remove this difficulty the term निस्तप्रपंचम् is used. The general idea is "untainted". The Smriti says "Oh Kaunteya! although in the body, it neither acts nor is tainted". So the Sruti also, "Without attachment, not to be tainted". Thus it is a complete whole. To remove the doubt—that being limited and consequently cognized as containing elements of variety it cannot be called a whole—the term परिच्छेदशून्य is used. It means "devoid of the difference between the individual and the Highest Self." Thus we have the idea of a complete, real, one whole; just as one sun shines as though it were manifold in different pools of water. So the Sruti, "One god concealed in all beings, pervading all, &c." (Sve. Up.) "The individual soul and the Lord are the two halves as it were of कामधेन called माया (Delusion), &c."

A question is asked: "In what way is Brahman to be known?" The reply is furnished in "अहंब्रह्मैवृत्त्यैकगम्यम्". The वृत्ति must be qualified by सत्त्व untainted by the Rajas and Tamas qualities. "If Brahman (to raise another question) is cognized by वृत्ति it is इन्द्रियगोचरं. "Not so," we reply. "Just as on account of the blindness of the eye, one does not perceive the sun, although it illuminates the senses, while on its removal he perceives the sun by the sun's own strength and does not illuminate the self-shining sun; so also the modification in the form, "I am that," does not illuminate Brahman, but sublates the ignorance which besets the mind while Brahman is shining by its own light. So the

Sruti, "That, by whose light, all this shines." This ब्रह्म is again निरुपाधिक which is denoted by the term तुरीय.

Verse 4. "I am the same higher eternal ब्रह्म by ignorance regarding whom the whole Universe is presented, and by a consciousness of whose nature the same presently vanishes; which transcends mind and speech, which is pure and free."

Commentary:—The substance is, nescience having been sublated by knowledge, the phenomenal world, which is an effect thereof, also ceases to exist for a wise man. The connexion is, I am that same Brahman, by ignorance of whose nature the perception of the Kosmos takes place.' Just as, so long as the knowledge of nacre does not arise, the knowledge of silver continues to be apprehended as real; so also as long as there is no intuitive presentation of Brahman, whose nature is 'existence, knowledge and joy, so long also the fictitious world appears as though it possessed the characteristic of substantiality. यदात्मप्रबोध means after the hearing of the great sentence (तत्त्वमसि, &c.), *i.e.*, when the conscious presentation in the form, 'I am Brahman,' arises, the whole world vanishes, *i.e.*, ceases to shine for those who rest in Brahman, that is its own nature, as though for persons acting like the bewildered and the mad. As it is said in the Bhâgavata Purâna, "The accomplished man does not notice this perishable body, whether it continues or is shuffled off; in the same way one who is intoxicated does not notice whether a garment is on or off him." The general idea is, activity takes place in the manner of a dry leaf driven by the wind of breath. This Brahman likewise does not fall within the sphere of the operation of mind and speech. So the Sruti says, "from whom words turn aside, having failed to grasp it along with the mind, &c." (Tait. Up. II.)

विमुक्त means devoid of the attributes of being a doer, &c., belonging to the non-self. This ब्रह्म which is वासुदेव, am I.

Verse 5. "I am the same higher eternal Brahman, which transcends the three states, is one without duality, which shines fully to those in trance, when negation has been made by means of sentences like 'It is not so; it is not so, &c.'"

Commentary:—The verse points out the purpose served by a negation of the world of appearances. The connection is "I am that Brahman, which shines fully to those in समाधि (in a state where there is a complete adjustment of the inner workings to external influences). When the negation has been made, *i. e.*, when the imagined limitation has been set aside, they see ब्रह्म in everything—those ascetics, who have all desires quenched, whose egoism in the form 'I,' 'Mine,' &c., has vanished, whose mental modifications are plunged in pure Being, and whose nature is that of a Jîvanmukta (absolved while living). The meaning is, "Just as one in darkness not apprehending the real form of a rope, out of error sees a snake in the same rope, and when a negation has been made in the form, 'This is rope merely, no serpent this,' the true idea of a rope arises,

so also in the present case." As has been said, "The egoism relating to the body having vanished, and the Highest Self having been cognized, there takes place mental concentration wherever the mind goes." The three states are जाग्रत् स्वप्न, where the जीव is a witness of dreams, &c., and सुषुप्ति where he sees no dreams at all. He is called जीव when transcending these states. The Sruti says "This person is without attachment." The term अद्वैत is used to exclude the idea of the Isvara of the तार्किक, &c.

एकम् implies the absence of the three sorts of difference beginning with "that from its own kind." परम् is that ब्रह्म which forms the substratum on which all things are superimposed.

Verse 6. "I am the same higher eternal ब्रह्म by the particles of whose joy the whole world becomes ब्रह्म आनन्दमय; in whose pure Being all this shines; and by a true cognition of whose nature, all the rest has to be abandoned."

Commentary :—The import of the verse is, the absence of independent existence of जगत्. The source of joy is here represented to be Brahman. As is said "अस्तिभोति प्रियंरूपं, &c." Through Brahman, this inanimate Universe consisting of names and forms, appears as though it were of the nature of happiness. This whole of things is through error imagined in ब्रह्म, just as a man is imagined in a lamp-post. On the other hand when the erroneous impression is dispelled Brahman shines forth in its own nature, so that the world has no existence apart from and independent of, Brahman.

When Brahman has been intuitively presented by means of श्रवण मनन and निदिध्यासन, the rest, which in the state of delusion appears to be invested with the character of substantiality, has to be set aside (in so far as it appears distinct).

Verse 7. "I am the same higher eternal Brahman, which is formless and exceedingly luminous, deathless, infinite, all-pervading, the source of all beings, without desire and attachment, and which has to be arrived at by means of the mystic ओम्."

Commentary :—The verse shows that Brahman is the cause of the world, so long as we keep in view the state of false superimposition. Brahman is अनन्त because devoid of the limitations of time or place, and is the cause of the world of appearances in this sense that the latter being imagined must not exist out of the substratum. As the Sruti says, "From that self sprang the ether, &c." One should not raise the doubt that since it is the author of this Universe of diverse elements, it must also be connected with merit and demerit, because to exclude this notion this term सगहीनम् is expressly used.

Being devoid of egoism in respect of the position of a doer, &c., it has no connection with religious works of whatever sort. The term निरीह' denotes absence of a longing for the fruit of one's actions. So says

Krishna, "Works do not taint me; I have no desire for the fruit of works." The 'taint' here spoken of is the bond which constitutes the cycle of births and re-births.

शिवम् is of an auspicious nature. Brahman is ओंकारमय either because it is known through the Vedânta Sâstras which are the effects, as it were, of the syllable ओम्, or else through the repetition of the same syllable after having checked the mind, in the lotus of the heart, by means of the Yogic power. The Mahâbhârata says, "The Yogîs see the light while practising Yoga". As is said, "He who relinquishes his body, after uttering the syllable ओम् which is the imperishable ब्रह्म, and remembering me, goes to the highest goal." Brahman is formless because in reality it has no fictitious adjuncts. It is exceedingly shining, because of its own light. It is deathless, because devoid of birth, death, &c., which constitute the attributes of the non-soul.

Verse 8. "I am the same higher eternal Brahman, in the ocean of joy relative to which, when a man is plunged therein, the whole play of nescience and the phenomenal disappears, and which is the wonderful cause."

Commentary:—It is here suggested that the external objects of enjoyment have no attraction for one who is delighting in the joy of Brahman. The effects of nescience, vast in extent, disappear when a man rests in his mental modification after it has assumed the form of Brahman. The analogy is here of a man who, blind by day, does not notice the manifold activities around him. The same is the case with a person who has become a जिवन्मुक्त and whose inner eye has been opened. Brahman is termed अद्भुत because the effects take place without the intervention of instruments, agents, &c. It is a निमित्त because associated with माया which is the really evolving cause. (The elements and their effects being the evolvers.)

Verse 9. "The person who respectfully and with a devout mind repeats or hears continually with concentrated attention this prayer, which serves to unite one to his own nature, becomes Vishnu himself: we have this on the authority of the Vedas."

Commentary:—This declares the fruit of the repetition, &c., of the above lines. One has to constantly repeat this prayer, which cuts down the vast barrier of difference, and has also to keep it constantly in memory. He must hear the same with a fixed attention, and as the result, he will, even in this life, become विष्णु himself. So the Sruti, "One who knows ब्रह्म becomes ब्रह्म himself".

Concluding Sloka: "One should cross to the opposite shore of the sea of ignorance by taking hold of this 'boat of knowledge.' He who cuts asunder his longing by means of the sword of knowledge goes to the abode of Vishnu,—he, the blessed man."

G. A. Pucн.

GLIMPSES OF THEOSOPHICAL CHRISTIANITY.

PROBABLY the large majority of those who have cast in their lot with the Theosophical Society would to-day be prepared to admit that religion is one, but religious systems are many; that in religion, which might also be called Theosophy, we have pure, absolute truth could we but find it and *know* it; whereas in any religious system we have but certain fragments of this truth, varying according to the age when that system came into being and to the character of the nation in the midst of which it took birth. Many would probably go a step further, and admit that each religious system has its own peculiar beauties, belonging to itself in a higher degree than to any other system, and that therefore each has its own particular work to do for humanity, some aspect of the truth to impress on men's minds, in order to teach some lesson that is specially needed at one special time and by one special race or nation. And yet such lessons can never be confined to their own age and race; the application of religious thought is universal, belonging to all times and all peoples, and it is only when we recognise this fact that we shall be likely to appreciate and reach that spirit of tolerance which will enable us to be just to all systems. Then it will not concern us to decide as to whether one religious system is superior or not to another, any more than we should wish to decide which one of the colours in the solar spectrum is the best! Such a thought we shall feel to be petty, and unworthy of one who is striving to be a true "Theosophist." But just as all the colours in the spectrum, nay, all the minutest shades and varieties of colour, must be combined to produce the white sunlight, so we shall try to see in each system its one (or more) characteristic feature, in order that by combining all we may at last find "religion."

Strange as it may seem, there are some, even among those who claim to have studied and accepted Theosophical principles, who appear, judging from their own words, to think that Christianity is an exception to the rule enunciated above, that it has had no work to do for humanity, that it is, as it were, an excrescence on the face of the religious history of the world; that the founder of Christianity was either a mythical person, having no historical existence whatever, or else that, if he did exist, his work was a complete failure and did far more harm than good. Now I want to look at Christianity from the point of view of an ordinary person, making no claim to deep scholarship or to high critical ability, but having an honest desire to find truth and live up to it, and see whether there is any virtue in this religious system which justifies its existence. It will be necessary to establish two things; first, there must be some teaching which is *emphasised* in Christianity and which will help to elevate those who try to follow it faithfully; and second, some

of the most important teachings of other systems must be shown to be present also in Christianity. I can do neither of these things as they ought to be done; I cannot deal with them critically, methodically, nor with that keen scholarship that they demand. I can only put down a few scattered, disjointed thoughts that have come to me as a help, in the hope that they may help others also, and may perhaps lead to a full elucidation of the subject in these pages from far abler pens than mine. For there is a real need of work to be done for Christianity *here in India*; partly to counterbalance the bitter hostility towards it that is the result of the well-intentioned, but misguided efforts of many of the Christian Missionaries; partly to help some who have been converted from their ancestral faith, and now find in the Christianity they have adopted, something lacking, a failure to satisfy their deepest needs.

It is commonly said that a tree is known by its fruits, and one of the evidences often cited of the inferiority of Christianity to other systems is the persecution and bloodshed that have been associated with it, and even perpetrated in its name. A melancholy picture indeed, and one whose existence every true Christian must deeply deplore. But let us look at another picture. Every system has some amongst its followers who are fanatics, and whose misguided zeal leads them to do many things that no right-minded person can approve. It has also many whose religion is a mere name, an empty profession, leaving the character and life uninfluenced. But it is not from these that we must judge of the virtue of the system. It is rather from those who are full of sincerity and earnestness; who find in their religion a power to mould their daily life, and a strength to enable them to become better men and women. And there are such, happily not a few, among Christians, yes, even among the most narrow and orthodox. There are many who live lives of honour, purity, love and unselfishness that are beyond reproach, and who will tell us that it is from their religion that they gain the impulse and power to live thus. And yet their intellectual conceptions are of the narrowest and crudest, their ideas of God, of the life beyond the grave, of the possibilities of human growth and development, of the meaning and purpose of life, are of the most elementary character. Whence then comes the force that so purifies and sanctifies the life? I believe it is to be found in the power of the personality of Jesus of Nazareth. For it is in these people that we often find an intensity of devotion to their Master that none can surpass. The thought of Him is constantly in their minds; their lives, even to the minutest details, are guided by the consideration of what would be pleasing to Him; had they lived in the old days of persecution and martyrdom, they would have gladly faced torture and death for His sake; and now, as there is no opportunity for that, they show their devotion by a life of unselfishness and active altruism, all done in His name and for His sake. This is the bright side of Christianity, and it seems to me that the whole strength of the system centres round the person of Jesus. But this is not enough, for in every system there are the great teachers and saviours who have

called out the devotion of their followers. Wherein, then, is this the strong characteristic of Christianity, over and above other systems? I cannot but think it is because of the extreme simplicity of the system, *as it appears to a superficial observer.* In other systems we have, as it were, a magnificent painting, the canvas of which is covered with many points of beauty and importance. The personal love of the Master for His disciples is there, but it is in the midst of many other beauties, and so its lustre loses by nearness to them. But in Christianity, all else is put into the background; much is there of philosophy and exalted ethics, but there is a sort of haze put over all except that one point which stands out in the very centre of the picture, the love of the Master. It almost seems as though humanity must have been in danger of forgetting this in the midst of more abstruse and metaphysical speculation, and so a part of the mission of Jesus was to emphasise this point, to draw men's attention to it so forcibly that they would first be filled with that overpowering devotion to Him that would lead them to live the life of self-sacrifice and altruism which He constantly urged on His followers; and then they could look into the dim background of the picture, where they would slowly, but none the less surely, learn the philosophy, the inner teaching which was at first only for the chosen few, and all of which even they were not yet able to bear.

If this is the strength of Christianity, looking at it only from the ordinary, orthodox point of view, much more is it so when we see it in the light of Theosophical teaching. For, in the first case, Jesus is regarded as quite apart from humanity; He is *the* Son of God, in a way in which no other being ever can be; He is in fact God Himself, and that being so, we cannot but feel that a great gulf is fixed between Him and us. His example is beautiful and good, it is as high an ideal as one need wish to aspire towards, but—and this is an objection which to some is unanswerable and insurmountable—it is unattainable! We may strive to follow Him, we may take Him as our example in everything; our love for Him may be the one motive of our life; we may even experience much of the peace and joy which results from a conscious communion with Him, our Master; and yet beneath it all, *in the hearts of the most earnest*, there is, perhaps hardly recognised by themselves, a deep pathos, and almost a despair. The goal is recognised as one that no mere human being can reach, and many Christians have so sadly failed to realise, in all its fulness, the divinity of man, that they are obliged to put off the realisation of their ideal to a future world, where, by casting off this physical limitation which we call the body, and by the mysterious power of the Christ, they will at last become perfect. And thus many of them live in the future, recognising that with this earthly life, pain and sorrow must always be associated, and that it is only beyond the grave that perfect happiness and purity are possible.

But now look at the Theosophical view and mark the contrast. Jesus of Nazareth stands forth here as the type of what every man may become; as one who has gone through all the experiences and trials of the series of incarnations through which we are to-day passing; one who has "fought the good fight," and, having Himself conquered, is able to teach, help, and strengthen us. True, He still stands apart from us, as one who has already scaled a mountain height stands apart from those who are still toiling up the side; but there is no longer a gulf separating Him from us, only a long, steep path, difficult to travel, full of pitfalls, stony and precipitous, but still a continuous path right to the point where He stands, and where we also shall at last stand by His side. And with Him are the other great Teachers of humanity, Srî Krishna, Gautama the Buddha, Zoroaster, and all the great Rishis of the past. This indeed fills us with a hope and a joy unknown before. We have now an ideal that we know we can reach, and reach *here*, not in some far-off heaven; it may not be in this incarnation, nor in the next, nor for very many to come, but what matters it how long it will be, when we have the certainty of success? This does not lower our conception of Jesus; it rather raises it. For is it not the very height of love and self-sacrifice that one, who knows by experience all the pain and sorrow that spring from physical limitations, to whom they must be by far the greater from the contrast with the free spiritual life that he has attained, that such a one should voluntarily subject himself, not once, but for long ages, to these limitations, in order to help us? For we do not believe that Jesus of Nazareth lived on earth only once, nineteen centuries ago, and then passed on into that purer spiritual sphere. Far from it! We believe that He, *the Master*, voluntarily renounced the calm spiritual life to which He had earned the right, and that He lives ever in contact with humanity, constantly watching and guiding those who belong to Him, living amongst them from time to time, if occasion arises, always sharing in their trials and sorrows, until the very end of the cycle, when all will have reached the point where He stands. Is not this a far greater love and sacrifice than that shown in a miraculous incarnation of God, lasting but a few short years, and by its very nature making it impossible that Jesus should have felt our troubles and limitations *exactly as we do!* Some say this Theosophical conception of Jesus practically takes Him away from us, because it lowers Him to the level of humanity! It does not lower Him, but it does raise our conception of man; not of what he is to-day, but of what he *is to become* by the bringing out of all the possibilities latent within him. And at the same time it deepens ten thousandfold our reverence and devotion to one who has shown such a perfection of sacrifice and love.

But is this conception merely the fancy of a disordered brain, as some would have us believe? Or is it supported by what Jesus Himself says? When one thinks of the innumerable sects in Christendom, every one of which can quote Scripture in support of its particular dogmas, even though they are in direct contradiction to those of some

other sect which also takes its stand on the authority of Scripture, one cannot but hesitate to seek confirmation in the Bible for any views whatever. And yet there are some passages that are so full of suggestion that we cannot pass them by. It is worthy of note that Jesus but rarely speaks of Himself as the "Son of God"; the name He almost invariably applies to Himself is the "Son of Man;" and this, as Madame Blavatsky says, is the "mysterious appellation given to the Divine Initiates."* *Never once* does He definitely declare Himself to be the *only* Son of God, though there are passages which have been construed as implicitly conveying this meaning. But again and again does He either state or imply that every man may become the Son of God. The following passages may be cited:— "Call no man your father on the earth, *for one is your Father which is in heaven.*"† "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us. . . . . that they may be one, even as we are one, I in them, and thou in me, that they may be perfected into one."‡ "They that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels, and *are Sons of God*, being sons of the resurrection."§ Other passages equally striking are those in which Jesus tells His followers that they will be able to do the works that He does, and *even greater works*, if they believe on Him;‖ and again, where He tells them that they are to be "perfect, as their heavenly Father is perfect."** We can hardly believe that one so pure and holy as Jesus of Nazareth would have held out hopes to His followers, of power and perfection which they were unable to reach! And so, unless we are prepared to admit that He said things which He did not mean, we are bound to acknowledge that He Himself taught that there are possibilities in man of attaining a position like that which He had Himself reached. But there are certain conditions, especially that of belief on Him, attached to such attainment, and we must therefore consider what is meant by these conditions. This must, however be postponed till next month, along with the consideration of the meaning of the passage on which more than on any other, the belief that Jesus of Nazareth is the *only* Son of God, is made to rest.

LILIAN EDGER.

(To be continued).

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* "Secret Doctrine," Vol. III., p. 86.
† St. Matt., XXIII., 9.
‡ St. John, XVII., 20, *et seq.*
§ St. Luke, XX., 35, 36.
‖ St. John, XIV. 12.
** St. Matt., V., 48.

THE ATTRACTION OF LOVE.

AN ALLEGORY OF THE SUNBEAM.

THE early sunbeams were glancing across a darkened room, making what appeared to be a bar of solid light, alive with the mazy movements of myriads of dancing motes. And as the invisible nothings flashed into view, swept rapidly across the bar, vanishing as suddenly as they appeared, I could not help wondering, like a child, whence they came and whither they went.

Now as I watched them in airy flight, coming and going, I thought how, like these dancing motes, our own lives emerge from obscurity, to become bright and luminous as we live in the light of Divine Love and reflect from character and conduct that heavenly radiance; and how, directly we leave the path marked out for us by the Light Divine we lose all our personal significance in the darkness around.

Musing on this theme, I confined my attention to a few of these luminous particles, and as I endeavoured to follow their movements, it became apparent that some of them were rising in ever widening circles increasing in brilliance as they ascended, while others were losing their brightness and descending in narrowing orbits, falling faster and faster as their path of descent became more direct and vertical.

Whether rising or falling, all seemed to move in a pathway which described a line like that traced by nature in the helix of a shell.

Then, with increasing interest, I saw that some of these particles were circling round each other without coming into collision, but gaining in brilliance as they approached, while others were attracting to themselves floating particles of grosser substance. This impeded their progress and obscured their light, causing them to descend with reversed motion, until with accelerating velocity they fell back into the darkness whence they came.

Following these in thought, I perceived that the area revealed by the sunbeam was but a minute part of a universe full of life and motion, and that from the depths below, a countless host were rising upwards toward the light.

The curious phenomena thus revealed suggested an endless number of questions for investigation, and I wondered more than ever whence came these particles and whither they went? What was the origin of the beautiful spiral movement? What was the future of those that passed upward? And what became of those that fell.

Presently, as if the intensity of the desire opened the way of knowledge, the mystery began to resolve itself before me; and I

watched one particle in its descent, to discover that as it reached the denser mist below, its movement was arrested, and when it once more felt the influence of the light, which penetrated even here, it began to move outward and upward as before.

But what subtle chemistry had wrought the change? My question was answered as, continuing my observations, I saw that although the action of the light loosened the bonds of the fallen particle, its liberty was not effected until it responded to an attraction exerted upon it by other particles like itself.

It was now evident that this powerful mutual attraction, acting in combination with the light, initiated the outward and upward movement which at first arrested my attention, and the beautiful spiral curve was thus seen to be the product of these two forces.

As I watched and wondered, a voice out of the unseen seemed to whisper to my consciousness :—

"Thy dream of whirling atoms is a vision of the ascent of the human soul from the darkness and thraldom of self into the light and liberty of God. The *light* shining from above to which the molecules responded; the *power* by which their bonds of association were broken; the *attraction* which drew them toward each other, and the *elevating* force which lifted them upward, are all manifestations of the one *Great Energy* emanating from the Supreme :—*The Attraction of Love.*"

The voice continued :—

"Just as the seed-germ bursts the fetters, and using its earthy envelope as a store of energy, grows upward into the sunlight which quickened it into being; so the soul responds to the *Attraction of Love*, and breaks the bonds that imprisoned it, to rise from its dead self into the higher life which is in God.

"If, in the physical world, you watch the action of light upon certain chemical compounds; you will observe that when it sets free the gaseous from the earthy elements, the molecules of the former associate themselves together in accordance with a well-known law which keeps them circulating around each other without coming into actual contact.

"Here in this vision of the spirit world you may discover the same law in operation.

"You marked the swift descent of those who had attracted to themselves what they vainly supposed would give them pleasure and delight, and you noticed how in the denser strata their motion was arrested, for the Light of Divine Love penetrates into the darkest depths, and here its power dissolves the combination which imprisons the soul, and gives it power to escape from the fetters it had bound upon itself."

Musing in the silence, I had just framed the question, "How can the soul free itself and seek the upward path?" when again I heard this response from the unseen :

"Directly a human life ceases to seek the gratification of its own selfish desires, and begins to feel a living interest in the welfare of another, the bondage of self is broken, and the soul responding to the '*Attraction of Love*' moves outward from its corrupting selfishness and so begins its upward course.

"Just in proportion as personal interest is released from self, and goes out in affection and help toward others, it widens the circle of its own influence, and by every act of self-sacrifice rises into a higher plane, tracing in its progress upward and outward, that beautiful spiral pathway which you have so carefully observed.

"The Light of Divine Love reflected from the lives of those who love most and best, grows more and more beautiful as the soul rises thus higher and higher into the Light of God.

"As in the vision, you saw how the circling motes gained in brilliance as they approached each other, so in the soul's ascent its path is widened and illumined by the Attraction of Love evidenced in human friendship.

"Every loving service rendered, and each new friendship gained, gives, by the influence of mutual help and companionship, a fresh impulse to the progress of the soul; for when it begins to recognise its brothers and sisters in God's great family, it begins also to recognise the 'Fatherhood of God.'"

As the vision faded, and the echoes of that sweet voice died away into the silence, I saw in that beam of sunlight, the emblem of a new hope; for now I felt assured that those that fall back into the darkness can never be lost—but, redeemed by love, they will respond to the Master's call and rise again into the liberty of His glorious Light.

JOSIAH MARTIN.

Theosophy in all Lands.

EUROPE.

LONDON, *August 31st*, 1898.

This month has been one of comparative quietude as regards theosophical activities. It has been a season of rest for several of our workers, and the lectures to the Blavatsky Lodge have been discontinued as is usual at this time of year. Mrs. Besant has, however, presided at the meeting of the North of England Federation and has given two public lectures in Harrogate. Her last lecture in London was given in Queen's Hall on the 7th inst., closing a remarkable series of five lectures on "Esoteric Christianity." The value of these lectures has been greatly increased by their having been printed at once, and sold in small pamphlet form at 1*d.* each. The demand for them has proved very great and the first number is already out of print. They will not be re-printed in this form, but will probably take shape in a work of more permanent character at a later date.

Mrs. Besant's treatment of this subject will undoubtedly do much good, and at a time like this—when there is a decided revival of something akin to religious warfare in the acrimonious controversy which is going on between the ritualistic section of the English church and the actively anti-Romanist party in the country—it might do much to soften asperities and promote real Christianity, if the truths embodied in her words could be still more widely disseminated. Realisation of the deeper meanings underlying the Sacraments and Creeds of Christianity, and of the truth that the same teachings were to be found in other forms of faith, would surely tend to make men lay less stress upon the outer form or garb in which the reality is invested. So we but reach the reality, it little matters what form we seek it in—each has its place in evolution; it is but a vain endeavour when men try to make all others reach it in *their* own especial way.

Vegetarians are naturally much interested in Dr. Lilienfeld's discovery of a method of producing artificial albumen—said to be identical with natural albumen. There seems little doubt that the discovery has really been made, but as yet we have no demonstrations of its actual value. We can only hope that it may tend toward a more rational system of diet, and one which will gradually lessen the sufferings of animals killed for food.

There is, however, a danger in the craze for artificial and concentrated foods which is abroad at present. Nearly every new food product whose virtues are advertised, bases its claim to our attention upon the amount of concentration which it has undergone, until we get, or are supposed to get, the value of a full meal in a thimbleful. This is unnatural, because the stomach as at present constituted, expects a certain quantity of food at stated times, and can only do its work properly when so provided. Dr. Lilienfeld has, so he affirms, synthesized albumen, but it remains to be proved whether man can thrive upon the artificial product.

In the July number of the *Geographical Journal* there is an interesting account of a system of wireless telegraphy found in use amongst a tribe of

Indians in the valley of the Amazon. The account is written by Col. George Earl Church, from notes given to him by Dr. Josè Bach of La Plata, who had explored dangerous and remote parts of this valley. Col. Church had had several conversations with him regarding the wonderful telegraphic system of a tribe known as the Catuquinarûs. Dr. Bach had minutely examined one of their instruments of which a sketch is given in the journal. These Indians live in groups, their habitations or *moluccas* being always located in a straight line—north and south—each habitation being about a mile apart. An instrument is hidden in each, and when an Indian wishes to communicate with another of his group, he firstly calls attention by striking the instrument. The neighbouring one echoes the blow, and then commences a conversation. Dr. Bach examined the telephones of another tribe; he noticed amongst other things, that they had a curious custom of segmentation. Part of a tribe splits off and assumes a new name although claiming parentage with the original family; thus, in the case of the other tribe with the telephone, they said they were *formerly* Catuquinarûs. Dr. Bach remarked that their senses were very keenly sharpened, and Col. Church, who has also travelled amongst Indian tribes, says that in many ways their senses and instincts are superior to those of "civilized" men, "Many magnificent qualities," he says, "have been sacrificed upon the altar of civilization." Col. Church also remarks that he has for years "thought that the telephone of the future must be two unconnected instruments, so thoroughly *en rapport* with each other that, even if separated by the Atlantic Ocean, a word spoken into one would be echoed by the other;" and he seems much impressed to find, in the invention described, "a semi-savage treading closely upon the heels of the highest civilization."

A remarkably clear case of the appearance of the astral body of a young man accidentally killed, is related by the Rome correspondent of the *Daily Mail*, who vouched for its truth under date of August 18th. It is as follows:—"On August 12th a young man named Livio Cibrario, belonging to one of the most ancient families of Turin, while attempting to climb the peak of Rocciamelone, in the Maritime Alps, lost his way, and on the following morning a search party found his body, terribly crushed and bruised, at the bottom of a deep crevasse.

Count Cibrario, the unfortunate young man's father, who was at Turin, and knew nothing of his son's expedition to the Rocciamelone, on the night of the accident, aroused the rest of the family, announcing with tears that Livio was dead. He had seen him distinctly, he said, blood flowing from his battered head, and had heard these words spoken in a voice of terrible anguish:—'Father, I slipped down a precipice and broke my head, and I am dead, quite dead.' The other members of the family tried to persuade the poor Count that the ghastly vision was nothing but a nightmare, and the bereaved father continued in a state of anxiety bordering upon distraction, till the morning, when the official confirmation of the terrible accident reached him. This case of telepathy, or whatever name may be given to similar phenomena, is considered all the more remarkable as Count Cibrario is a very quiet, matter-of-fact person, and has never suffered from disorders of the nervous system or dabbled in Spiritism."

It is curious that it was considered necessary to guarantee the very ordinary character of the father in relating his sorrowful experience, but it will no doubt make the narrative all the more impressive to many readers.

E. A. I.

Reviews.

THE UPANISHADS.—VOL. I.*

Îśa, Kena and Mundaka.

We have already drawn the attention of our readers to the Upanishads Series proposed to be issued by Mr. V. C. Seshachariar, B. A., B. L., M. R. A. S., the energetic Secretary of our Adyar Lodge T. S. We have now before us the first volume which contains Îśa, Kena and Mundaka Upanishads. It gives the Sanskrit text with its literal translation followed by Śankara's commentary. Of late we perceive immense activity in the line of publishing translations of Upanishads and the like, which is, as admitted on all hands, mainly due to the widespreading and far-reaching influence of the Theosophical movement. Among other publications of the kind we may mention those of the Blavatsky Lodge, London, and of Mr. A. Mahâdeva Śastri, B. A., F. T. S., of Mysore, which evince much analytical skill and critical and comprehensive acumen on the part of the translators who spare no pains in making their volumes replete with all information bearing on the subject. The later the publication, the better the edition we expect—better arrangement and presentation of the subject matter. The general spirit of oriental research in the West has contributed much to bring to light the philosophical lore hidden in Sanskrit literature from a long time. The only accessible source of knowledge to the English-knowing public, of the valuable commentaries of Śrî Śankarâ Châriar is of that on the Vedânta Sûtras by the famous Dr. Thibaut. This also not being accessible to all, a great need was being felt for other editions, as the thirst for Vedânta knowledge has of late very much increased. Now the present edition of the Upanishads with Śankara's commentary satisfies the demand in all respects, and we only wish that the zeal with which the first volume has been brought out may be kept up till the series is completed. It is rather unnecessary for us here to give any outline or summary of the teachings of the Îśa, Kena, and Mundaka Upanishads contained in the volume before us, as the subject is well known. But in passing, we may state that the Îśa Upanishad, which stands first, has been accorded that place by the great commentators because it strikes the key-note of the Vedânta system and explains the whole philosophy as if in a nut-shell. It is the cream of the Vedânta system. This Upanishad, small as it is, cannot be thoroughly understood without the help of the commentaries. The main doctrine being thus set forth in the first Upanishad, important questions are raised in the second, *viz.*, the Kena-Upanishad, concerning that Supreme Intelligence and power that decrees and commands all, and these questions are satisfactorily answered. Above all, this Upanishad teaches humility. The higher science of Brahman and the lower science of ceremonials are dealt with elaborately in the Mundaka.

The commentary which is now made accessible to the general public is a valuable help to the study of these Upanishads, and we wish that every

* Printed by G. A. Natesan & Co., Madras: price, Rs. 1-8.

student would provide himself with a copy of the book. The translator has aimed at keeping to the letter of the original. The rendering is simple and at the same time flowing in style. Much credit is certainly due to the editor. But we must say that the translation is not altogether free from defects and that it could have been made more spirited. The general get-up of the book is good though the execution cannot be said to be excellent. We take this occasion to note the following points for the information of the publishers in case other editions should be issued :—

1. The first line in the book reads, "Adoration to the Brahman." The article *the* might well be omitted here, as also in other places and before the word Atman, unless necessitated by the context.

2. The first page begins with the heading, "Sri Sankara's Introduction," but its end is not distinctly marked on the second page, just before beginning the text.

3. The English translation of the text of the Upanishad might have been distinguished from the commentary by a difference in type.

4. The English translation of the Mantra should be numbered to enable the reader to know the number of the verse he reads. This is a sad defect. Two parts of the Kenopanishad are so numbered, but not the rest.

5. In some places (*vide* pages 13, 66, 69, 71, 72, 73, 74, and, 145 to 164) the Sanskrit Text is "run on" with the rest of the matter. It should have been 'indented' to show that it is the text and not a quotation inserted in the body of the book.

6. The transliteration of Sanskrit words should be more carefully done. *Grihasta* in line 1, page 94, should be spelt *Grihastha*.

7. The title-page reads, "The Upanishads Isa, Kena and Mundaka first volume." Want of punctuation here leads to a different meaning from that intended to be conveyed.

8. The printers' names appear in the place of the publisher's, and the publisher's name in the place of the translator's or editor's.

We hope these minor points will be attended to in issuing the next volume.

T. A. S.

TEXT-BOOK OF OFFICIAL PROCEDURE.*

Official procedure has hitherto been treated practically as a forbidden subject, inasmuch as no attempt has till now been made by any writer, to expound the various processes by which the several departments of the Indian Government are worked. Mr. Hogan is the first exponent of the official system; and we believe that his intimate acquaintance with the subject constitutes his Text-Book of Official Procedure unquestionably a work of practical utility to every class of government officers. That it is a thoroughly reliable guide in all Secretariat matters is testified by competent government officers whose opinions are annexed to the Preface; and its dedication to Lord Elgin is an additional proof of its excellence, for it is inconceivable that His Excellency would have been advised to accept the dedication of an inferior book.

* By C. P. Hogan, of the Indian Foreign Office, Calcutta, Catholic Orphan Press, 1897.

The book commences by a general description of the mechanism of administration in India. It then proceeds to discuss in detail the various functions necessary for the conduct of work in the Imperial Secretariats. Departmental economy, that is, the means by which the machinery of the Secretariat is made to operate, is next fully described. The question of discipline is dealt with in a separate chapter: the deficiency of the existing system is pointed out; pseudo-discipline, or that which passes current for the genuine article, is differentiated from true discipline by a careful analysis of the latter; and an investigation is made into the principles that should govern the inter-relations of superior officers and their subordinates. The treatise winds up by a useful glossary of official terms, followed by a number of appendices, containing administrative statistics, forms and specimens of the different classes of work in use in Secretariats, a specimen of proof-correction, the clerical examination rules, the system of transliteration adopted by the Government of India, and the usual abbreviations and contractions employed in Government Offices.

The author observes that co-operation between superiors and subordinates is the key to the successful management of a Secretariat; and his long experience of thirty-six years in one of the principal departments has enabled him to point out the ways and means by which harmony, on which alone co-operation depends, is interrupted. His suggestive discussion of the principles of true discipline lays bare with no sparing hand the sins of superiors and subordinates, which would seem to have induced and fomented a lamentable spirit of antagonism between departmental officers. Such a condition of things, if allowed to continue, must inevitably result in reluctant, heartless, and inferior work; and administrative officers must thank the author for indicating the direction in which reforms are necessary.

The chapters on "The Model Secretariat" are worthy of careful consideration, when there is question of the revision or organisation of an office. They embody the life-long experience of a keen observer and a careful student of nature. The analogy between a Secretariat and the human organism is well conceived; and, though we are unable to follow the author through all the mazes and ramifications of the subject, we are at one with him in the opinion that no organisation may reckon upon success which is not modelled on nature's principles.

With Sir A. Miller, the late Law Member of the Viceroy's Council, we would express the hope that the book will be made an official manual in all Government Offices; and we would suggest that its study be made imperative for admission into the clerical service of every government and local administration in India. Indeed, the book is one which every Indian Civil Servant might read with immense profit. Administrative officers will find therein information on every point connected with Secretariat work,—from the constitution and management of an office, to the minutest detail of clerking. Ministerial officers may acquire therefrom knowledge of all the minutiæ of their respective duties. To the experienced, it will serve as a handy volume of reference; and for the inexperienced, and aspirants for government clerkships, it is the only book on which they can rely as a sure guide in their difficulties and needs. The advantages of assimilating the working of Secretariats on an approved uniform standard which has stood the test of time are self-evident and cannot be over-estimated. Hence Local Governments and Administrations, nay every Native Chief in India,

could not do better than reorganize their Secretariats on the basis of those of the Government of India; in which case, the Text-Book of Official Procedure would be eminently useful towards the accomplishment of the object. And, describing as it does the system on which one of the most important and successful governments in the world is carried on, the book is virtually a treatise on the art of government; and as such, it will doubtless afford to Colonial, and Foreign Government too, many a useful hint in modifying or re-forming, to any extent desirable, the economy or working of their several state Departments.

The book is a systematisation of established principles of procedure obtaining in the Indian Secretariats; and its arrangement and treatment of the subject, in our opinion, leave nothing to be desired. Faults doubtless there are, but from the technical nature of the subject, we have been unable to detect any, except that the author appears to have erred rather on the side of excess than otherwise. This seeming error however, though considerably enhancing its bulk, adds to the value of the work, and renders it, what it professes to be, an exhaustive treatise on official procedure. There is no doubt that the author is master of the subject on which he writes.

WHO WAS ADAM?*

By Janendra Nath Mitra, L. M. S.

It is not to be expected that the Adam seen by the eye of a Hindu would be identical with the Adam of the Jew or the orthodox Christian, hence one is prepared to meet, in this very small pamphlet, different conclusions, resulting from the view-point of the Hindu. On page 7 the author says :—

"The very name, Adam, as applied to the progenitor of man, is a relic of the influence of the Aryan on the less civilized Jews; for it seems to be only a contortion of the Sanskrit, *Adim*, which means *primitive*; and as no real 'progenitor' even of the whole human race or even of the Jews could have existed in 4004 B. C., it is only too probable that the word *Adim* is retained in Hebrew, with slight modification, to denote either some mythological personage (Adi-Purush) from whom the Shemitic aborigines traced their descent, or, more probably, the first heterogeneous mixture from which the modern Jews are really descended. Such assumption is only corroborated when we find that the Hebrew language retains other traces of the Aryan influence (*a*) in such words as *kaf*, and *shen-habbin*, &c.,† (*b*) and in the biblical account of the creation of the earth, which is a mere paraphrase of the Vedic tradition. Thus, in Genesis we find :—'In the beginning God created the heavens and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters.'

Compare the above with the following Vedic Hymns :—

'In the beginning there was neither nought nor aught. Then there was neither sky nor atmosphere above.....Then there was neither death nor immortality. Then there was neither day nor night, nor light nor darkness. Only the Existent One breathed calmly, self-contained. Then first came darkness, hid in darkness, gloom in gloom. Next all was water, all chaos indiscrete. In which One lay void, shrouded in nothingness.'

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* M. N. Burman and Co., Bankipore. 2 annas.

† Hebrew Kaf (ape), from Sanskrit *Kapi*. Hebrew, Shen-habbin (ivory), Sanskrit *Shen-ha-ibbin*; ibbin being derived from the Sanskrit *Ibha* (elephant).

Here it would seem as if we were dogmatically asserting that the Jews borrowed the account of the early creation from the Aryans, but we have both tradition and fact in support of our statement. Sir Edward Sullivan in his admirable book called 'The Princes of India,' notices the traditionary belief that exists even to this day, among many Brahmins. He says: 'the Brahmins entirely deny the authenticity of all Jewish relation' but 'they give a distinct account of an apostate from their faith who established Jewish heresy 5,000 years ago,' and a superficial comparison of the civilisation of the Aryans and the Jews goes a long way to corroborate that this Brahminical tradition is not altogether groundless. If it be true that these two races came in close contact at some pre-historic date, it is only reasonable to suppose that the mightier exerted some influence to modify the manners, customs, belief, &c., of the less civilised; and there can be no denying as well that the Aryans were a far more advanced people, their civilization of the Vedas being in some respects unparalleled even in the history of modern civilisation. It may be erroneously supposed that as the Vedas were composed after the settlement of the Aryans in India, they cannot have been the true standard of their civilisation in their primitive home; but we have positive evidence that at least parts of them were composed before the Aryan conquerors actually entered India."

The work is well worth reading.

E.

THE PSYCHOLOGY OF BUDDHISM.

By Charu Chandra Bose.

This small pamphlet is a condensed exposition of some of the more important doctrines which are to be found in the metaphysics of Buddhism, and which are here set forth in eight brief chapters in which the Skandhas, the Doctrine of Karma, the Law of Conduct, Concentration, the Four Contemplations, Wisdom, and Nirvâna are treated. This little work can be recommended to the reader as containing in a condensed form, matter which might be expanded so as to fill a large volume; many being thus enabled to read it who would not have time to read a large work. It is published by the Mahâ-Bodhi Society of Calcutta.

E.

We have received a Tamil version of "The Story of the Life of Buddha," describing the great renunciation as depicted by Sir Edwin Arnold in his "Light of Asia." It is reprinted from the *Viveka Chintamani*, and is a handy book written in a good and easy style, thus rendering it very useful to the Tamil knowing peoples, and the Dravidian Buddhists can by its use easily understand the history of Lord Buddha. The book is to be had from the Editor of the *Viveka Chintamani*, Madras.

R. A. S.

MAGAZINES.

In the *Theosophical Review* for August, Mr. Mead continues his notes on "The Sibyl and her Oracles," extending his investigations through the periods of ancient Greece and Rome. Mrs. Hooper discusses the *pros* and *cons* of "The Modern Divining Rod," the weight of evidence being in favour of its genuineness. Herbert Kitchen next gives a beautiful and impressive panoramic pen-picture of "The Waters of Renunciation." Mr. Fullerton continues his excellent essay on "The Christian Theosophist," in his usual

pure and lucid style. J. C. Chatterji continues his paper on "The Great Origination as taught by the Buddha," presenting some of the important philosophical teaching of the enlightened One. Mrs. Besant gives us the first of a series of five articles on "Problems of Religion," and, judging from the initial one in this issue, treating of "The Existence of God, and the Conceptions of Divinity formulated by Man," they will prove highly instructive. We subjoin a few extracts: "Occultism teaches us that.....over our solar system presides a mighty Being, the Logos, the manifested *God* of that system. He would be called the Father by the Christian, Ishvara by the Hindu, Allah by the Mahommedan. His consciousness is active at every point in His cosmos; His life sustains it, His power guides it; everywhere within it He is present, strong to help, mighty to save. Dimly we know that beyond Him there are yet greater Ones, but for us it is easier to conceive of the Power that maintains our system, to whom we are definitely related, than of the vaster consciousness which includes myriad systems within His realm. Each Logos is to His own universe the central object of adoration, and His radiant ministers are rightly worshipped by those who cannot rise to the conception of this central Deity."

"It is more important that a man should realise some One before whom his heart can expand in loving adoration than that his concept should be philosophically satisfactory and metaphysically correct."

It is shown how admirably the Roman Catholic Church has met the wants of the weaker class of human souls by presenting for their adoration the "sweet human familiar image of Mother Mary and her infant Son," in addition to the Divine Deity and Angels and Archangels; thus this church "holds the learned while attracting the ignorant, satisfies the philosopher while consoling the peasant." Mrs. Cooper-Oakley presents in "The Fratres Lucis" (order of the Knights and Brothers of Light), the first portion of a translation of a very interesting MS., and says in explanation: "It was one of the many rare and valuable manuscripts belonging to the late Comte Wilkorski, in Warsaw. He was a well-known mystic and mason in Poland, and did much towards the spreading of occult science in his country." This document which belonged to a preceding century, gives a detailed account of this organised brotherhood, and shows that modern Theosophy is identical with that which was known in times long past. "Called to the Gods" is a translation of a Siberian legend. Mrs. Marshall's translation of "The Education of the Human Race," by Lessing, is continued

Mercury (July), has a variety of good articles: "The Evolution of Mind," by H. A. W., being first on the list. "Philosophy and Creed" is a short but pithy monogram by Karl Krane. Next we find a brief paper by H. Dharmapala,—"Was Sankarâchârya a Buddhist?" which is answered affirmatively. "Meditation and Thought-Power," by Count Axel Wachtmeister, is the first portion of a most excellent essay which we hope to see reproduced in pamphlet form. "The value of H. P. B.'s work" is a terse contribution which was read on White Lotus Day by A. W. Stuart Elizabeth Hughes writes briefly on "Evolution," and R. Liftman has a very brief but expressive allegory on "The Path." "Theosophic Nomenclature" is a common-sense contribution by A. F. Knudsen, showing that the technical terms used in theosophic literature are as necessary as is the technical vocabulary of the sciences. Reports of Branches show that the wide-awake spirit of America is manifest in all theosophic activities in that quarter of the globe.

Our American contemporary, *Mind*, presents, in its August issue, a valuable collection of essays bearing upon psychology, metaphysics and occultism, among which are the following:—"Is Vital Energy Communicable?" "Spiritual Healing;" "The Centres of Astrology;" "The Problem of Evil;" "Fiat Morals ' "Woman in Serious Politics;" "Is Disease Hereditary?" and "Emerson's Influence on Modern Thought." The article by Eliza Calvert Hall, which discusses the question of the heredity of disease, is worth a year's subscription to the magazine. The continued serial—"A Daughter of Love"—appeals to lovers of the occult.

We are sorry to learn that the financial depression in America consequent upon the recent war, has necessitated some curtailment in the output of the *Metaphysical Magazine*, the July and August numbers being issued as one, and the plan being to combine September and October issues also; after which, it is hoped that the business stagnation will have abated sufficiently to warrant the usual monthly appearance of the magazine. The subscription term will be extended, thus enabling subscribers to get their full *quota* of copies. The home magazine, *Pearls*, which was commenced last April, will hereafter be incorporated with the *Metaphysical Magazine*. The issue before us opens with a good article by Charles Johnston, on "The Memory of Past Births" (the substance of which was gleaned from a series published many years ago in the *Theosophist*), after which follow, among others, "Christianity and Reincarnation," "Astrological Symbolism," "The Empire of the Invisibles," "Son Kleon the Hindu," and "The Eternal Life." The department of "The Home Circle," and the "Editorial Comments" present much that is of interest.

Food, Home and *Garden* is attractive as usual.

Immortality is the title of a new Chicago quarterly magazine, edited by J. C. F. Grumbine. It is devoted to Christian Science, Mind Cure, Psychopathy, Theosophy, Occultism, and Spiritualism. Among its list of contributors we notice the familiar names of Annie Besant, Jerome A. Anderson, W. J. Colville, Franz Hartmann, Cora L. V. Richmond, Swami Sâradânanda, and others. It is announced that the September number will be devoted to Clairvoyance, the December number to Reincarnation, the March number to Psychometry and the June number to Inspiration. This first issue is especially devoted to the subject of Immortality. Mrs. Besant contributes a most excellent article on its Metaphysical aspect, and notwithstanding its title, the article is eminently practical. There is of late an outpouring of new magazines in America, metaphysical and occult.

Revue Théosophique Française for August is an interesting number. Opening with a translation of "Man and his Bodies," the next article is a critical monograph on Saint Theresa, the Spanish mystic and visionary of the 16th Century, one of the purest characters in Church history. The progress of psychical research has now made it impossible for us to accept literally her visions and familiar talks with God and Christ, and they appear to us in a much less mysterious and awesome light than they have to the religious public during the past three centuries. M. Courmes, the writer, justly explains her experiences as belonging to the third plane of superterrestrial consciousness, in part, and also partly to the astral plane of illusion. Dr. Pascal, who was a Delegate to the European Sectional Convention in London, gives a brief but good report of the proceedings; Miss Pyne's occult story of "A false right hand" shows how a true palmist will always read

the lines in both hands before prophesying; M. Guymiat writes on "Gods and Forces," and there is the usual budget of press notices. The translation of the "Secret Doctrine" is continued.

Theosophy in Australasia. The contents of the August number are, The Outlook; Heredity and Personal Responsibility; A Weird Experience Questions and Answers; Activities; and Notes of News. Mr. Mayers' article on Heredity is scholarly and suggestive, like all his writings, and the weird story recalls H. P. B.'s famous one, "Can the Double Murder?" The reports from Branches show that things are going on much as usual.

Lotus Blüthen (Leipzig, Aug.) continues the metrical translation of the Bhagavad Gîtâ. It contains also an introduction to the esoteric teaching of the Talmud—an article we should like to see expanded and continued. Here are some extracts:—"He perishes who seeks to extract gain from the crown of wisdom." "Be thou the accursed, not the one who curses." "Praise God for the evil as well as for the good." "When the righteous dies he loses but the earth." "The lost jewel ever remains a jewel, but he who has lost it may well wander and weep." "Life is a fleeting shadow says the Scripture. Is it the shadow of a tower or of a tree? A shadow that remains for a while? No, it is the shadow of a bird in its flight. Away flies the bird and there remains neither bird nor shadow." An article on reincarnation, and answers to correspondents make up the rest of a good number.

Sophia (Madrid) goes on as calmly and appears as punctually as though there were no war nor the spectre of Carlism hovering over the mountains. The August number contains translations of H. P. B.'s article on the "Esoteric character of the Evangelists;" Bertram Keightley's on Sankhya; and the weird records of twilight talks among our astral wanderers. Señor Soria y Mata's learned paper on the beginnings of things is continued; R. R. offers a learned article on "Seroterapia," a new branch of therapeutics; an article from the *Arya Bala Bodhini* on Kshetra, &c., is translated and copied, and there are the usual review notices of the press.

The Vâhan, the monthly organ of the European Section, T. S., is well worth the subscription price, to outsiders, of only 2*s.* 6*d.* per annum. The answers to queries are valuable.

Philadelphia (Buenos Aires) is the title of the new monthly magazine promised by our energetic and earnest Branch in Argentina, S. A. In appearance and general get-up it is most creditable to its conductors. The Greek name is most appropriate for a Theosophical publication and the contents of the first number—largely translations of standard articles by our best writers—are well calculated to introduce Theosophy under an attractive guise to the Spanish-speaking public of South America.

Philadelphia, our South American organ, sends us its second (August) number, which looks as well and reads as well as its predecessor. Besides, translations from Bulwer, Mrs. Besant, H. P. B., M. C. and Col. De Rochas, there are original articles on Religion and other subjects.

Mercury for August is an interesting number, full of original articles by Misses Havens and Mesick, Count Axel Wachtmeister, C. H. Conner and Miss S. E. Palmer, our expected American colleague.

Teosofia (Rome) is as neat and attractive in appearance as it hitherto has been. The number for August contains an able article by Doctor Pascal, of France, upon Reincarnation, its moral, philosophical and scientific reason-

ableness; and a continued translation of Mr. Marques' argument on the scientific corroboration of H. P. B. by recent authorities. We hope Signor Calvari will keep on with a stout heart and full sense of the good he is doing.

Theosophia (Amsterdam) for August, opens with an original article by Afra, on "Co-operation;" Madame P. C. Meulemen discusses "The Use of holding Conventions;" there are several translations from Mrs. Besant's works; "Tao Te King—" a rendering and commentary—by Johan van Manen, together with miscellaneous matters and reports of theosophical movements.

Prabuddha Bhârata comes to us reincarnated. Its publication has been resumed at Almora, the Swami Vivekânanda being chief conductor and contributor. May its new life be crowned with success. The chief article in the present issue is, "The Outlook of Indian Monism," by the Swami Sâradânanda. This is to be continued.

Rays of Light scintillates from the Museus School for Buddhist Girls, as usual. An additional hall for school recitations is now being erected, and a little more financial aid would be very acceptable.

The Arya Bala Bodhini for September is a very interesting number. Miss Edger's contributions should make this magazine eagerly sought after by Indian youth. Some of the articles, however seem of far too advanced a grade to be exactly adapted to the mind of the average youth.

The Buddhist comes to us in magazine form, as it enters the tenth year of its publication. It is hereafter to be issued monthly and is edited by our friend, D. B. Jayatilaka, B. A., Vice-Principal of Ananda College, Colombo. His opening remarks are hopeful, his record of the past year's educational work, encouraging, and his "Retrospect and Appeal," in regard to Buddhist education in Ceylon, spirited. There are several articles on the Buddhist Revival in South-India; the reply of the Chief Priests in Ceylon to the Madras Panchama Committee; the first instalment of an interesting historical article on "Buddhism and India," and a translation of one of Lord Buddha's instructive discourses on the duties of Priests and laymen. We hope the magazine may receive the support which its present improvement amply merits.

The Banner of Light (August 6th) has a good editorial on "Karma." "The word," it says, "is a veritable *multum in parvo*, and conveys more truth in its five letters than is sometimes found in five sentences of ordinary words." "He [man] finds as much time in the eternity of the past as there is in the eternity of the future."

"He comes at last to know that he has to create his own Karma, work out his own salvation, prepare his own destiny, and earn his own immortality." The concluding sentences are these: "He, therefore, recognizes the immutability of law, and the inevitable consequences that must come from its transgression. This leads him to seek wisdom in the highest through obedience to the commandments of the soul, that his Karma may be as free from mistakes as possible, and his Fate a full comprehension of the beauty of Love."

Alexander Wilder contributes a short article on American matters and W. T. Stead writes a couple of columns on "What is Wanted", which is summed up at the close as, "more sympathy for psychics; more enthusiasm for our cause" * * * a compilation of "the evidences and the Scripture of Spiritualism", and, "a bureau of communication between the living and the so-called dead."

We have received *Light* and the *Philosophical Journal.*

We have also at hand, the September issue of *Mind,* and of *Universal Brotherhood, The New Century,* and numerous other exchanges—home and foreign.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

Natural development of children.

A writer in *Harper's Magazine* for June gives a refreshing record of observations extending over a period of six years, made on the training of a child fourteen months old, "under what might be called the Pestalozzian principle of letting alone, with unconscious supervision, in a carefully guarded environment which supplied a great number of centres of interest that were full of indirect suggestion. No formal teaching of any kind was allowed until the end of the sixth year, but all questions were carefully answered, and effort was made to see that the answers were clearly understood...Surroundings were carefully planned to meet the growing needs of the child from the moment he began to notice things. The record is, therefore, one of spontaneous development of self-activity produced as a result of (1) suggestion based upon a carefully considered environment; (2) of accurate and sympathetic explanation given only when asked for; and (3) of carefully graded steps that were taken one at a time."

A very important factor in this connection is the influence of the child's playmates, its parents, and other friends. This method of early education for children should commend itself to parents, as it avoids over-straining the mind at the expense of the body which should be allowed full and free development. Seven years thus spent will lay the foundation for a robust physique, and the child will then be ready and anxious to learn. The gulf that separates true education from modern school-cramming is heaven-wide.

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Another "Sure cure" for scorpion sting.

A correspondent of the *Madras Mail* gives the following valuable information :—

"It may be welcome news to some of your readers, if you give space to announce the fact that Dover's powder is in most cases a sure and speedy cure for scorpion sting. Although the virtues of this drug, when used for the purpose in question, are probably well-known to the medical fraternity, yet its value was a recent and wonderful discovery to the writer. A Telugu friend was suffering from the result of treading on a scorpion, with his bare feet. After all the usual remedies at hand had failed to give relief, a tabloid consisting of five grains of Dover's powder was tried as an experiment. We put the tabloid on a block, let a drop of water fall upon it, made it into a soft paste, and applied it to the spot where the scorpion had applied his sting. The effect was magical. The victim patted his foot affectionately and gave a whiff or relief. Then he sat up and began to laugh. At this the whole company of friends present began to join in the celebration. The pain was all gone, and he sprang to his feet and went about his work with a broad smile on his face, that returns still, whenever the occasion is referred to in his hearing. Since that night, over twenty cases have been treated without one failure. In the case of one old woman, it was nearly an hour before the pain was entirely gone, but in some cases, the cure has been instantaneous. The relief has been immediate in every case. Generally, the sufferer goes on his way rejoicing, in less than a quarter of an hour. However, if in any case the reader should find it a

failure, he must not give it up for a bad bargain. He may be sure there is a blessing in it. If the cure is slow, keep dropping more water on the paste, and do not allow it to get dry until there is no vestige of the pain left. The form in which we use the antidote now is the Dover's powder obtained in bulk from the Municipal Hospital. This proves fully as effective as the tabloids. Hoping that this note may catch the eye of some one who will be glad to see it, the writer takes much pleasure in contributing an item to the lessening of pain in the land of India." THALU.

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An important movement.

The Czar of Russia has caused to be issued to Foreign diplomats at St. Petersburg, a note declaring that "the maintenance of peace and the reduction of excessive armaments, now crushing all nations, is an ideal for which all governments ought to strive." The Czar also invites an International conference to discuss the necessary means for the attainment of this much desired end. This is indeed a move in the right direction, for civilized countries could much better afford to settle their differences by arbitration than by the shockingly barbarous and expensive method of warfare, which is sure to sap the life of the nation, whether the end be victory or defeat. Of course, circumstances can be imagined under which war would be considered the lesser of two great evils, yet such circumstances can hardly be thought of as liable to exist among two or more *civilised* nations. France seems least willing to accede to the Czar's plan. What an opportunity is now offered for Germany to immortalize her name among all people, by magnanimously ceding to France the two provinces taken from her as trophies of war, during the last struggle between the two nations. This might smooth the way leading to co-operation.

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Irresistible projectiles.

A highly important invention has lately been brought to test in America, consisting of a projectile that seems practically irresistible, as the heaviest plate armour which a modern war ship can carry does not stop its course. During a recent trial the projectile passed through a solid wall composed of ten inches of hardened nickel steel, twelve inches of oak plank and three boiler plates, and then went on its way, doubtless laughing at such slight impediments. What can be devised to oppose this projectile, which seems second only to a thunderbolt, remains to be seen.

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Artificial albumen to replace flesh as food.

Dr. Harowitz, the Vienna correspondent of the *Chronicle*, sends news of a wonderful and highly important discovery, which is no less than that of producing in the laboratory of the chemist, "*artificial albumen* with absolutely the same nourishing qualities as found in that which is obtained from organic beings." Dr. Leo Lilienfeld, of Vienna, after years of study, ascertained that by condensing phenol and amydo-acetic acid with phosphoro-chloric oxide he could produce "pepton," a product previously supposed to be generated by organic beings only. The Doctor demonstrated his experiment, beyond all doubt, before the members of the Chemist's Congress, at Vienna on August 4th. The astounding possibilities in relation to human food, which this discovery opens up, are unprecedented, and furnish another indication that the days of flesh-eating are numbered.

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Perfection in suavity.

The Theosophical Review publishes a letter purporting to have emanated from the pen of "a model Editor" in China. Though we can never hope to reach that eminence in suavity which abounds throughout this unique production, we reproduce it for the benefit of our contemporaries and successors.

Illustrious Brother of the Sun and Moon:—Behold thy servant prostrate before thy feet; I kowtow to thee, and beg that of thy graciousness thou mayest grant that I may speak and live. Thy honoured manuscript has deigned to cast the light of its august countenance upon us. With rapture we have perused it. By the bones of my ancestors, never have I encountered such—with such pathos, such lofty thought. With fear and trembling I return the writing. Were I to publish the treasure you send me, the Emperor [or Empress] would order that it should be made the standard, and that none be published except those that equalled it. Knowing literature as I do, and that it would be impossible in ten thousand years to equal what you have done, I send your writing back. Ten thousand times I crave your pardon. Behold, my head is at your feet. Do what you will. Your servant's servant, —*The Editor.*

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Should hens lay eggs on the Sabbath?

Rev. A. Schwartz, Ph. D., in the *Church Gazette* says:

"The highest exhibition of Sabbatarianism is probably to be found in the Talmudic tractate which discusses the question whether it is allowable to eat an egg laid by a hen on the Sabbath Day. All were agreed that it was not permissible to do so in the case of a hen kept for laying, but the two greatest teachers of the day, Hillel and Schammai, disagreed as to the line of conduct to be pursued in the case of a hen kept for eating, or should a festival fall on the same day as the Sabbath. The question would never have been solved had not the oracle, in answer to frantic appeals, cut the Gordian knot by declaring that the words of Hillel and Schammai are both the words of the living God, but the latter should be followed in practice."

***

Cremation in Calcutta.

We learn that since the cremation of the late Mrs. Jelovitz in Calcutta, a number of the European residents are joining forces for the purpose of erecting a crematorium. It is said that the City Corporation views the project favourably, and as soon as a suitable site has been chosen, the work of building will proceed.

Thus this improved method of disposing of human remains, which was practically demonstrated and brought to the notice of Western people by Col. Olcott, in America, some years ago, is spreading and will doubtless soon be adopted by all civilized nations.

***

Why men won't go to church.

Various contributors in the *Church Gazette* suggest the following reasons which militate against church-going:

"The average man cannot receive with favour, strange and mysterious doctrines and ritual. So long as creed is placed before character, and practical Christianity prevented by theological, will men refuse to ally themselves with the Church. What especially galls the average man is the fatuous tediousness of the sermon; the effeminacy of many of the clergy, upon whom men of the world look with good humoured contempt; the dictatorial attitude of the Sacerdotal clergy; the narrowness of the Low Church clergy."

To this might be added—the utter absurdity and repulsiveness of portions of the exoteric Church creed.

***

Rapid recovery from cobra-bite.

A recent exchange gives a very satisfactory account of the recovery of a lad who had been bitten on the toe by a cobra. He was treated by his father who happened to have a copy of a useful little work on "Snakes, Snake-bites," &c., and followed the directions there given. As soon as possible, two ligatures were tied around the toe, above the wounds, and several incisions made in the region of the punctures, to furnish a free outlet for the poisoned blood, which was, at first, black as ink, but gradually assumed the normal colour, after the continued pouring on of hot, or very warm water and much squeezing of the injured member. In two or three hours the lad was feeling as lively as ever.

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Buddhist educational activity.

The *Indian Mirror* of August 31st notices the increasing momentum of the educational movement among the Buddhist population of Ceylon, which was started by the founders of the *Theosophical* Society some years ago, and says:

The Theosophical Society has been doing excellent educational work among the Buddhist population in Ceylon for many years past. The number of schools in Ceylon, worked by the Society is seventy, thirty-eight of which receive annual grants from Government. The Theosophical Society would be able to show equally good work in India, but unfortunately, the Hindus of the present day are not particularly keen over anything in particular, except it be politics.

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Theosophical doctrines from pulpits.

The Rev. Canon Wilberforce is evidently a broad-minded man having a large degree of spiritual development. In one of his recent sermons at Westminster Cathedral, London, he says:—

"Creation is Love uttering itself, conditioning itself in a body, the Universe. The self-sacrifice of God is not so much His embodiment in one man, as His conditioning himself in all men; and His Incarnation in the Perfect Man is the climax of His ceaseless operation in all men .....

If God be the self-evolving spirit that is in all, then, in the deepest, truest sense, humanity is His son. Whoever dares to limit Divine sonship unjustifiably narrows the sphere of the 'Divinity that stirs within us.'"

Speaking of Jesus, the Canon says: He is "the representative of the race, 'the first-born amongst many brethren', the Archetypal specimen of the destiny of humanity. 'As He is, so are we in this world.'.....was not this the Incarnation, the Eternal One showing in a new way how He always has been, is now, and ever will be, inhabiting the human race? 'I am come,' He said, 'that they might have life, and that they might have it more abundantly.' Again and again, in emphatic words that will not bear explaining away, he identifies Himself with the humanity He came to redeem. He speaks of Himself as being the representative, the promise, the pattern, the potency of the human race. Even in speaking of His own ascension He is careful to say, 'I ascend unto my Father and your Father.'"

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THE THEOSOPHIST.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares*].

*OLD DIARY LEAVES.**

SECOND ORIENTAL SERIES, CHAPTER XIX.

I WAS loath to exchange the cool, bracing climate of Darjiling for the hot, vapourous temperature of the Plains, but I had still many hundred miles of journeying before me before my tour should be finished and I could take rest at green Adyar, with its refreshing ocean breezes and its river running just beneath my chamber window. So, after more talks with the Tibetan traveller and my other friends, more conversazioni, and a public lecture at the Town Hall, I descended the mountain to Siliguri, the junction-place of the Himâlayan Railway and the Northern Bengal, and sweltered in a temperature of 100 to a most uncomfortable extent. It suggested to me the change from the outer air on a crisp morning to that of a greenhouse. However, work had to go on all the same, and I organized the Siliguri T. S. that same evening, sat up late talking and answering the metaphysical conundrums they are so fond of putting in this country, and slept on the stone platform of the station as the coolest—say, rather, the least hot—place to be found.

Saidpur, the next place on the programme, was reached at noon on the 19th (June, 1885), and at 6 P. M. I lectured to a very large gathering, on "Theosophy and the Aryan revival." There was another lecture on the next day and the admission of several new members as the happy proof that the malign influence of our persecutors had not spread that far. I went next to Rajshahye *via* Nattore, and I mention the detail merely because the distance from Nattore to my destination had to be made in a palanquin, the most ignoble of all modes of conveyance, I think, to a healthy man. Fancy yourself lying at ease on your back, smoking, reading or dozing, in a coffin-like box carried by poles on the shoulders of six or eight undersized coolies, in a pouring rain, over a

* Two full series, or volumes, of thirty chapters each, one tracing the history of the Theosophical Society up to the time of the departure of the Founders from New York to India, the other subsequently, have appeared. The first volume is available in book form. The present series is the third.

sticky clay road, twenty eight miles in nine-and-a-half hours; the wretched pole-bearers gasping a droning refrain the whole way, except when they would groan to excite your pity and get bakshish—and say whether I am not right. True, they are trained to it from boyhood and at the end of such a heavy journey as this would come in to your place on the trot, but still I felt thoroughly ashamed of myself, innocent though I was of any part in the business. "Talk, talk, talk"—says my Diary —"with all the clever men in Rajshahye, including a German Professor of Physics in the local College;" and there were the usual public lecture and admissions into membership. The return transit to Nattore was even worse than the other for, leaving at 2 P. M., we did not get there until after 2 A. M.! By that day noon we were back in Calcutta and I went from the Sealdah station straight on to Bhowanipore to see Maji, who had come from Benares on a visit to Nobin K. Bannerji at his family house. I had a three-hours' talk with her through Nobin, and she told me that Damodar was then at a place four days' journey from Darjiling. This, we now see on referring to his Diary (Oct. *Theosophist*), was not the fact; so it goes to make another point against the accuracy of Maji's revelations—for which I am sorry. I saw her daily during the fortnight that I spent in Calcutta, and was always much interested by her discourse. She was always surrounded by a small crowd of enquirers, and her answers displayed erudition and insight. Her attractive manner and sympathetic voice added to her popularity. Finally, there was that glamour of supposed mystical powers which attaches in India to every respectable yogî and yoginî; and which is a survival of the traditions of the olden times. These powers she must have had to some extent, for we have seen that on our first meeting, in 1879, before anything was known in India about H. P. B's connection with two certain adepts, she told me things about them that she could not have learnt from third parties, and in Damodar's Diary we read how she astonished him with her revelations about Subba Row and others. It was my early enthusiasm about her that mainly caused Nobin, Dinanath, Bihari and Shama Charan Babus to come to her as disciples, and to do so much to make her known and popular in Bengal and Behar; so that, naturally enough, I was most anxious for her reputation as a mystic to be fully sustained. If it has not, it is not my fault.

The local Committee had me lecturing in all the quarters of Calcutta during my fortnight's stay. Among other topics given me was a defence of Hinduism against the missionary charge of gross superstition and immorality. It will scarcely be credited by those who have even a superficial knowledge of the ethical teachings of the Aryan sages, that the chief of the Scottish Mission in Calcutta had the effrontery to put in print the assertion that Hinduism tends to make its men liars and its women unchaste; yet he did this, and it fell to me to refute this outrageous calumny. To hear me, the elite of Hindu society were invited on the 3rd July, to the house of the venerable scholar and nobleman, Raja Radhakanta Deb, Bahadur, author of the great

lexicon, *Sabdakalpadruma*. I believe every local Indian scholar of note was present and that I had no great difficulty in proving my case. So far from encouraging untruthfulness, dissoluteness of behaviour, or any other vice, the Shastras teem with exhortations to noble conduct and the striving after the very highest ideals. Manu (VI. 92) enumerates the following "ten-fold system of virtuous duties": Contentment; abstention from injury to others, active benevolence, and returning good for evil; resistance to sensual appetites; abstinence from theft or illicit gain; purity, chastity and cleanliness; coercion of the passions; acquisition of knowledge; acquisition of Divine Wisdom; veracity, honesty and fidelity; freedom from wrath and hatred. A little farther on he says: "Persevere in good actions, subdue thy passions, bestow gifts in a suitable manner, be gentle, bear hardship patiently, associate not with the malignant, and give pain to no sentient being." Again, he says (II. 239, IV. 178): "Walk in the path of good people, the path in which thy forefathers walked. Take examples of good conduct from all, as nectar is taken from poison, gentleness of speech from a child, prudent conduct from an enemy, and gold from dross." Again: "Though reduced to penury in consequence of thy righteous dealings, give not thy mind over to unrighteousness." Then, we find in the Taiteriya, the Mundaka, and the Sandilya Upanishads this injunction: "Speak the truth (*Satyam*). Truth alone conquers, not falsehood. No religion or morality is higher than truth. Nothing is higher than truth." It was hence that the Benares royal family took their motto, which, with the late Maharajah's permission, I adopted as the legend of the Theosophical Society. "Mercy is the might of the righteous," says the Vishnu Purana (I. 21), an axiom that matches the noble definition of Mercy that Shakespeare put in the mouth of Portia. And how poetical and touching is this sentiment from Hitopadesa: "A good man thinks only of benefiting all and cherishes no feelings of hostility towards any one, even at the moment of his being destroyed by him; just as the sandal tree sheds perfume on the edge of the axe when it is being felled." Manu (VI. 47) goes so far as to say: "Being treated cruelly, do not return the cruelty. Give blessing for curses." Is there anything more noble in any other Scripture? So we might go on multiplying similar quotations from the teachings of the Aryan sages, to prove the cruel injustice of those who concur with the Calcutta missionary that Hindu religion is the nurse of vicious tendencies. How can such people ever hope to convert intelligent Hindus to their religion? How far the sympathies of the Indian public went with us may be judged from the fact that, whereas my public audiences ran from 1,500 to 2,000, only a score or so of persons, and they Christians, went to listen to an address given after my departure, by one of the ablest preachers of the missionary party, denunciatory of our views!

On the 7th July I left Calcutta for Bhagulpur, but was intercepted at Nalhati Junction by our dear brothers of Berhampore and, so to say, compelled to diverge in their direction. Between Azimgunj and Ber-

hampur is the Palace of the Nawab of Murshedabad, an old friend of mine; and he had arranged for me to break journey, spend part of the day with him, and dine at the Palace. I did so, and he and I had a long talk about religious and scientific matters and parted with expressions of mutual good will. My reception by the friends at Berhampur was, as usual, most cordial and my four days there were full of pleasant experiences. With one exception, however, for on the 9th we heard by telegraph from Calcutta of the sudden death of Nobin K. Bannerji, President of this Branch, of whom I have spoken above. He was to have met me at Berhampur on the 9th, but died of an attack of cholera. Among our Indian colleagues not one was more prized and beloved than he, and it is a consolation for me to know that he is likely to soon reappear in the ranks of our workers in a better body than he had in the last incarnation.

I reached Bhagulpur, my next station, on the 12th, and became the guest of Tej Narain, whom I have mentioned in my notes on the Darjiling visit. Here I met Babu Baidyanath Bannerji, my blind patient of Calcutta, whose sight I restored, as the reader will probably remember. Well, I found him again blind. His restored sight lasted only six months and then faded out, and the pall of black night again descended upon him. As before, a boy now led him into my presence, and he looked up into my face with that inexpressibly touching expression that one finds in the eyes of the sightless ones. I felt very sorry and not altogether hopeful of being able to do any good. However, I drew him into the room, kept him standing, and began the same course of manipulation that I had employed so successfully two years before. I touched my finger-points to his closed eyes, sometimes those of one hand, sometimes of both; when it was the former it was the right hand that I held to the eyes and the left was laid on the nape of the neck. Then I made passes before the eyes and the brow and, finally, breathed gently on the eyeballs through a glass tube. All the while, of course, I was willing with my whole strength that the sight should be restored. Thus keeping on for a half hour, I was at last rejoiced to hear him ask: "Is that a table behind you?" It was, and thenceforward and by degrees the blessed light came back into his darkened orbs, until he could at last distinguish every object in the room. Ah, if you could have seen the heavenly smile that spread over his features then! You would have stood there, as I did, amazed at the discovery that you had this sort of divine gift of healing, and that it needed but a few passes of your fingers and a few breathings over a blind man's eyes to draw him out of midnight gloom into the sunlight of sight, with the whole panorama of surrounding objects opened before him.

This case of Baidyanath teaches a great scientific fact, *viz.*, that blindness, when due to suspended nerve action, may be removed by mesmeric treatment, provided that the right conditions as to mesmeriser and patient are given; that the sight, thus restored, may fade out after a time, when, presumably, the nerve-stimulus has subsided for

lack of renewal; that, even after an interval of two years, the sight may be again restored and after even a very brief treatment. The reader will recollect that when Badrinath (or Baidyanath) Babu was first treated by me at Calcutta and elsewhere, after ten treatments he was able to read fine print with one eye and see a bed of flowers at some distance with the other. On this second occasion, two years later, I made it possible for him, after a bare half-hour's treatment, to read the smallest type in a newspaper and, of course, to distinguish every object within the range of ordinary vision. It is true—as I learned subsequently—that his sight failed him a second time, but only after twice the number of months that it had before. This made me believe that if I could have had the patient under constant treatment for, say six months, the optic nerves would have been restored to normal function and the cure completed. The lesson to professional healers is that they should never despair if there should be a relapse after a first success. Moreover, they should note that, whereas the confidence of the patient may have been shaken by the loss of sight after the first operation, it can be restored in spite of that, with one tenth the trouble as before. The *sine quâ non* is that there shall be no lesion in the nerves, for that makes a break that can never be mended.

At Jamalpur, when lying in bed one morning, I had my first experience of an earthquake and it was curious. It seemed to me as if the house were solid but built on a stratum of bog, or jelly, which was all of a quiver, like the generous paunch of St. Nicholas when he was laughing—if we may believe the famous Christmas poem! While it lasted, my memory recalled sundry stories of historical earthquakes, and I was not sure whether the house would not tumble about my ears; still I thought I might as well take the chances where I was as to rush outdoors and perhaps drop down some crack.

Among the topics of discourse given me here by the local committee was: "Theosophy not antagonistic to Hinduism." On thinking it over I invented a new plan. Among the members of the Bhagalpur T. S. was the late Pandit Nityânand Misra, a most excellent man and capable Sanskrit scholar, who had come to Jamalpur with me. So I arranged with him that he should sit beside me at the lecture, I should go on and make my points one by one, should pause after each, and he should then rise, repeat some sloka of Gîtâ without a word of comment, and then sit down, and I would go on to my next stage. Both he and I spoke extemporaneously, *i. e.*, without notes or any defined plan previously agreed upon, and this made all the more interesting and striking his flexibility of mind and thorough familiarity with his national literature. The effect on the audience may be guessed.

At Bankipur I was kept up to a very late hour, the day of arrival, by visitors, and on retiring I sank into one of those deep sleeps which I can always get when there is nothing else to do, and which brace me up for the wearisome round of a travelling tour. At the College, the next day, I had a very crowded audience including several hundred

students, the ones I most love to address. One of the Professors, an English gentleman, was good enough to preside and his boys were particularly enthusiastic. The Principal, however, moved by an unreasoning prejudice, refused the hall for the second lecture and the committee had to make other arrangements. If these narrow-minded men could only realise how they weaken their personal influence with their pupils by these futile attempts to do us harm; how, in fact, they largely increase their sympathy and their enjoyment of our discourses on the national literature and religion, surely they would not be so tactless as they usually are. Not one of them ever heard a theosophical lecturer say one word that was opposed to good morals, or that had the slightest tendency to make his or her hearers worse than they are; quite the contrary: yet they go on nourishing hatred against us and vainly trying to belittle our strong influence in every way by word and action. Poor creatures, they might as well try to pull the stars out of the sky! While they are dreaming their impotent dreams of malice, the influence of Theosophy is travelling the whole earth, like a thrill of electric force that might run around the planet. One has to come to India to realise how a whole community of European people can become steeped in besotted prejudice against us. Their own relatives at home throng Mrs. Besant's lectures, buy our books, take in our magazines, and join our Branch Societies, but these hold themselves aloof and use the name of our dear H. P. B. as a word to curse by. More's the pity, for I am perfectly sure that it would only need the aid of some ardent society man, like the late Samuel Ward, or society woman, like some I know of in our European and American Branches, to bring around nine-tenths of the community. But then we, public speakers, should have to lecture to them and such few of the higher class Hindus as they might choose to invite, or to confine our talks to their drawing-rooms where no ordinary Hindu is welcomed. In a word, the colour line is drawn across the gateway of almost every Anglo-Indian bungalow, and our obliviousness to this fact is one of the strongest causes of our unpopularity. One could see, when Mr. and Mrs. Sinnett and Mr. Hume were introducing us into Anglo-Indian society at Simla, that there were no insuperable obstacles between them and ourselves, and that if we could run in their grooves we might in time become quite friendly. But this we could never do, for that would mean almost cutting ourselves adrift from Hindu society; and so we must go on as hitherto, close to the hearts of the Indians and far away from the other community, our blood relations and nearest of kin in the flesh—of this incarnation. It seems a pity, but we can't help it; for one reason, that we can neither afford the money that we should have to spend in society, nor the time that would have to be consumed in visiting and going to 'functions of sorts' to keep up acquaintances.

At Benares, Pandit Bhavâni Shankar Ganesh—then doing duty as one of our Branch Visitors—joined me for the rest of the tour through-

out the N. W. P. We took boat on the Ganges to pay a visit to Maji's *ashram*, to which she had returned from her Calcutta visit. We were caught in a heavy downpour of rain and well wetted.* In the afternoon H. H. the old Maharajah of Benares presided at my lecture at the Town Hall, and the notorious Raja Siva Prasad interpreted; which did *not* give satisfaction to the better part of the audience, as he indulged in remarks of his own, adverse to my views. At the close, that ripe scholar and ex-professor at the Anglo-Sanskrit College, Babu Pramada Dasa Mitra, made a very dignified and acceptable speech in moving the vote of thanks. He was my Chairman the next day at a lecture to Indian Youth, in the course of which I gave a summary digest of the Six Schools of Indian Philosophy, and which caused an orthodox Hindu gentleman to call on me next day and say that I had now brought the orthodox community to realise that our Society was not a mere Buddhist propaganda. He said I was to be elected a member of the Sanskrit Club, which held daily sessions to recite and discuss Shastras.

We next moved on to Mirzapur, at the request of the Maharajah of Durbhunga, then stopping there at one of his many palaces. He sent Col. Jung Bahadur, of Nepal, and Babu Juggul Kissore, his own Political Agent, to meet us at the station and see us housed, and later in the day came and took me for a drive and a three-hours' talk. We spent two days with him, and before leaving he expressed his great appreciation of our Theosophical movement, which, he said, he felt sure was destined to do immense good to his country. He then handed me a Government Promissory Note for Rs. 1,000, which sum, he said, I might count on his giving us annually. This was done without the slightest preliminary expectation on my part and I felt very grateful indeed. How he kept his promise will be shown in due time.

On to Fyzabad next, where there are almost as many wild monkeys swarming over the house and shop roofs as there are people in the place. And pestiferous creatures they are: they will dart into your very room and snatch and run off with any fruit, article of dress or toilet, or any other loose and portable object that may be lying about. One tall chap sneaked at night into my servant Babula's window, carried off

* By an interesting coincidence, just after the above had been sent to the printer, I read in the *Indian Mirror* of a very recent date the following obituary notice of this remarkable woman:

"We are much concerned to hear of the passing away from this worldly plane of the venerable lady, known to the numerous visitors to the holy banks of the Baruna at Benares, and to the wide circle of her admirers as *Majee*, the *Mother*. In every respect, the deceased lady was a remarkable personality. She was a Sanskrit scholar, and something of an adept in occult studies. She was easily accessible, and all those who had the privilege of close acquaintance with her, literally worshipped her as a divinity. *Majee* was one of the few who thoroughly believed in, and testified to, the mission of the late Madame Blavatsky, and bore testimony to the existence of the Great Teachers who have done so much for the propagation of Theosophical truths in the world."

Maji was a Guzerati Brâhmini by caste, but spoke other Indian languages, including Sanskrit, fluently. She was a thorough Vedantin and of a very cheerful temperament.

his trousers, leaped across the narrow street to the roofs, called his friends together, and went to biting and tearing the garment, out of sheer mischief.

At my lecture here the very large audience was swelled by the presence of some two or three dozen Europeans, an unusual circumstance. H. H. the Rajah of Ayodhya, the ancient kingdom of Srî Râma, came to call on me, as did also a number of pandits and a committee with the usual address and garlands.

On the 29th July I rose at 3 A. M., crossed the swollen Ghogra River in an open boat in a heavy rain storm, took train, and reached Gorakpur at 7 in the evening. Here, as at all the Northern stations, there were long discussions on the Coulomb-Missionary case, the putting of questions, the showing of letters and papers by me, an invitation of full inquiry, and the re-establishment of confidence and good feeling between us. A tour of this kind seems to acquire a sort of spiritual force as it goes on, which follows and surrounds the lecturer, making him increasingly confident and influential and more and more able to drive back hostile currents that may be flowing into his vortex. I fancy this has not occurred to all the travelling representatives of our Society: they may have felt the power without having stopped to analyze its cause. To get at that, one must look on the next higher plane of consciousness above this one of our every-day world.

H. S. OLCOTT.

Cease to love the Earth, cease to covet the fruits of darkness, cease to hinder thyself from progressing. Elevate thyself toward Heaven.

Search in all things for Truth. Follow ever the Divine Light within thee. Love all things, for all are fruits of His all-loving hand.

Enter upon the new morning of a new life, in which alone is glory, and the glory alone His who is beginning and ending—even the One All-Wise, All-Powerful, and Ever-Loving God.

LINTON.

THEOSOPHICAL AXIOMS ILLUSTRATED.

III.

The Pathway of the Soul.

(*Continued from page* 35.)

IT may be well to define the way in which we are using the term 'soul' on the present occasion. It is in that broad general and rather loose sense in which it covers the theosophic concept of the human ego, and the spiritual higher Self. We mean by it all that is included in that higher department of our being which is for the present related to physical nature, and functioning through a material body, on the one hand; and which on the other has its true abode in, and is ever tending more or less strongly toward, those worlds of mystical and spiritual realities which constitute its true home.

There is perhaps, no philosophic or religious theme of greater importance, or which has so deeply occupied the best and most spiritual thought of truly great minds, as the momentous problem of the "pilgrimage of the soul." All nature has been ransacked for types, symbols and dramatic presentations of this 'mystery of the ages', which is being perpetually re-enacted in the case of every human soul. The life, the crucifixion, death, burial, descent into hades and the resurrection and glorification of the Christs of humanity in all the nations of antiquity, are the most complete and comprehensive series of symbols of this *world mystery*, contained in literature: and if reserved to its ancient mystical interpretation, perhaps the most helpful as a means of enlightenment and instruction. More is the pity that it should be so degraded and materialised by many Christian sects; that they should attempt to place *their cross* upon the shoulders of another Pilgrim in life's great journey, and then vainly promise themselves ease, freedom and immortality, through what practically amounts to the theft of another's merit. Vain attempt! Delusive hope! Soul-paralysing delusion! There have been various successful attempts by allegorical and dramatic art to set forth varied phases of the soul's pathway: to two of these we will draw attention, as these in an eminent manner illustrate our theme. They are by men of very varied and diverse character; yet when their unique productions are understood, from a spiritual point of view, it becomes evident that in their inner natures they had much in common. We refer to Bunyan and his 'Pilgrim's Progress', and to Dante and his 'Divine Comedy'. It is to the last named that we will first give a little detailed attention as a prelude to our present study.

The genius and the deep spiritual nature of the Bedford Mechanic, John Bunyan, are limited and tinged by the narrowing ideas of the Puritanic faith, which gives a materialistic colouring to his otherwise remark-

able production. In Dante's 'Divine Comedy' also we have the same materialising tendency, according with the conceptions of mediæval theology; but if we look deep enough into either; if we put aside the veil of the currrent dogmas, we obtain very realistic glimpses of the pathway of the soul, through the varied states of hell, purgatory and paradise; or, in other words, of the physical, the astral and the devachanic worlds. The cycle of evolution is traced by the hand of a master, and the illustrative material is drawn from the hidden and purifying fires which each had passed through. In considering the conceptions of master minds such as the above, and noting the local and temporary colourings which obtain, it may be well to remember that the tendency to materialise spiritual facts is still a danger to be guarded against. The spiritual worlds or states of consciousness are always with us, and they should not be conceived as divided into sections in time and space. While it is true that the soul's pathway is through many cycles of physical, astral and devachanic conditions, it is also true that there are inner corresponding cycles; that here and now, the eternal worlds are with us and in us, and we in them; that we may, and in fact do now function in these varied states of *maya*—shall we call them.

To return to Dante: as a devout Catholic he belongs to the mediæval world; as a mystic and an exponent of spiritual facts operating in humanity in all its varied phases, he belongs to us all throughout the cycle of manifestation. He is a singer of moral liberty, one who spake mighty truths in his own vernacular; and who was, we might almost say, the creator of a language. By Carlyle he is called "the voice of all the centuries," by Ruskin, "the central man of the world." Of course these encomiums must be taken in the light that Dante was an interpreter of universal truths; and doubtless the thought that found expression through him deeply affected his own and following centuries. Dante had an unusually varied experience; his affections were deep, and he lived his life with the utmost intensity of moral and intellectual passion. His was a large, vigorous and many-sided nature. In him reason and imagination worked in constant harmony; and in the outcome, the spiritual philosophy of a soul's pathway, of the realities of its mystic experiences, and an highly imaginative romance, are united in a common form. He gives us an epic of the human soul, an allegory of how man loses his life and finds it again, what depths exist into which he may, and in the cycle of his experiences, will fall, and of the heights to which he may and will rise ere the completion of the drama.

His song is of man, the possessor of freewill; of what he may lose by parting with his freedom; of what he may win by using it aright; of reason, the fruition of mind which unfolds the vision of evil and its necessity; but chiefly of love, of Divine Love which overshadows and ultimately leads the purified soul through the ascending kingdoms of Paradise to final beatitude in the vision of God. Beatrice in heaven seeing her earthly lover lost in the wood, surrounded by the fierce beasts of passion, violence and lust, and moved with pity

for his woeful case, sends Virgil—a symbol of reason—to his succour. In Virgil and Beatrice we have reason and love in combination allegorising the varied aspects of the Higher Self. The Ray of the Divine Mind coming down into materiality in order to guide the soul through the stormy regions of the passional nature and the purgatorial fires, into the serene atmosphere of the Divine Love, where its symbol, Beatrice, has her eternal home. The tragedy of the soul's pathway through hell is unfolded. 'Hell,' the vision of Evil, is entered, over whose gate stands the inscription, "Justice moved my High Creator; the Divine Power, and the Primal Love made me!" The answer of Virgil might stand as a motto for all who would understand the place of evil in the religious interpretation of the world—"here it behooves that all cowardice be dead."

We are indebted to an essay by L. P. Jacks for the following vivid and realistic synopsis: "And now having passed within the gates, the vision of evil is unrolled before Dante in successive scenes of intensifying horror. It would be impossible in any short exposition, or even in a literal translation, to reproduce the open-eyed frankness of the picture, the appalling vigour of the descriptions, the severe economy of language, the disregard of irrelevant details, the firmness of touch, the directness of vision, the ever-present, yet never obtrusive Art, all working together to one result—that the nature of evil should be presented to the mental eye in all its hatefulness and deformity. By a combination of carefully measured strokes we are made to feel the horror of the Pit; we are oppressed by its gloom and its vastness; we are immersed in fog and filthy air; smoke and slush roll in upon us from deep chasms and desert plains. Here are life's wanderers, doomed to chase an ever moving banner; here are carnal sinners riding on hurricanes of passion, beaten and buffeted by eternal tempests, 'blown with restless violence round about this pendant world'; here are gluttons wallowing, like swine in the sludge, while out of the dead air above there falls a never ceasing deluge of sleet and foul water—'Eternal, cursed, cold and heavy;' here is a cemetery of burning sepulchres peopled with the distorters of the truth and the teachers of errors; here a river of boiling blood, wherein are the souls of violent men...What Dante here attempts to depict is the pathology of the sin-stricken soul, tracing the process of moral disease through each significant phase of corruption and deformity, of inward suffering and outward malignity. We are as it were in the dissecting room of souls, where the whole body of sin is being laid bare by a master hand. Shrink as we may from the hideous exhibition, yet for the truth's sake we must enter and learn.....But Dante's Hell is only the first stage of a journey that ends in Heaven. The contemplation of evil is indeed necessary; not, however, for its own sake, but in order that the soul of man may thereafter be fitted to grasp and rejoice in the possession of the Good. The end of the Divine Comedy is radiance and joy; but the end can only be reached by one who has trodden the long *Via Dolorosa*, which leads from the gate of Hell to the summit of Pur-

gatory. Dante's universe is victoriously good. But we do not discover its goodness at the first. So long as we are with him in Hell it seems as though Hell were limitless, so that no flight of thought or love could ever carry us beyond its borders. And even when toiling up the Mount of Purgatory, only now and then are we able to see beyond its threatening shoulders to the illimitable realms of light above. Yet scarcely has the action of the third part commenced, and the fire of love taken possession of the soul, than we are able to look back upon the earth which has been the scene of these horrors, and behold! its dimensions have shrunk to those of a scarcely noticeable globule suspended in the midst of an immeasurable Paradise, where the Divine reigns and joy is made perfect."

In Purgatory we have symbolised the realm of moral effort. "The Divine Pilgrim" has reached an advanced stage. The soul's evolutionary career has commenced on very distinctly marked lines of progress. The mind has developed the reasoning faculty, and its purification is commencing. The forces of good and evil are attaining an equilibrium: the *man* is no longer dominated by the *animal*; though it is still to a considerable extent in possession; the passional nature no longer holds complete sway over him. Dire experiences in the "Fires of Hell" have taught the soul the folly and vanity of living for self, of continually seeking the gratification of the lower nature.

In considering these deeper and varied, these progressive experiences of the human soul, we see the entire inadequacy of one earthly life to suffice for the realisation of the Divine purpose. A cycle of such lives is an absolute necessity of the situation; "line upon line, precept on precept" is required. The growth of the human animal has been a slow process; the passional nature in the creation of sensuous desire has been long ages in course of formation, having sent out its roots and feelers in all directions seeking material suited to its needs. And just here we arrive at the Mystery of the Descent of the Divine into the human, into the evolved passional nature; resulting in the quickening and enlarging of the faculties, and increasing the desire to eat of the "tree of the knowledge of good and evil." Of Good, as it can be appreciated in its selfish aspect, as it appeals to the enlarged, but at present blind desires of the creature of flesh, preponderating as they at present do, over the "new man" whose work it is to transmute them into spiritual potencies and qualities, which shall issue in the formation of a living Palace of beauty and perfection, for the dwelling-place of the Divine Glory. In the formation of these instruments suited to the carrying on of the higher spiritual evolutionary process and purpose—the transformation of the crude *world-stuff* into a likeness of the Divine image, into a fitness to take its place in the living Temple of the Deity—the fiery pathway of temptation has to be trodden, the waters of affliction drunken; and the inadequacy of the pleasures and enjoyments of the earth-life to fill and satisfy the soul, realised to the full. And for this, *time* as we know it, as we are acquainted with its

meaning in our seventy years of physical life, is utterly inadequate. While making due allowance in this direction there still remains the fact that some earth-lives are very rich and full; they seem to be a rehearsal of the entire proem; and to gather into themselves all the salient features of the three worlds. The fires of Hell, the corruptions of the Pit, its stench and horrors, are experienced; the long process of Purgatorial purification is re-enacted, and the sweetness of the beatitudes of Paradise partaken of in no small measure. Such have a message for their fellow-travellers worthy of regard; they are able to hold out a helping hand to stumbling wayfarers in their arduous journey.

Of these, Dante is an eminent example. We will again quote from the above named excellent essay by way of illustration. "The Divine Comedy may thus be compared with one of those great musical compositions which begin in strains of woe but gradually pass, by natural changes, into chants of victory. As we follow Dante and Virgil through the stages of their downward journey in the Pit, the music of the Poem gathers into itself an ever-deepening sadness until it touches the lowest depth of despair. But in the very first line of Purgatory a happier strain begins. Above are the blue heavens, around is the sweet air, and from afar the Poets discern "the trembling of the ocean floor." This is the realm of Penitence, where man, by moral effort, makes himself pure and worthy to rise to the stars. Not less severe than the pains of Hell is the process by which the human soul rids itself of sin, but with this difference, that in the latter case there is hope and in the former only despair. Virgil still accompanies Dante; for the soul education of Purgatory is but the negative one of the casting out of evil, and for this the Light of Reason will suffice. As before, the road lay downward into a pit, so now it lies upward to the summit of a sky-piercing hill. On the summit is the Earthly Paradise, symbolising the state of those who have attained the negative condition of purity from sin but have not yet won the positive fires of love which the Heavenly Paradise imparts. When this region has been reached Virgil suddenly departs, for the work of Reason is done; there is now no more she can do for the soul. "Thee over thyself I crown and mitre," are Virgil's last words, thereby declaring that the power of sin is broken, that free-will is recovered, that the Soul is now Master of its temporal and spiritual fate. Dante is now made ready for the advent of that Higher Guide promised by Virgil, under whose conduct the soul shall complete its journey into the presence of God. Celestial Grace, personified in Beatrice, descends to meet him. . . . . Pure at last and prepared for "ascent unto the stars," Dante beholds Beatrice turn her gaze upon the Sun—"never did eagle so fix his eyes thereon." The eyes of Beatrice are "the demonstrations of theology;" by the light which flashes from them Dante is lifted up through successive heavens of knowledge; her smiles are "the persuasions of grace;" by them fear is cast out and the soul made bold and eager for ascent. . . . . To the painter of souls no

subject can be seen in its true perspective, except from the vantage ground of the eternal world. So long as a man remains in the temporal relations of the present life his portrait cannot be drawn. Only in the light of Eternity can men or things, history or theology, be studied aright. So Dante transfers them all to a mystical world beyond, where human character and abstract truth are alike shorn of their perishable accessories, and only two essential facts remain—the soul on the one hand and the moral order of the universe on the other."

W. A. MAYERS.

DOINGS OF THE DOUBLE.

"Celui qui, en dehors des mathématiques pures, prononce le mot *impossible*, manque de prudence."—ARAGO: *Annuaire du Bureau des Longitudes.* 1885.

The person who, outside of pure Mathematics, pronounces the word "impossible" is lacking in judgment.

MANY years ago, I was engaged in conversation with some ladies at Concord, when one of them asked me whether I believed it possible for an individual to appear in visible form apart from the body. I had forgotten this, but long afterward she informed me of such an occurrence. She herself and another lady had been occupying a room together. The figure of a person whom she recognised, but whom she knew to be at some distance away, was plainly seen by her one evening. It was somewhat luminous, and sufficiently distinct for her to perceive who it was.

Incidents of this character are so numerous as to constitute an extensive literature by themselves. They are attested, as in this case, by persons who are truthful and intelligent, though often too diffident to be willing to be named in connection with an experience that may be regarded as uncanny.

Oftener, perhaps, there is an extension of the consciousness to great distances. This is more frequent, and is becoming more generally a recognised fact. An intense energy of thought and will directed toward a person at a considerable distance will be perceived by that person, sometimes with a vivid sense of the person, but more frequently by the projection of the thought and inclination into the second person's mind in such a manner that he may suppose it spontaneous with himself. No doubt we are all more or less affected in that way. Lovers often find themselves thinking the same things at the same moment. Jung-Stilling was led to marry his first wife by such a mutual suggestion which they considered a divine inspiration. This oftener happens with individuals in the same room; and much of the effect of eloquence upon the audience at a religious gathering or, indeed, any assembly, is from this transmitting of thought and emotional influence from the

orator to those in receptive conditions. I have several times perceived this on myself, when there was a general impulse inspiring those around me. I did things automatically, for no intelligent reason, which others were doing.

This illustrates a peculiarity of our corporeal machinery for which we are held accountable, yet can hardly be supposed to be participant.

I have conjectured that many curious spiritualistic manifestations were produced in these ways. The inner mind or over-mind has powers and energies that are too generally unknown. But it is not of these that we now propose to treat.

The Apostle Paul, in a letter to his Korinthian disciples, tells of a man, meaning himself, who was in ecstasy or absence, but which he could not clearly explain. "Whether it was in body or outside of body, I do not know," he says. He was conveyed as far as the third heaven—the ætherial or epuranian—and heard things ineffable, which man may not talk of familiarly. I think that although "none of the wicked" may understand this, the wise need no explanations.

I am persuaded that similar raptures were experienced by the Seer and Sage of Eran, Zarathushtra Spitaman, the Apostle of the Mazdean religion. I wish that we knew more of him, and through less equivocal avenues. I pay little heed to the romances which place him in the reign of Dareios Hystaspas, whether put forth by Dean Prideaux or Marion Crawford. Besides, there were many Zorasters. Superior to them all, and of remote antiquity, was the Spitaman, who describes himself as a repeater of litanies, an Apostle and the prophet or mouth-piece of Ahura Mazda. If I read aright he listened to the oracles delivered by the spirit of Nature and the words of Divinity revealed through the flames —the flames which are of the essence of Ahura Mazda himself. The prophet was then entranced, absent from the external world and rapt into the interior.

Emanuel Swedenborg in modern time is the most conspicuous example of such communion, in occidental countries. He was often ecstatic or apart from his corporeal conditions, and not only as he testifies, conversed with spirits and angels, but himself witnessed and heard of events occurring in the outer world. One of these occasions is a fair illustration. In 1762 he was staying at Amsterdam in Holland. He was present one day in the midst of a company, when in the midst of discourse his countenance changed and he was entranced. When he had returned to himself he was asked what had happened. He was not willing to tell, but the question was repeated with great urgency. Finally he answered: "This very hour Peter III. died in his prison." He told the manner of the Emperor's death, and asked the dates to be noted down. He had stated the facts correctly.*

* Peter III. was the son of the Duke of Holstein and Princess Anna of Russia. He lived on ill terms with his wife, the famous Katherine II., and was about to divorce and imprison her. She, however, was on the alert, and had formed a conspiracy to depose him. He was confined in prison for a season, but being regarded as dangerous, while alive, was strangled by a little company of the principal noblemen, Count Orloff among them.

This form of ecstasy or absence of the conscious selfhood from the body is described in the ancient account of Hermatimos or Hermodoros of Klazomenæ. It is recorded that this man would leave his body and traverse many different places, actually viewing objects and holding discourse with individuals. After so doing he would return and tell what he had seen and heard. His body in the meanwhile, appeared as dead or in a death-like sleep. Finally, on such an occasion, his wife delivered it to his enemies who burned it on the funeral pyre.

Plutarch has given an explanation of this peculiar condition. "The *soul* never went out from the body," he declares; "but it loosened the tie that held the demon,* and permitted it to wander. Accordingly, this intelligence, having seen and heard the various external occurrences, brought back to the body and to its consciousness the information respecting them."

This faculty of leaving this body and the capacity to acquire knowledge of things and events even at remote distances, seem to be possessed by many individuals in Oriental countries. I heard Bayard Taylor declare in a lecture that when he was travelling in Japan during the War of the United States with Mexico, the Japanese had knowledge of the battles and other occurrences, though there had been no arrival of any vessel or other ordinary means of communication by which to receive the news. The Arabians affirm that there is a *Habar* or occult power† that enables certain individuals to perceive sub-consciously, remarkable events like battles, earthquakes, and other important occurrences, at distances so great that none of the usual agencies for carrying such tidings can have any part in the matter. Such transmitting of news, it is said, was common in the Sikh War of 1845, in the Indian Mutiny, and in the Crimean War in 1855.

A writer in *Chambers' Journal*, in 1878, admits these statements and almost seems to account for the occurrences upon the following hypothesis: "Various theories have been adduced to account for the marvellous rapidity with which news is transmitted or intercommunicated among nations that possess neither the Electric Telegraph nor steam power. Some men allege that a certain Psychic Force is brought to bear between man and man separated by long distances from each other, in a manner somewhat similar to the revelations we sometimes hear of as given by one relative to another at a distance. But be it as it may, there can be no doubt that there exist in Eastern countries some means whereby intelligence is conveyed with marvellous celerity without the aid of either steam or electricity."

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* The dæmon, *daimonion*, or spiritual principle is doubtless the *nous*, intelligence or superior mind which transcends the reasoning faculty. "The *nous* or mind is our demon," says Mainandras. In the New Testament this entity is generally denominated *the spirit*, and seems to be regarded as a part or projection of the World-Soul.

† The Semitic term H B R, signifies a spell, an enchantment, an occult manifestation. Hebron, an ancient Hittite and Hebrew Metropolis, seems to have obtained its name from this word, indicating that it was a Kabeirian City. Its old name, Kirjoth Arbea, meant City of the Four—the three Great Gods and the Goddess Mother, Astarte-Bhavani.

This suggestion will appear sufficiently plausible if we duly consider the energy inherent in the human will. Many of us can cite experiences which can be accounted for only in this manner, but which we may have been too negligent to endeavor to understand. Mystics and "visionaries" affirm that by the strong force of the will actively exerted, we may and do affect those toward whom it is thus put forth, for good or evil, benefit or injury, even when we do no bodily act to produce the result. I believe this with little qualification. Our passions and emotions act on the atmosphere around us, and influence the words and actions of those who are susceptible. A kind wish or an ill one, a curse or a blessing, will have its results upon its objects, for good or for evil, to enliven or to blight. I have more than once noted persons becoming despondent, disordered in body, enfeebled in purpose and unsuccessful in undertaking, when those whose strong sympathy and force of will had inspirited them, were withdrawn, leaving them without mental support and encouragement.

Many accounts have been published at different times, illustrative of what passion may bring to pass even where it is commonly supposed that physical instrumentalities are absolutely required. There is in such cases a going forth of energy and virtue from the individual, to act upon the object* to which the attention has been directed. The force of the will may be sufficient. It operates the more frequently by inciting some individual to do the desired action in very much the same way that the person would desire it to be done, if he were to do it himself.

There may be developed, however, a corporeal likeness, that will exhibit distinct physical qualities. In such case there might occurrences take place in which this "double" or duplicate personality would put on the visage and bear the part of the principal, as though actually invested with the bodily structure. There have been examples published in public journals which illustrate this concept. They may be fictitious, some of them at least, but there is good cause to believe some of them true. They may be what is considered abnormal, and therefore incredible, but they will hardly be refuted successfully by the logic of a sneer.

A story was published in England, many years ago, which if true, is exactly in point. A gentleman dreamed one night that he was sitting in an easy chair in his parlor, when he was attacked and repeatedly stabbed. The next day the chair was found to be cut and otherwise defaced, as it would have been if the crime had been committed. This makes it seem probable that the assailant was actually there, and saw the duplicate likeness of the gentleman in the chair, upon which he inflicted the stabs with full assurance that they were received in the body of the other.

It is hardly necessary to explain that in cases of such manifesting of the counterpart personality, the body of the individual is, as in the

* *Gospel according to Luke*, viii. 46. "And Jesus said: 'Some one touched me; for I perceived virtue (*dunamis* or power) going out of me.'"

example of Hermotimos, asleep, totally unconscious, and sometimes cataleptic. Its active force is for the time wielded by that entity of its being that is never asleep or idle, but is now abroad in the spirit and even the likeness of the principal, fulfilling various ends.

Bulwer has illustrated this in a peculiar manner in his two weird romances, "Zanoni," and "A Strange Story." He was an eager delver into psychic problems, and unearthed much that was of interest. He represents Zanoni as not himself bringing the Sicilian parricide or the deep-dyed criminal Neapolitan Prince to any condign punishment by overt procedure of his own, but as moving others by some mysterious influence to engage in mortal conflict with them; and Margrave, when he is hunted to cover by Sir Philip Derval, is able to withstand a magic expertness and, in the emergency, by the occult force of his malevolence, to impel a lunatic to waylay and murder the pursuer.

The story of the Station-Master which lately appeared* gives an impressive account, with an air of verity which seems almost impossible to regard as fictitious, of a crime perpetrated by the double, after the actual death of the body of the individual to whom it belonged. I conceive such occurrences to be possible, and certainly if possible, they must have happened. Tom Price, a railway engineer, is described as a man skilful and reliable in his work, but terrible in his temper and never forgiving. He has become passionately in love with Hetty Hawkins, who does not seem, however, to be conscious of his regard. Presently he is placed in charge of the *Fire Queen*, an express engine of great superiority, and after the manner of engineers, is deeply attached to her. He "would have felt any harm that occurred to her as though it had happened to himself."

About this time, Joe Brown, a young carpenter and a rather worthless sort of a fellow, appears on the scene as an admirer of Hetty. He at once professes a change of character, unites with a Bible Class, and pays her marked attention. Price is apprised of what is going on, and determines on revenge. It is upon a morning in the month of May. As he is running his train he passes the two talking together. For a moment he is choked with rage, but soon recovers his voice and belches upon them a storm of curses. Then in his mad fury he leans over the side of the engine to threaten them. The train dashes under a wooden bridge, his head strikes against a pier, and he is killed on the instant.

Railway men are reputed to believe in ghosts, and we may not be surprised to learn that it was whispered that the apparition of Tom Price had been seen once or twice of dark nights. Perhaps we need not be amazed if that more permanent entity of his being still retained its connection with the engine of which he had been master. It does not seem entirely impossible or incredible that the psychic counterpart

* C. W. LEADBEATER; "An Astral Murder."—*Theosophical Review*, October, 1897. [This weird story originally appeared in the *Theosophist* for November 1885, and was copied in the *Theosophical Review* without acknowledgment. ED. THEOS.]

should continue to possess some degree of control over a structure with which he had been so familiar.

There was a great accident on the third of July, that same year. Jack Wilkinson, who had succeeded to the charge of the *Fire Queen*, comes to duty as usual to prepare for the day's run, but the engine is not to be found. One of the pit-sweepers is lying on the ground, apparently in a swoon from terror. After recovering, he relates that he had taken the engine into the shed, and saw Tom Price standing there, as plainly as he had ever been seen in his life. "A frightful object he looked, all covered with blood, and with a great red gash down the right side of his face," as when he was killed the May before.

The engine was gone!

It had been taken out half an hour before. An enquiry by telegraph was answered that, "a single engine had passed down the main line at tremendous speed!"

Our Station-Master says that he heard her coming. No train was due at the time, and he stepped to his platform to see. "As she approached," says he, "I recognised her as the *Fire Queen*, but I saw there was only one man on her, and as sure as there is a Heaven above us, that man was Tom Price!"

No mistake as to his identity. The black scowl of hatred and jealousy was there, and with it a fiendish look of intense, gloating, diabolic triumph beyond the power of words to describe. The right side of his head was streaming with blood, and seemed to have been beaten out of all shape and form.

A message came from the terminus to try to throw the engine off the line in order to prevent accidents.

It was too late. The Bible Class was just setting out with an early train for a pic-nic, and both Hetty Hawkins and Joe Brown were on board. The heavy engine, fifty tons in weight and going at the rate of seventy miles an hour, came rushing into collision, and a terrible destruction ensued. The carriages were thrown off, and the last three reduced to splinters. Many were killed, and more were fastened under the pile of ruins to perish by fire. Hetty Hawkins escaped almost unhurt, but the body of Joe Brown was found beneath the mass, crushed by the weight of half the train.

"So Tom Price had his revenge."

ALEXANDER WILDER.

[*To be concluded.*]

GLIMPSES OF THEOSOPHICAL CHRISTIANITY.

JESUS OF NAZARETH AND THE CHRIST.

(*Continued from page* 46.)

WE have seen that Jesus of Nazareth in many places taught his followers that they might become "Sons of God," and might be even as He was and do the works that He did. But this could be only on certain conditions, the chief of which is belief on Him. Again and again He says that those who believe on Him shall be saved, or shall have everlasting life, while those who do not believe shall perish. There is great variety of opinion as to what is meant by this "belief"; some regard it as little more than an intellectual acknowledgment that He was the Son of God, that He lived on earth for the sake of humanity and above all, that He died to save man. Others consider that mere intellectual belief is ineffectual, unless there is also the strong effort to live a life in accordance with His example and teaching. Others go yet farther, and maintain that the belief, if sincere, will be accompanied by a certain change in the inner life; that it leads to a "new birth", an awakening and growth of the spiritual nature which transforms the whole character, and that it is this inner change which saves man.

There is similar variety of opinion as to what is meant by salvation; some regarding it as the propitiation of an offended God, who will, through the intercession of Jesus, be induced to forgive the sins of those who believe in Him, and to release them from the punishment and torment after death which would otherwise have been their fate. Those who hold the higher conception as to the meaning of belief, have also a higher conception of salvation, and understand it as being the freedom from the tendency to sin, a freedom which is caused by that inner spiritual awakening and growth. Now, if we take the orthodox view as to Jesus and as to man, there is something unsatisfactory in the conclusion to which we are driven as to the force which causes the growth. Those who hold that man is naturally depraved and incapable of good in himself, must regard it as a purely external force, the power of Jesus working on a man from without, or, it may be, entering into him from without, and working in and through him. Or, others hold that there is latent good in man, and that the gratitude and love awakened by the thought of what Jesus has done for us, stimulates this latent good, and brings it into activity, thus causing the spiritual growth referred to above. But there is a limitation to this; there is a point beyond which we cannot pass. A distinction is drawn, though this may not be fully recognised, between *human* perfection which *we* may attain, and the perfection which Jesus had attained. Whichever way we turn there is something in these views

which causes us unrest and uncertainty. Some natures, full of simplicity and trustfulness, may fall back on their faith in the wisdom and love of Jesus ; very many do so, and put aside all attempt to understand these mysteries. They are happy in their faith, full of love and devotion, and their lives and characters reflect the calm and content within. But there is a calm which precedes a storm, and it is doubtful whether any peace can be lasting which is produced by putting on one side problems that have arisen, but not been solved. Sooner or later they must come up again, and neither mind nor heart can be fully at peace until we have seen the glimmer of dawn which presages the breaking of that full daylight in which enlightenment and knowledge will come.

It seems to me that in the Theosophical teachings as to the divinity of man, we find that very glimmer, so far as these teachings are concerned ; but to understand them fully, and trace them in the teachings of the Gospels, we must discriminate between Jesus of Nazareth, and the Christ, or the Christs ; and this can be done only in the light of the Theosophical teaching as to the lower and Higher Self.

We need not enter into all the technical difficulties connected with this question ; it is sufficient for us to recognise that in every form that exists there is something of God striving to express itself, something which ever tends to raise that form higher, to cause all the latent possibilities within it to become active, and thus to develop its self-consciousness. In man a point has been reached in the development of consciousness, which renders the question more complicated. For all practical purposes we may regard man as threefold, consisting of :—

(1) The Higher Self, which is the ray from God, the divine part of man, whence comes the whole of the impulse towards evolution ; hence arise all the highest promptings and aspirations, and those warnings against evil, which we call conscience. This is the Átma-Buddhi of Theosophical teachings, the Jîvâtman of the Hindu, the " spirit" of the Christian.

(2) The Thinker, the " intelligent, self-conscious entity," resulting from the evolution of the consciousness of the Higher Self, working in the causal body, of the Theosophical teachings, the Kârana Sharira of the Hindu, and with this sheath constituting the " soul" of the Christian.

(3) The lower self, or personality, which consists of " the transitory vehicles through which the Thinker energizes in the physical, astral, and lower mental worlds, and of all the activities connected with these. These are bound together by the links of memory caused by impressions made on the three lower bodies ; and by the self-identification of the Thinker with his vehicles, the personal " I" is set up. In the lower stages of evolution this " I" is in the physical and passional vehicles, in which the greatest activity is shown ; later it is in the mental vehicle, which then assumes predominance. The personality, with its transient feelings, desires, passions, thus forms a quasi-independent entity, though

drawing all its energies from the Thinker it enwraps, and as its qualifications, belonging to the lower worlds, are often in direct antagonism to the permanent interests of the "Dweller in the body", conflict is set up, in which victory inclines sometimes to the temporary pleasure, sometimes to the permanent gain.* This is the "body" of the Christian Scriptures, the "flesh" of which St. Paul so often speaks. This lower self is thus a constant limitation to the forces of the Higher; it is ever dragging us down when we aspire to rise, and the work that is set before us is to overcome its downward tendency, so that the Thinker may be drawn into close union with the Higher Self. So long as we yield to the lower impulses, we are, to use St. Paul's expression, "dead" in sin, and it is only when "Christ is in us" that we truly live. Then the body "dies to sin," that is, becomes the obedient servant of the Higher Self, no longer a half-independent entity, dragging us down as it seeks its own gratification, but the instrument used on the lower planes for anything the Higher Self may wish to do there.

In the light of this teaching, we can recognise the Christos as being the Higher Self of each man. In Jesus of Nazareth, the Union of the Thinker with the Higher Self had taken place; hence he was able to say, "I and the Father [*i.e.*, Higher Self] are one;" and yet at the same time he said also, "the Father is greater than I," for the divine Ray is in truth greater than any form in which It expresses Itself, however much that form may be perfectly responsive to Its impulses, *i.e.*, one with It. We can now understand better what Jesus meant when He told His followers to be "perfect as the Father in Heaven is perfect;" not perfect as God, the Infinite, is, for that could convey no meaning to a finite mind, but perfect as the Higher Self, because their consciousness was to become that of the Higher Self. There is indeed a flood of light shed on numberless expressions in the Gospels when we take this view of Jesus and the Christ. We can understand why Jesus is, in the Gospel of St. John, apparently identified with that "light which lighteth *every* man;" it was not the personality known as Jesus of Nazareth, for then the statement could not have been made truthfully with regard to *every* man; it was the Christos, the life of the Logos, the Higher Self, typified, not only in Jesus, but in every Master and Saviour of men. We can understand why, whenever Jesus referred to His works, His words, and His testimony of Himself, it was always the Father of whom He spoke as working in Him. He came "not to do mine own will, but the will of Him that sent me" (St. John VI. 38); "I do nothing of myself, but as the Father taught me, I speak these things" (St. John VIII. 38); "The words that I say, I speak not from myself; but the Father abiding in me doeth his works" (St. John XIV. 10); "The things therefore which I speak, even as the Father hath said unto me, so I speak" (St. John XIII. 50); "The Son can do nothing of himself, but what he seeth the Father doing; for what things soever he doeth, these the Son also doeth

* "Ancient Wisdom." A. Besant, pp. 210, 211.

in like manner" (St. John V. 19); and yet again, we understand now what is meant by the "only begotten son", whom God sent into the world, out of His great love; we can see that there is an allusion to that supreme act of sacrifice, the sacrifice of the Logos in descending into manifestation for the sake of the universe, limiting and veiling Himself in order that all the forms that exist may attain self-consciousness; * and an allusion also to that other step in evolution, so familiar to Theosophical Students, when through the outpouring of life from the Logos, the intelligence in man was awakened, and he for the first time "became a living soul" (Genesis II. 7), an intelligent, individualised entity. The "only begotten son", then, taken in connection with man is the Higher Self, the ray from God or the Logos, by whose incarnation or manifestation, in the human forms, the evolution of perfect human consciousness became possible. And now we are prepared to see what is meant by belief and Salvation. Salvation is indeed a spiritual awakening and growth, and it is stimulated by the force of the love and influence of Jesus, but no longer is it a force coming into us from without, it is simply the calling forth into activity of the spiritual energy latent within us. There is doubtless a transformation in our natures, a turning from the things of the "flesh" to those of the "inward man"; it is the second birth that Jesus referred to, when He told Nicodemus that "Except a man be born anew (or from above) he cannot see the kingdom of God" (St. John III. 3). It is the conscious recognition of the Christos within, the resolve and effort to yield ourselves to its guidance; and the goal to which it leads us is the union with the Higher Self which in the Eastern Scriptures is referred to as the finding of Brahman. It is the entrance to that "small old path, stretching far away," which each one must follow, be he Christian, Hindu, Mohammedan, Parsee, or to whatever religious system he may belong, if he wishes to attain to the supreme bliss. But, though it be all this, we should remember that there is latent in *every* man, be he ever so low and depraved, ever so undeveloped, the force which will sooner or later bring about the transformation.

Belief in Christ has a two-fold aspect. In the first place, it refers to the belief in the Christos, the Higher Self of man. It is not difficult to see why we must believe in the presence of the Christos in ourselves before we can rise into union with it. For there is little hope of improvement for us, if we believe ourselves to be hopelessly bad; such a thought quenches all hope, checks all effort, and, if persisted in, destroys our ideal; and unless we have an ideal towards which we may work, there is nothing to lead us onward. Hence those who do not believe will perish, that is, will be unable to hear the voice of the Higher Self, unable to rise into communion with It, and must therefore remain dead in sin, or separateness from the divine. This seems to have been the thought in St. Paul's mind when he said:—"Whosoever shall call on the name of the Lord

* Cf. "Ancient Wisdom." A. Besant, p. 362.

shall be saved. How then shall they call on him in whom they have not believed?" (Romans X. 13, 14). The second aspect of belief is the belief in Jesus of Nazareth as one who has attained the Salvation for which we are striving. The journey before us is long and difficult; we are setting out on an undertaking that is the hardest and most painful that any one can conceive, for it is the complete subjugation and eradication of all that has by long habit become the dearest to us. We might sink in despair at the magnitude of the task before us, and feel that it was well-nigh useless to begin it, for the power of the Higher Self cannot at first make itself felt; we appear to be alone, in blank darkness; all we have thought to be of value we have found now to be worthless; all we have cared for before has now fallen away from us, and we can see no light on any side; our very self seems to be slipping away from us, as we realise more and more the unreality of all that we have before thought to be real. It is little wonder that at this stage, the need is felt for some help, for some guide or teacher, who may not only point out the way to us, but may encourage, yes, and *strengthen* us, to go on. And here our belief in the Master, the Christ, whether we recognise him in Jesus of Nazareth, Gautama the Buddha, or any of the great teachers, will support us and fill us with hope and courage. For we shall think that, whatever may be the difficulties of the way, He has travelled the whole of it before us, and what He has done we also may do, for there is the same divine self in us, which was in Him. And there is more even than the strength and encouragement which springs from the consciousness that another has accomplished what we are striving to do; for He has promised ever to help His followers on their way. He is not removed to a distance from us now, so that we have only the force of His example in the past. He is constantly near us, watching over us, pouring upon us the strength of His influence, sending us just the help that we need, whenever we place ourselves in a condition to receive it. As He said to His disciples:—"Lo, I am with you alway, even unto the end" (St. Matt, XXVIII. 20); and that is as true to-day as then, for the Masters in their great renunciation have chosen to remain in connection with earth, till all Their followers have attained Salvation. And so in that beautiful passage (St. John III. 16-19), which has been so often understood as showing that Jesus of Nazareth is the *only* Son of God, we can with at least equal consistency and probability of truth, see the teaching of the unity of the divine Self in every one of us, and of the power not only of Jesus, but of every Initiate to help His followers. And we see there also the meaning of the condemnation on those who do not believe; no judgment passed upon them by an angry God, no punishment inflicted on them from outside, but simply the darkness, the separation from the Master, from the Higher Self, and from the rest of humanity, which is the inevitable result of the failure to recognise our own divinity and aspire to the realisation of it. "And this is the judgment, that the light is come into the world, and

men loved the darkness rather than the light" (St. John III. 19). But when once we not only see the light, but *realise* what it is, we shall turn away from the darkness, and, strong in our belief in the Higher Self, the Christ, shall pass, slowly but surely, on into the light which is life.

LILIAN EDGER.

(*To be continued.*)

BENGALI FOLK-LORE.

INFANT MORAL LESSONS AND PHASES OF GIRL EDUCATION.

(*Continued from page* 751).

THE Bengal of forty years back was not the Bengal of '98. In the evening, surrounded by a happy, cheerful family, the grandfather would unfold his tales, and, among other things, give them moral lessons in a most attractive and impressive way. He would teach them that, "There are five fathers and seven mothers." The five fathers are, (1) a master—one who gives one bread; (2) one who delivers one from dread; (3) a father-in-law; (4) father—one's sire; (5) an instructor—a *guru*—a spiritual guide and teacher. The seven mothers are as follows; (1) mother—one who has brought forth one; (2) the wife of an instructor, as defined above; (3) a woman of the Brahmin caste*; (4) the cow; (5) the nurse; (6) the earth; (7) the queen, or queen-consort of the reigning monarch, who is the wife (*rajapatni*) of the king of that land. They are also taught the names of ancestors, the name of the mother's father, the antiquity of their pedigree, traced out from the age of the Sun and Moon. I regret to note in this connection that the English-educated townsfolk do not as a rule care to give their charges these wholesome moral recitations. The utmost they do in this direction now-a-days is to let their sons know their own names, specially the method in which they ought to be put, those of their father, and grandfather on both sides. They also learn at home that the name of a male should be prefixed with *sri* just as that of a female with *srimati*; and that in the case of a dead person the prefix and the affix *das* or *dasi*, applicable to *sudras*, are omitted. The crescent-shaped figure, which reads as *swargiya*, or *swargiyaa* (feminine) is put instead, before the names of the deceased. They are also taught to put the suffix generally before and after the surname. The heterodox-educated of the new school would studiedly do away with the suffix *das* or *dasi*. It is now growing into fashion to use the surname of a female; the custom of sufficing with the suffix *dasi* after their proper or Christian name without the particularised addition of it too is fast falling into disuse. *Anent* this I would observe that our Hindu brethren of the Western Presidency use the terms *rajamanya rajashri*, and in the case of a female,

* Also means the wife of a Brahmin. According to some there are sixteen mothers. *Vide* Wilson's *Sanskrit-English* Dictionary and Rajah Sir Radha Kanto Deb's *Sabdakalpadruma*.

soubhagaybati, before their names. The imports of both are, I am happy to say, almost identical with what obtains in Bengal. The moral *slokas* of Bhanakya are conned by children both at home and at *pâtshâla* (indigenous school). They are as extensively read with their metrical translations in Bengali, in Lower Bengal, as the Teachings of Abiar,* I am told, in Madras. Some idea of their popularity will be formed, when I say that even the tradesmen and shop-keepers make the same use of them as they do of the *Mahâbhârata* and the *Râmâyana* in their leisure-hours or when the occasion for doing so arises.

Properly speaking, there is no such thing as the spread of education in the general acceptation of the term among the Hindu females. But that they are sufficiently educated to make them useful in their own way in after life I shall presently show. Along with the boys, the girls are at the proper age initiated into the mysteries of letters. And while attending a school conducted by a Christian Mission, for almost all the schools are under Christian Missionary management, they learn at home multifarious useful domestic works of their mothers and other female members of the household. When Cobbett† made the lady, who had been trained a pianist, point to her darling when asked as to her being an expert in music, especially in the art of playing on a piano, there was a world of truth in the well-meaning silent indication.

Wealth and poverty are the two extremes of society. Nobody intent upon having a glimpse into it would desire it, should he simply have an eye on either. He must have a peep into the home-life of the middle classes. The house-life of the English middle classes is indeed very beautiful. That of the middle classes of Bengal and other parts of India, from which the upper ten are recruited, is none the less so. By Bengali girls I mean those belonging to these classes. In saying with the celebrated essayist alluded to above, I would contend that they should be taught those things that would be of use in after life; for instance, cookery, sewing, a fair knowledge of their own mother-tongue, domestic medicines, especially domestic treatment of infants and the like. Of what mundane use a knowledge of English, of fine wool-works and of music would be to them is more than I can tell. The girls of the opulent classes might have pageantry and pedantic accomplishments. They are allowable only in their case. A critical knowledge of Garrick and Handel and Sarah Bernhardt, is no more a paraphernalia than the 'trailing purple,' as the poet would sing. It should be borne in mind that these, let me repeat, are additional qualifications. They should first be given the all-important lessons on the subjects some of which I have enumerated above, and from which even those born with a silver spoon in their mouth are not to be excluded. In Japan, female education is placed on a similar basis, the Government of His Imperial Highness the Mikado having laid no stress on University Degrees for women.

* I have published the Aphorisms of Abiar ஔவையார் in Bengali, in a small pamphlet, price 5 pice a copy.—N. C. B.

† *Vide* "Advice to Young Men and (incidentally) to Young Women."

Manu, the Draco of *Bhâratbhârsha*, enjoins that a daughter should be looked after and educated equally with a son. Though we have made considerable departure from his rules, yet it is noteworthy that Female Education as it is in this country cannot be improved any more than Male Education. [? Ed.] While I say that it cannot be more satisfactory, I *will* make it compulsory till the age of twelve, when a girl is going to be married. As far as school instructions are concerned, her education is cut short by social exclusiveness therefrom. But her real education begins after she has made a pilgrimage to the fane of Hymen; the good husband and his householders directing it to a deeper moral and religious channel, having placed the *Râmâyana* and the *Mahâbhârata* in her hand. And what books are more moral than these two? Before marriage she performs several rituals in expectation of the future good of a united life during the present incarnation, or one after the present, or in heaven. That they are not mere different forms of superstition, but carry lessons in their train and have meanings latent in them, I shall take pains to place before the readers. First comes the *Bhrattridwitiya*, or the second day of the light half of the moon succeeding the annual celebration of the *Kâli Pujah*, and set apart for the endearing ceremony called as such for the reciprocity of brotherly and sisterly feelings and the upkeep of them among brothers and sisters and cousins and cousin-sisters of a family. If it took place on a Wednesday or a Sunday the sister or sisters, including even the suckling, would each spot the forehead of the brother or brothers, cousin or cousins, as the case might be, with semi-liquid powdered sandal from a pot placed on a dish containing betel leaves folded with small slender sticks, pieces of nut, and spices, muttering three times, their best wishes couched in the following most affectionate terms, in Bengali, and applying the sandal-powder as many times with the tip of the little finger of the left hand :—

I apply this spot on the forehead of my brother.
Thorn is thus put at the door of Yama.*
May my brother be immortal like him!

Happening on any other day the happy ceremony is simply concluded with entertaining and presenting them wearing apparel. The elder sister is bowed down to by the younger brother, whose low obeisance, should means allow, is accompanied by a money present. The happy custom continues to be observed all through life once a year. By the annual observance of it the girl is taught from her very infancy to love her brother and maintain inviolate the tie existing between them throughout life. In the sacred month of *Baisâk* a Bengali Hindu girl performs the (1) the *Gokul*, (2) the *Dhangachana*, (3) the *Phulgachana* and (4) the *Haricharan Brata*. Each of these *bratas* (rituals with avowed objects in view) is commenced on the first and concluded on the last day of the month—continued for a month with or without interruption. The interruption under inevitable circumstances might

* Meaning thereby that the passage for egress of the Lord of Death is thus obstructed.—N. C. B.

be made good by the repetition of the ceremony for as many days as it was withheld in any following day. *Gokul* is a compound term compounded as it is of two—*go-kul* (the cow). In the morning it is very pleasant to see a girl, having washed herself and toiletted, wending her way to the cow-shed to worship her cow-mother in the imposingly guileless manner peculiar to her sex and age. The feet are washed first and wiped with the hem of her *sari*. Over the forehead are applied powdered turmeric and oil. A small piece of looking glass is then held before her. While being fanned she is fed with three small tufts of grass with as many plantains, at least with one, while the little worshipper goes on saying the prayer,

> May I have a place in heaven,
> By having fed the kine of Gokul*.

This teaches her without the ferule of a teacher, and in a playful way, the imperative duty to treat the cow kindly and well, as the affectionate, not to say kind, treatment of her—one of the seven mothers enumerated above—secures for us, says the ode, a place in Heaven. The *dhanyachana* or the deposit of money, *Brata*, teaches her economy and frugality in domestic management. It also teaches her to lay up something; and the savings thus made are to be kept in safe custody, 'safe bind safe find,' as the English proverb goes. It consists of paddy, pieces of turmeric, *dhania* (coriander seeds), *cowries* (shells) and sugar-plums. These articles are deposited with each of the members of a household and with the neighbours, guests, friends and acquaintances, in expectation of return, or rather in colloquial monetary terminology, withdrawal, in after life. Each of them is an emblem of Prosperity, Plenty and Happiness. The *Phalagachana*, as the name implies, is the deposit of some fruit along with a sacred thread and some *cowries*, with some Brahmin. For the first four years he is given each day of the month of *Baisak*, a betel-nut, a sacred thread, and five *gandas*† of *cowries*. The next four years, change is made only in one article of present, which is the plantain, while the others are retained all along. The following four years see her present him a green mango. And for the last four, a cocoanut is offered. The object is similar to the last mentioned. In doing so she expects spiritual return in this and the life to come.

Haracharan is a compound word. It means the foot-prints of Hari —Vishnu—one of the Hindu Triad. On some metallic plate, generally copper, are engraved the foot-marks of Hari. These are besmeared with sandal-powder and surmounted with *Tulasi* (Ocimum Sanctum) leaves. For each day of the sacred month of *Baisâk* and continued for four years, the girl worships them before breakfast, and before taking any thing. The object is too patent. She is also taught to worship Siva, whose grace alone, among other things, secures for her a good husband, and on a husband alone depends her earthly and spiritual weal.

* The pasture land of Srî Krishna.—N. C. B.

† Four *Cowries* make one *ganda*.—N. C. B.

Another auspicious month is *Kartic*. *Yama Pukur* is another item of her religious and secular education, which is gone through during this month. It commences with the fall and concludes with the close of it. A small excavation covering a foot in area is made in imitation of a pond overgrown with duckweed and such other amphibious plants and pot-herbs as the *Kachu* (arum), the *Kalambi* (convolvulus repens), and the *Himcha*,* another pot-herb, *undergrown* with moss and other waterplants and surrounded on all sides of its banks with an underwood—a fit place for a hunting excursion. In the morning, the girl, having washed herself, recites an untutored traditional rhyme, the substance of which is given as follows :—

> The *Himcha* and the *Kalmi*† are growing luxuriantly and the prince is out on a hunting excursion. He is killing birds on the banks of *bil*.‡ May I have a vermilion-spot of gold with a bolt of silver!

The above requires some explanation. It is not generally known to foreigners that the vermilion-spot on the top of the forehead just where the hair is kept parted for braids is an emblem of wifehood, inasmuch as a slender iron wristlet is an all-important accompaniment to it for the same. In performing the *brata* the girl expects a long happy married life, lived with a princely spouse, in a princely style, of which gold and silver are faithful exponents; doing as she would the duties of the present life and those conducive to the happiness of the life to come. "O, ye birds," she concludes, "and water-fowl and washer-women and fisherwomen, ye stand as witnesses of this performance!"

In the month of *Baisâk* she performs what is called *Punya Pukar*. An imitation tank with a *bel* § tree planted on its bank is made. The every-day observance of it for the whole month has the following incantation or rather recitation from her lips :—

> By the observance of this ritual of *Punya Pukar* one has a series of virtuous deeds done by one's self. Who makes her worship in this wise by noon? It is the queen that worships amid the sounds of the conch. By the observance one becomes the sister to seven brothers and equal to Savittri. Her days of perpetual wifehood shall most smoothly pass away with competency and a happy family.

Some set up ten tiny, clay-made idols in it and deliver themselves as follows :—

> May I be a sati like Sita! May I have a husband like Ram! May I have a *debar* (younger brother to one's husband) like Lakshman! May I have a father-in-law like Dasaratha! May I have a mother-in-law like Koushalya! May I have sons like Kunti's! May I be as unruffled as the calm Gunga! May I be as beloved of the husband as Durga! May I attain the life-long wifehood of Savittri! May I get back my son as Padmabati got hers!

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* Sanskrit *Hilamochi* (Hingtsa repens).

† A Bengali colloquial corruption of *Kalambi*.

‡ A shallow lake.—N. C. B.

§ Sanskrit *Bilva*, (*Ægle marmelos*).

Comment is useless. The meaning is clear. Only in the latter case the thoughts are expanded a little.

The Romish Church has her vespers. These Hindu girls of Lower Bengal have their's, lasting for a month and repeated, as the name implies, every evening in the month of *Agrahayan*. It is the *Sanjuti*. On the floor, and with powdered rice mixed with water, are drawn rough sketches of a Siva's temple, Rama and Sita, the Ganges and the Jumna, various household furniture, cattle, and so forth. Siva is worshipped first. "I perform the worship of *Sanjuti*," she mutters, "sixteen persons have been provided for with sixteen cosy accommodations, one of which is mine. May I have the blessings and possessions of those that I worship and wish for here in these various sketches." This is the long and short of this *brata*. The details are tedious though not altogether jejune.

In the month of *Pous* (December) the girl has to warm herself with the performance of her *Tunsh Tunshali Brata*, every morning. In a round earthern pot called *malsa*, are placed some husks of newly harvested corn and fire-balls made of cow-dung and husks. She eats of a certain preparation of cake and milk and sugar, with the burning pot beside her, and mutters:

> *Tunsh Tunshali* with an umbrella on the shoulder (of the husband), unasked for offer of money from father and brother. That made by husband owned.

She then leaves the fire-pot burning and floating on a pond and is back home again, saying that the *Tunshali* is afloat and the brother or other dear and near relation, comes back smiling. It is needless to say that the object is almost identical. Bounty and long, happy, married life in the society of a loving husband—these are all they wish for, and those things leading to them they pray for.

Unhappily for us, the lessons conveyed in these vehicles have become obsolete and the practices fallen into disuse, not only among the educated foppish cockneys and their gay vainglorious better halves, but also among the pawky mimics of the Mofussulites. It is in the so-called backward places that they are gasping their last death. The consequence is deplorable!

I have taken pains to preserve these details, as the elderly ladies from whom they have been collected will, a few years hence, be no longer in the land of the living. Those that are similar and cognate have been left out.

NA'KUR CHANDRA BISVAS.

(To be continued.)

THE VEDANTA SUTRAS.

WITH THE COMMENTARY BY VIJÑANA BHIKSHU.

Reverence to Srî Ganesa !
Om ! Reverence to Nârâyana !

1. Reverence to Him, whose form is mere Intelligence, intelligence and non-intelligence are whose powers, who is everywhere, in whom is all, and who is consequently all.

2. This easy commentary on Brahma-Sûtras is undertaken, as a present to his Teacher, by Vijñâna bhikshu; being impelled thereto by the Teacher within, the Inner Ruler.

3. This nectar of wisdom obtained from churning the ocean of milk consisting of the deliverances of Revelation (sruti), Tradition (smriti) and Reason (nyâya), is offered to the wise ones of the earth, so that my Guru may be pleased.

4. Let those who wish to have nectar, drink this ambrosia, thus circumventing the Demons of false reasoning through the keenness of their sound intellect like another Mohinî.

5. Drinking it, and getting strength, and conquering all the hosts of the Asuras of heresy, let them attain to the abode of the glorious Guru through the medium of wisdom (jñâna) and work (karma).

Introduction.

"The knower of Brahman attains the supreme" (Tait. II. 1. 1.) "He who knows Brahman, becomes even Brahman" (Mund. III. 2. 9.) "By knowing Him indeed one goes beyond death" (Kath. III. 15.)

The texts like these and the rest declare the highest end of man as taught by Revelation ; and to accomplish it one hears the following injunctions commanding men to obtain the knowledge of Brahman :—

"Let men meditate on Him as Self (Brid. I. 4. 7.). "He is myself, thus let it be known" (Kaush. III. 8,). "Let the wise Brâhmana, after he has discovered Him, practise wisdom" (Brid. IV. 4. 21.).

Thus arises the question, "What is Brahman ?" "What are those attributes that make the nature of his Brahman-hood ?" "Of what sort is this knowledge of Brahman ?" "What is the peculiar nature of the fruit of this knowledge ?" &c.

The seekers after final release ask detailed answers to these questions, because the revealed texts present apparent *prima facie* contradictions, owing to different recensions and various readings of Sâkhâs. Therefore, to settle these, this science of exegetics relating to Brahma-Mîmânsâ is necessary.

An opponent may say: There is no further necessity (of a separate Brahma-Mîmânsâ), because in the "Pûrva-Mîmânsâ", which commences with the aphorism, "Now therefore an enquiry into Dharma", Mîmânsâ or discussion has already taken place into the nature of that duty which consists in the knowledge of Brahman. That Brahma-jñâna (the knowledge of Brahman) is of the nature of Duty (Dharma) is proved by its possessing the attribute of being based upon scriptural injunctions (*chodanâ*). The traditions like these (also show that Brahma-jñâna is a Dharma). "This verily is the Highest Duty, to see the Self through Yoga." Moreover the Archârya (Vyâsa) himself mentions in a subsequent Sûtra that scriptural injunctions underly all Vedânta-Vidyâs also: "The cognitions intimated by all the Vedânta texts are identical, on account of the non-difference of injunctions and so on" (III. 3. 1.), and because the author there refutes the fallacious arguments of those who maintain the contrary view. (Hence it follows, that there is no necessity of a separate Brahma-Mîmânsâ, it being already included in Dharma-Mîmânsâ).

To this we reply:—It is not so. A separate Brahma-Mîmânsâ is needed just as a separate Kalpa-Sûtra is needed (for the regulation of sacrificial procedure); because, though the Pûrva-Mîmânsâ contains a general description of all Duties (including sacrifices as well as Brahma-jñâna), yet these special treatises are necessary in order to explain and establish their manifold details.

An opponent may say:—But still there can validly arise no necessity to enquire into the nature of Brahman, because the scriptural texts like these describe it (in unequivocal terms):—"Brahman is truth, consciousness and infinity" (Tait. II. 1. 1.), "Brahman is Knowledge and bliss" (Brih. III. 9. 28), &c.

To this we reply:—It is not so. For even in these texts, doubts may arise, such as, is the jñâna or consciousness mentioned above, the *jîva-chaitanya* or individual consciousness, as described in Sankhya Philosophy, or is it some other kind of consciousness? Therefore, the enquiry into the nature of Brahman is not superfluous. Therefore the Lord Vyâsa undertakes to commence this science of Brahman-Mîmânsâ in order to remove the above want, in the following sûtra:

अथातो ब्रह्मजिज्ञासा ॥ १ ॥*

Here the word अथ by its very utterance becomes a mark of auspiciousness and denotes *adhikâra* or commencement of a subject. An *adhikâra* consists in determining the *principal* topic of discussion, though incidentally other topics will also be discussed, as being subordinate to this enquiry into Brahman. Therefore in every subdivision of this work, the word Brahman should be supplied, though it may not be expressly stated there. This and purposes like this are implied by the employment of the term *atha*.

* Commencing with this sûtra, (up to the end of the treatise) we have principally discussion (as to the nature) of Brahman.

The word अत is the Ablative case of the word इदम् 'this' and means 'henceforward'. It refers to the limit of commencement, and means "commencing with *this* sûtra." Nor should it be objected, how can a sûtra be commenced when no clear idea has been given previously, of the subject (Brahman) itself. Because we find such references to the subject of discussion made in other books also, prior to the defining of such subject. The meaning, "commencing with the *next* sûtra," would also be a very good interpretation. As in the last sûtra of this book the repetition of the words अनावृत्तिः शब्दात्, indicates the *final limit* of the treatise, similarly the word अत: indicates the commencing limit. By thus indicating the commencing and finishing limits of different subjects there is obviated the difficulty of the learners with regard to the proper understanding of the principal propositions taught in a book, and the student is not left in doubt as to where an old topic ends, and a new topic commences. Therefore all authors invariably distinguish the two limits—the commencement and the end of the subject.

From other scriptures also we learn that the words 'atha' and 'atah' have the above meanings that we have assigned to them. Thus in the sûtras "अथातो व्रतमीमांसा" "अथातो गोभिलोक्तानामन्येषाञ्चैव कर्मणां अस्पष्टानां विधिं सम्यग्दर्शयिष्येप्रदीपवत् ॥" The words *atha* and *atah* have the above mentioned sense. For it is not possible to give to these two words here any other meaning than that of *adhikâra* (subject-matter of discussion) and *avadhi* (limit).

The word ब्रह्मजिज्ञासा is a compound of ब्रह्मणः जिज्ञासा and means an enquiry into the meaning of the word (sábdârtha) Brahman. Nor is it possible for the students to misunderstand the proposition stated in this sûtra, though they may not possess a clear and well-defined notion of the word Brahman. They will never confound the word Brahman as used here, with the Brahmanical caste or with the Vedas, or with Hiranyagarbha, &c.; for the word Brahman is applied to these latter only in a secondary sense; the literal meaning of the word Brahman is not this, as we shall show hereafter.

The word *jijñâsâ* is here equivalent to *vichâra*, or *mîmânsâ*. Because we find the word *jijñâsâ* applied like the word *mîmânsâ* to *vichâra* or discussion. It is a *rûdhi* word and its etymological meaning should not be taken here. Thus we find in various scriptures, which commence with sûtras like *athâto Dharma-jijñâsâ*, &c., and which start with a promise of *jijñâsâ*, that they contain nothing but *vichâra* or discussion: hence we infer that *jijñâsâ* means there discussion. Moreover the Śruti also uses this term in this sense, in the following text: "तद्विजिज्ञासस्वतद्ब्रह्म "Enquire or reflect over that: this is Brahman" (Tait. III. 1. 1.). (Here the verb *vijijñâsasva* cannot mean 'desire to know that,' which is the etymological meaning of the desiderative verb, because it enjoins *jijñâsâ* to the disciple who had already approached the Teacher with

the *desire* of getting Brahma-*jñâna*. It would be superfluous to tell such a disciple, to possess a *desire* of knowing Brahman, when he had already come full of that desire). Moreover in texts like the following, the word *jijñâsâ* is used in the sense of *vichâra* or reflection, अजिज्ञासितमद्धर्मो गुरुं मनिमुपव्रजेत् ॥ "Let the person, who has not reflected over Dharma approach a teacher who is a sage." In this passage it is impossible to give the word *jijñâsâ* the meaning of "*desire* to know."

Therefore the word *jijñâsâ* should be understood to denote both 'deliberation or investigation' (*vichâra*) and 'desire to know,' according as it is taken in its technical or derivative sense, and according to different contexts. The word *vichâra* means *vivarana* or 'exposition' or *nirnaya* or decision or 'determination' of the various characteristics, &c., which lead to right decision." The word *nirnaya* has been thus defined by the Áchârya Gautama, the founder of logic: विमृष्य पक्षप्रति पक्षाभ्या मर्थावधारण निर्णय: "The determination of truth by the weighing of arguments *pro* and *con* to a general proposition is called *nirnaya*" (Nyâya sûtra I. 1. 41).

This *nirnaya* or decision should be made on the authority of Vedânta texts alone, as we shall show in the Sûtra "Śâstra-yonitvât" (I. 1. 3.).

Thus, the meaning of this first sûtra is this:—"Commencing with this sûtra, principally there is the exposition of Brahman, and we are composing this śâstra on that subject." Though the word *jijñâsâ* does not give us the word *śâstra*, yet that is what is meant here. Because the Áchârya having already determined Brahman, would no longer stand in need of making a declaration of determining it again, nor is the composition of all these successions of sûtras necessary for the mere purpose of declaring his resolution as to deliberation. The modern commentators, through their audacity, explain the sûtra thus: A person who has read the Vedas, and has studied the ritual (Karma-Kânda) may not have yet fully comprehended the truth that the Átman is no agent, and that Avidyâ (nescience) can be removed only by such comprehension, and that by the removal of Avidyâ, is attained the highest end of man. For this purpose, there arises the enquiry into the A'tman and Brahman, and deliberation regarding the same. That the pupil should enter into such an enquiry, is enjoined in the very beginning of this book by the first sûtra. '*Athâto Brahma-jijñâsâ.*' The word '*atha*' means 'now' and is used in the sense of *ânantarya* or consecutiveness, namely, *after* acquiring the four Sâdhanas or qualifications necessary for a person desirous of Brahma-enquiry. The Sâdhanas are; first, right discrimination or *viveka*, as to what is permanent and what is evanescent; secondly, right dispassion or *vairâgya*, with regard to the enjoyment of fruits of actions both here and in the other world; thirdly, right accomplishment or *sampad*, consisting of *sama dama*, &c.; and fourthly, right desire of liberation or *mumukshutva*. [The

word *atha*, therefore, indicates that *after* acquiring these four, one should enter into an enquiry regarding Brahman]. The word '*atah*' means therefore, 'hence', and declares the reason of such enquiry: the reason will be mentioned hereafter. The *jijñâsâ* means *jñatumichchhâ*, 'the desire to know, the desire to realize'; and consequently discussion or deliberation for that end.

The sense of the sûtra is this: Inasmuch as the ceremonial works, like agnihotra and the rest, are productive of transitory results only, whilst on the contrary, the knowledge of Brahman produces unending results, *therefore* (*atah*) renouncing all (ritual) works, and being possessed with the fourfold qualifications mentioned above, the person desirous of knowledge should enter into an enquiry about Brahman, by means of the six-fold methods of interpretation of the revealed Vedânta texts, in order to obtain direct knowledge of Brahman. As declares the sruti, "try to know that is Brahman (Tait. Up. III. 1. 1.)". The six-fold methods of interpretation have been described by ancient sages; they are, *upa-krama* or introduction, *upa-samhâra* or conclusion, *abhyâsa* or repetition, *apûrvata-phala* or an original declaration, *arthâvâda* or descriptive or glorifying passages, and *upapatti* or argumentation, as contained in the following verse:

उपक्रमोपसंहारावभ्यासोऽपूर्वताफलम् ।
अर्थवादोपपत्ती च लिङ्गतात्पर्यनिर्णयः ॥

Therefore this sutra is a *Vidhi* or injunction, declaring that an enquiry *should* be made. Thus say the modern commentators.

SRIS CHANDRA BASU.

(*To be continued*).

RESPONSIBILITY, MAN'S OR GOD'S.

A CERTAIN friend of mine put to me the question, whether the theory that men are not responsible for their good or bad acts, but some Higher Power to whom they owe their existence, &c., is responsible, is tenable. If a Higher Power exists, is it or not responsible? I answered him thus:—

1. Responsibility arises where there is freedom of will to think or act. Thus, it is impossible to disunite responsibility from the agent thinking or acting. If therefore, he should think or act, but disown responsibility therefor he is false to himself. There is no greater delusion than the self-deceit a man of such disposition labours under.

2. It may be the fact that he derives his existence from some Higher Power, but this in itself cannot furnish a ground for vesting all responsibility in that source. With the derivation of existence, comes the derivation of responsibility. If derivation of existence involves the derivation of the capacity to think and act, responsibility goes with him who so thinks and acts.

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3. The questions of monism and dualism are involved here. If the thinker and actor is desirous of transferring the responsibility of the thought and act to another Power, he must first think whether he is the same as that Power, or different from that Power. If he is the same, then there is no question of transference of responsibility. For there is not a second between whom and a first there is transfer. Then, the responsibility for thought and act remains with the same one person. If on the other hand, the thinker and actor is different from another Power, there is a division in the entity, there is a division in existence, and therefore a division in responsibility. For one part of a whole therefore to think and act, and another part to bear the responsibility therefor, is a fallacy of reasoning.

4. One may owe his existence to another Higher Power, but that does not entitle one to divest himself of responsibility. His existence may be derived, but with it comes also responsibility as derived. To give an illustration, a minister has powers conferred on him by a king; but this fact cannot justify the minister from not holding himself responsible for how he exercises those powers by his thoughts and acts. The right use of the powers—the *delegated* powers—entitles him to the reward, the wrong use of such powers subjecting him to punishment.

5. Then it stands to reason that if one is ready to resign responsibility to another, he must not think or act. The thought and act constitute the causes from which, as a consequence, comes the responsibility. In the thought, and in the act, inhere the responsibility. And therefore responsibility rests with the person with whom the thought or the act rests.

6. If one disowns thought and act as well as responsibility, then let him either deny himself, or identify himself with the other in whose favor he disowns. If there is denial of one's own self, then for one even to be able to think of the denial and act in accordance therewith is a contradiction of terms and a travesty on reason. So, denying oneself is an impossible operation. If he identifies himself with another, then there is no question of transferring responsibility from one shoulder to another, as already shown.

7. Responsibility for a thought or an act means the liability of the person who thinks or acts, to experience the consequences of the thought or act. To disown sequences, and own antecedents is like the denial of attributes to a substance. The attributes inseparably go with the substance; so does the consequence, *viz.*, the responsibility, of the thought or act go with the thought or act; in other words, the agent is responsible for the thought or act.

8. Thought or act cannot thus be disunited from its effect, responsibility. Responsibility carries with it the enjoyment of reward for a good act done, or the suffering of punishment for a bad act committed. If one is ready to disown responsibility for a bad act, he must be as willing to disown responsibility for a good act. In other words, he

must, if he owns responsibility, as willingly suffer punishment as enjoy reward. But if he is desirous of throwing off the punishment, he must throw off the reward as well. But what does human nature desire? As said in the verse;

'Dharmasya phalam ichchanti
'Dharmam nechchanti mânavâh,
'Phalam pâpasya nechchanti
'Papam eva charanti te.'

human nature wisheth for the fruits of righteousness, but wisheth not to practice righteousness; wisheth to do wickedness but wisheth not to reap the fruits of wickedness.

9. Bhagavad-Gîtâ and other Vedânta works, teach a man to think and act, but resign the fruits thereof. In this teaching there is no license given to wicked men to think and act wickedly. For the thoughts and acts one is asked to think and act are *good* thoughts and *good* acts. And it is the highest lesson of abnegation that is taught when one is asked to resign the fruits of all his good acts; and the highest lesson of altruism when he is asked to resign such fruits in favor of another. Bhagavad Gîtâ or any other Vedânta thus does not accommodate itself to one who would think and act evilly and yet would willingly resign the fruits thereof!!

10. Granting that it is possible to fasten on to another, responsibility of acts done by one, he must be asked that when punishment for an evil act accrues to him either through the agency of man or of a Higher Power, whether he is prepared to suffer and at the same time believe that he is not the real sufferer, but the sufferer is the power with whom responsibility lies. If one has mentally risen to such a pinnacle of spiritual illumination that he never feels the tribulation which an evil act necessarily inflicts on him, then might he well exclaim, that inasmuch as *he* does not suffer, his responsibility for an evil act might rest in another.

11. Similarly, when a person does a good act, he must, while placing the responsibility therefor to the credit of another person, resign also the reward that follows the good act. Not only this, but that when happiness, as the result of a good act may happen to fall to his own lot, he must be able to say that he does not enjoy it, but only another is the enjoyer whom he thinks to be the bearer of the responsibility for an act which he has done.

12. The conclusion therefore is that as long as one thinks and acts, he cannot disavow responsibility which is inherent in the thought and the act. But if he would seek exoneration from all responsibility, let him be prepared neither to be rewarded for a good act, nor punished for a bad act. Only that saint can claim to assign responsibility to a Higher Power from whom he derives his origin, when he (the saint) is neither capable of enjoying under the smiles of fortune, nor capable of suffering under the strokes of misfortune. Till then, he would be a fool who

would disclaim responsibility, and yet would think and act according to his own individual whim.

13. Who those are whose interests are bound up with the Higher Power, and how far, commensurate with his spiritual progress, the reader is referred to the articles on Predestination and Free-will, contributed to the pages of the *Theosophist*, vol. 13, according to which, responsibility between man and the Higher Power—to whom he belongs—becomes divided in such proportions as the limit to which the man thinks he is capable of exercising his freedom of will, and beyond which he is not capable of exercising the same. There are thus two poles for responsibility. The one is the extreme where a man may consider himself absolutely free, and where therefore there is no question of any division of responsibility, inasmuch as the absolution of freedom in the man precludes the assumption of another Being, with whom his freedom can be in relativity, in other words, with whom responsibility is in shares. The other is the extreme where a man declares himself as entirely resigned to another Being, with whom will then rest absolute freedom, and therefore all responsibility. Between these two poles range all the variety of divisions of responsibility between man and another Higher Power. Some of these stages are mentioned in theological works as illustrations, or as illustrating the several stages in the journey between man absolute and God absolute. One of them is where a man thinks that it rests with him to try six times, in any endeavour, and leave the seventh to God:—

'Shadbhir Manushya Chintânâm
'Saptamam Daiva-Chintanam.'

Another is where Bhagavad-Gîtâ for example, tells us there are the four causes required to produce an effect, *viz.*;

(1) *Adhishthânam* (the seat or field or material).
(2) *Kartâ* (the actor or agent).
(3) *Karanam* (instrument).
(4) *Cheshtâ* (action).

and a fifth, above all, *Daivam* (The Unseen Power).

Another stage is what the Upanishad (?) tells us, that nothing, not even a blade of grass, can stir without him:—

'Tena vinâtrinam apinachalati.'

14. Between man and God there is thus a gradation of responsibility; and between the most worldly man and the saint, there is a wide gulf. The amount as well as the kind of responsibility varies as the man progresses from worldliness to saintship. The highest saint is characterised by the quality of absolute resignation and surrender to God, in which his self is reduced to the utmost possible maximum of nothingness; whereas the atheist to whom God has no existence, is characterized by the quality of absolute egotism, and arrogation to himself of Godship, in which his self is all in all. Between these two poles can

be ranged all systems of philosophy, each assigning different degrees of responsibility between man and a Higher Power.

15. Leaving alone the saint and what his responsibilities are, it concerns us for the present to have a correct conception of responsibility so as to act as a moral guide in all our dealings with the world. Here we see that no one can divest himself of personal responsibility for an act originating from himself. Where an act is directed by another, the person being a mere agent or instrument of that act, becomes irresponsible. Take the case of a master and servant. If a servant acts on his master's account, the responsibility rests with the master. Take now the case of a father in a family and his children. The children have each a certain latitude of action, and yet the father is within certain limits responsible for their action. And yet, a bad son, cannot by an evil act of his, lay the responsibility thereof on the head of the father. So in a Government; where the Governor and the governed have each both independent responsibility and relative responsibility. The Governor is held primarily responsible for the acts of the governed, while the governed may be said to be secondarily responsible The lower is judged by the higher, the higher in turn stands responsible to a higher still. So stretches the chain of responsibility. While each of the links has a divided responsibility of its own, it has a collective responsibility as a chain and a relative responsibility as between link and link. The Vedânta put to itself the question whether man has absolute freedom of will, and answered from a sruti, the Brihâdaranyopanishad, that man has freedom, but it is freedom subject to a Higher Power. This is the question discussed in the Brahma-Sûtra.

'Parât tu tachchruhe' (II-3-40),

and the passage of the Upanishad forming the subject-matter of this Aphorism is,

'Ya âtmânam antaro yamayati', or,

He who rules in the interior of the soul, meaning the Immanent Spirit who rules and guides all creatures. Orders are given by a Higher Power. It rests with creatures to carry them out. Either to carry out in accordance with orders, or to resist them, is given to the free-will of man. In the one case he is rewarded, in the other he suffers. According to the use he puts his given powers to, and in consonance with the code of directions given to him, he enjoys or suffers, and that is his responsibility, which he can neither shirk off from himself, nor throw on another.

A. GOVINDACHARLU.

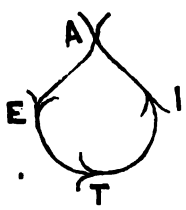
THE TEN AVATARAS.

IN this article I propose to put before the readers of the *Theosophist*, some reflections on the esoteric significance of the Ten *Avatâras* (so called) of Vishnu.

In the *Bhagavad Gîtâ*, Ch. IV., Sl. 7, Srî Krishna says, "Whenever there is decline of *Dharma* and rise of *Adharma*, I create myself" (come down as an *Avatâra*).

Everything which favors the progress of the ego towards its ultimate destination, the Reality, the secondless One, constitutes *Dharma*. Whatever retards its progress is therefore *Adharma*. The cycle of the Universe consists of two parts, evolution and involution. The first is the progress from subtle to gross, the second from gross to subtle.

Let the accompanying diagram roughly illustrate the regular course



of the ignorant ego starting from A and returning again, full of wisdom, to realize its unity with Brahman. In the first half of its course, from A to T, its passage is from subtle to gross. Impelled by the activity which accompanies it, the ego proceeds along its course. The increasing grossness at every stage of its course is still consistent with its progress towards its ultimate destination. When, however, the lowest point T is reached, the activity is quite cramped in, as it were, by the grossness which has supervened. Here is the turning point. Here begins the course of the ego from gross to subtle. The grossness acts as a retarding element. The progress has come to a stand-still. *Dharma* has declined, and *Adharma*—tendency retarding the progress of the ego towards its ultimate destination—is in the ascendant. Here arises an occasion for an *Avatâra*, which supplies a fresh impulse to the onward progress of the ego.

Take a machine in motion for illustration. Any obstacle in the regular motion of the machine will impede its progress. Such impediment constitutes the nature of *Adharma*. But so long as the obstacle is not sufficiently strong to altogether stop the motion of the machine, there is still, so to say, preponderance of *Dharma* over *Adharma*. The motion though slowed will still go on. But if the obstacle be strong enough to threaten the complete stoppage of the motion, the impulse of activity at the source which generates the motion, is put on the strain which has reached its highest limit, and a rupture is the result, scattering the obstructing elements. This rupturing force represents the *Avatâra* impulse and is just sufficient to relieve the strain and set the machine going. The same thing will happen, whenever and wherever complete stoppage is threatened, *i.e.*, *Adharma* is in the ascendant, and further progress becomes impossible.

The ego from its highest point of starting when it was one with the Brahman, beyond A, in the diagram, to its arrival at the point T, of utmost grossness, has passed through ten chief planes. Three of these planes (if planes they can be called when still there is no manifestation, even potential) are beyond the point A, the highest point of potential manifestation and corresponding to the individual self as such in its subtlest state of potentiality. Between A and T are the seven stages, each succeeding one grosser and more differentiated than the one preceding it. From T back to A, the ego will have to pass through seven similar planes, and through three more planes beyond A. The difference between the ego that had started at the beginning and the one that now arrives at the end is, that the former was ignorant and without any experience, while the latter is wise and full of experience. Before it had started it was one with the Absolute. When it has finished the cycle it knows itself and has realized its unity with It.

The universe as a whole follows the same course as the individual ego.

The first *Avatâra* of Vishnu takes place on the grossest plane of physical existence, the mineral state or the plane of dead matter of the Universe, corresponding to the *Sthula Sarira* of the individual. The impulse which the *Avatâra* on this plane supplies, suffices to take the ego to the highest point of this grossest plane, and the lowest point of the plane immediately above it.

This is the *Matsya Avatâra*. It is Vishnu incarnating on the plane of grossest matter. Whether considered in relation to the entire Universe or to the individual ego, or to any one particular plane of the Universe or the ego, which admits of the same ten-fold division between its highest and lowest points, the *Matsya Avatâra* forces the progress along the tenth or the grossest plane, and thus re-establishes *Dharma* which had declined.

The plane immediately above the grossest physical plane, is the vegetable plane of the Universe, and *Linga Sarîra*—the subtle physical body with *Prâna*—of the individual. The impulse supplied by *Matsya Avatâra*, enables the ego to reach the lowest point of the *Linga Sarira* plane, where it is exhausted. The ego manifests some activity at this point, but this activity is powerless to penetrate the grossness which obtains on this plane. The position of the ego so far as its further progress is concerned is similar to what it was at the lowest point of the *Sthula Sarira* plane, except the manifestation of some activity. The grossness of this *Linga Sarira* plane being too much to be overcome by the activity of the ego, the *Dharma* of this plane is on the decline, and *Adharma* is in the ascendant. A second *Avatâra* becomes necessary. It comes as *Kurma Avatâra* of Vishnu. It must be noted that this *Avatâra* impulse comes from Vishnu from beyond the point A (see Diagram given before) and travels all the way from A to T and back again from T towards A. The *Matsya Avatâra* impulse which gets exhausted at the highest point of the physical and grossest plane is

weaker than the *Kurma Avatâra* impulse which extends beyond the utmost limit of the former.

The *Kurma Avatâra* impulse pushes the ego onwards along the *Linga Sarira* plane to its highest point where it gets exhausted. The next plane is the animal plane of the Universe, and the plane of desire or *Kâma* plane of the individual. So far as the ego arrived here is concerned, *Dharma* is on the decline and *Adharma* in the ascendant. This necessitates the 3rd *Avatâra*, the *Varâha*. The impulse which it supplies carries the ego through the plane of animal desires which drive the senses towards their objects.

Every *Avatâra* from *Matsya* upwards has wider and more extensive range than the one preceding it. The *Varaha Avatâra* impulse is thus stronger than the two preceding it. It ensures the progress of the ego till it arrives at the lowest point of the plane above, which is the plane of humanity, of the Universe, and of lower or *Kâma Manas* of the individual, and where the *Varaha Avatâra* impulse gets exhausted.

The plane of *Lower Manas* is the plane of emotions and passions which have a tendency to drag the ego towards the plane of desire or *Kâma*. So far as the ego is concerned, it has not the strength to overcome the grossness with which it is encumbered at the lowest point of *Lower Manas*. Whenever and on whatever plane the grossness prevents the ego from further progress, relatively to that plane *Dharma* is on the decline and *Adharma* in the ascendant, and a fresh *Avatâra* becomes necessary.

The next or 4th *Avatâra* is Nrisinha, Man-Lion—a lion among humanity, because stronger than humanity as a whole, whose progress it helps. *Prahlâda* represents the ego surrounded by evil influences having a tendency to retard its progress. The Nrisinha *Avatâra* impulse gets exhausted when it reaches the plane of the Higher or *Buddhi-Manas*, the plane of impressions in their subtlest state. *Prahlâda* was liberated by Nrisinha from the evil surroundings, but the ego still persisted.

The next *Avatâra* is Vâmana. Bali, the strong, is egoism, the sense of individuality. Bali was engaged in performing a *Yajna*. The *Yajna* was the sacrifice by the ego of all impressions in the form of emotions, passions, desires and all material possessions, in short everything which existed on the planes below that of *Buddhi-Manas*. The individuality that has arrived at this stage has ceased to feel attachment for all these, but the sense of individuality is still there. This was the position of Arjuna when in the middle between the two armies he sat listening to the soul-stirring words of Srî Krishna. This strong sense of individuality retards the further progress of the ego, and the Nrisinha impulse has lost its force entirely at the lowest point of *Buddhi-Manas*. For further progress, *i.e.*, for the establishment of *Dharma* which is on the decline, another *Avatâra* becomes necessary and Vishnu incarnates as Vâmana. The three-steps-measure of earth which Vâmana begged

from Bali represents the three sub-planes of this *Buddhi-Manas* plane. These three sub-planes, included between the lowest point of the *Buddhi-Manas* plane, where Bali was engaged in *Yajna*, and its highest point, are the three stages of grossness which the activity manifested as subtlest impression at the highest point, assumes in its course towards the lowest point of *Buddhi-Manas* plane. These three stages commencing from the grossest and lowest are, the impression stage, the activity stage, and the potentiality stage. These three stages of grossness, are, it must be remembered, relatively to the plane of impressions which the *Buddhi-Manas* plane represents. Vâmana began to measure the earth from the lowest point and at the third step planted his foot at the highest point, the head of Bali. The allegory simply means that the Vâmana *Avatâra* impulse pushes forward the reincarnating ego along the *Buddhi-Manas* plane and stops at its highest point, standing a guard there, as it were.

The *Buddhi-Manas* plane is the plane of subtlest potential impressions which expands into the whole objective Universe. Thus Vâmana is described as having measured by his three steps, the three worlds, meaning the entire Universe.

Above the *Buddhi-Manas* plane is the *Buddhi* plane, the plane of activity as such. The Vâmana *Avatâra* impulse gets exhausted at its lowest point, and all further progress is at a stand-still. *Dharma* is on the decline and *Adharma* in the ascendant. There comes help from Vishnu as Parshurâma *Avatâra*. The plane of activity is pre-eminently *Rajasic*—the guna which characterizes the Kshatriyas, the second of the four *Varnas* or castes. The Parshurâma impulse in traversing the plane, carries forward the ego as far as the highest point of the plane of activity, the point which forms the furthermost limit to which it can go. Parshurâma is credited in the Purânas to have rendered the earth Kshatriyaless twenty-one times. Now this plane of actual activity, like any other plane, admits of three sub-planes corresponding to the three stages of grossness between its highest and lowest points. On each sub-plane there is septenary development, thus dividing the whole plane of activity into 21 stages. The progress of the Parshurâma impulse means liberation of the ego from activity, and its onward progress. This is metaphorically expressed as killing Kshatriyas (activity), stage after stage, as the impulse proceeds on its course. During his whole career till he arrives at the highest point of the activity plane, Parshurâma renders the plane Kshatriyaless, twenty-one times in all.

Above the plane of actual activity is that of latency of activity or potentiality, at the lowermost point of which the Parshurâma impulse has all its force spent, and a fresh impulse is needed and comes in the form of Râma *Avatâra*.

This impulse extends as far as the highest point of the plane of potentiality. The ten-fold differentiation, consisting of the upper triad and the lower quaternary with its septenary development, mentioned above, into which the evolution of the Universe goes on, applies to each

plane, sub-plane and division. The plane of potentiality has its corresponding ten-fold differentiation. It is, so to say, the potentiality of the entire Universe and of every thing in it. It is the plane of the subtlest individual self with its *Kârana Sarira* or the Universal soul, known as Ishwara or Mayavishishta Brahma. The "I-ness" in its subtlest state first makes its appearance on this plane. The "I" (aham) as manifesting on this plane, has its ten heads represented by the highest points of the ten sub-planes into which this plane of potentiality differentiates. The Râma *Avatâra* impulse extending to the highest point of this plane, by overcoming the potential activities on all the ten sub-planes, is described as Râma killing the ten-headed Râvana, the symbol of *Ahamkâra*. The individual self that was is beyond even all potential differentiation free from all sense of individuality and distinction as "I" and 'thou."

The Râma *Avatâra* impulse takes the individual self as far as the highest point of the plane of potentiality where it is exhausted. It represents the converging point of the various paths. The individual self has arrived at the end of its path and is fit for initiation, which means its progress beyond the plane of potentiality. This farther progress requires a fresh impulse which comes in the form of Krishna *Avatâra*. It takes the individuality to the centre of the Universe, the One Reality beyond all activity potential or possible. The Krishna *Avatâra* impulse helps the now selfless ego to cross the *Mulaprakriti* or *Maya* with its double aspect, the *Sesha* of the Purânas, and reaches as far as the commencement of the Great Breath. The individual self that was is one with Srî Krishna Himself beyond *Maya*. There is the centre, the One Reality, with *Maya* and its results, but no longer identifying Itself with them. The once individual self is, so to say, *in* the Universe but not *of* it. It is the centre because there is a circumference. The Krishna *Avatâra* impulse thus reaches the centre of the Universe the One Reality which is essentially non-distinct from the secondless One. It is called the *One* reality because it is as it were surround by *Maga* forming the circumference. He is the whole Universe, the whole Universe is He. He is the one All, the *Sacchidananda Swarupa*.

It will be seen that Krishna *Avatâra* impulse is the only one which spreads over the entire Universe from centre to circumference and back to centre. This *Avatâra* is therefore called *Purna Avatâra*. The rest which have their impulse exhausted before they reach back to what is called the centre are called *Amsha-Avatâras*. To reach the centre, *Nirvana*, this centre is, so to say, Parabrahma individualized; the Universe giving rise to the appearance of individualization as the centre.

The Krishna *Avatâra* impulse stops at the centre. But the position as *centre* is not the ultimate one. A fresh impulse (if impulse it can be called where there is no semblance of activity, actual, potential or possible) arrives in the form of Buddha *Avatâra*. This impulse leads the centre, as centre, to the centre as potential; *i.e.*, centre without the

manifestation of circumference; the One Reality viewed independently of Its double aspect, the *Maya*. It represents the infinite expanse of Wisdom; Infinite but with a potential idea of limitation, of which the centre is everywhere, and circumference nowhere.

The last that comes is the *Kalki Avatâra*. Its impulse extends beyond Infinite Wisdom, into the Unnamable, Infinite, Absolute; the Parabrahma of Aryan Philosophy. The ego that was, has attained to *Paranirvâna*.

Krishna *Avatâra* it will be seen is called *Purna Avatâra* because it is the acme of perfection, the One Reality, the One All. The last two *Avatâras*, lead to the realization of the One All, as the Absolute, the unnamable, the "*neti, neti*," of the Aryan Philosophy. To attempt to speak of them is to name the unnamable, to fathom the Infinite.

Krishna *Avatâra* impulse leads to the *Sachchidananda Swarupa*, Buddha *Avatâra* impulse to the *Chidanand* aspect (Infinite Wisdom and Bliss) of the *Sachchidananda Swarupa*, and *Kaliki Avatâra* leads through the *Ananda* aspect to the Supreme Peace, best expressed by silence, beyond all namable *Sat*, *Chit* and *Ananda*, the source and causeless cause of everything that ever was, is, or will ever be.

C. G. Kaji.

FORM AND ITS EVOLUTION.

IT is impossible for the ordinary mind to cognize the condition of affairs before the evolution of form. The most we can do is to think of illimitable space; and it is not improbable that the writer of Genesis, Chap. I., sought to convey the same idea when he wrote, "In the beginning God created the heaven and the earth, and the earth was without form and void."

But, because "out of nothing can nothing come," space must have consisted of matter, or rather the materials from which matter is formed, in a remarkably fine state of attenuation. To-day it is a recognized scientific truism that just as Mathematics is the basis of all science and philosophy, so vibration, or number, is the basis of all manifestation; and what we speak of as manifestation is only manifest because the rate of vibration is so low that we can cognize it. But, stretching far back beyond our ken, the Reality exists though unmanifested, and it is unmanifest only because we cannot cognize the high rates of vibration.

To illustrate, colour and sound are known by everyone to depend on the principle of vibration for their existence. Let us take, say blue. There are many shades of blue but the ordinary person will only see the colour blue, and many of the finer shades will not exist, so far as he is concerned; but he whose sight is educated to colour-distinctions, will discern several different shades of blue. Again, where one sees no colour another will see colour, and so on. So is it also with sound.

Hence, instead of considering space as a great "Spacial Void," we are logically and reasonably justified in postulating space to be matter extremely fine in texture, and of a very high rate of vibration. With this matter (?) we cannot deal; to us it is intangible and we conveniently give it the characteristic of infinite extension. But, whatever this matter may be, it is only the medium for the manifestation, and to some extent the materialization of "Life-Force."

To this point then we must assume two emanations, as it were, from the Great Unknowable First Cause. The first of these containing the fine essence which potentially possesses vast possibilities of future manifestation in the material universe; while the second emanation consists of what we will call, for want of a better name, Life-Force, and this Life-Force is inclusive of all denominations of force—cohesion, magnetic and chemical affinity, etc., etc.

Let us, then, conceive of force running in parallel lines, always in the same direction; this will practically produce no change in the condition of matter, and every thing is, so far as we can cognize it, quiescent and at *rest*. This corresponds to the period of rest prior to the great Cosmic outflow of force known as the "Outbreathing of Brahm." With this outbreathing the general tendency of the lines of the Life-Force is now changed, and motion becomes apparent. Thus, in all systems of Esoteric Philosophy that have become crystalline, we find the *circle* given as the first manifestation.

In the old Ideographic Writings (preserved in the old temples) we have it indicated thus:—

1 · The point representing the unknowable First Cause. It will be clear to the reader that this is a most fitting symbol, since it exists but uncognizable (see Euclid's Definitions).

2 | The perpendicular line representing primal matter.

3 + The horizontal line (crossing the line indicating matter) indicating force; here we have the condition of *rest*.

4 The bent arms of the cross represent the change of direction following upon the Outbreathing.

5 ⊙ The first manifestation of form,

Numbers 1, 2, 3, 4, fitly represent the unmanifest, since not only has the point no magnitude, but a line has length and no breadth. Hence, while points and lines *exist*, the marks we put down are not the points and not the lines, but only the symbols for the points and the lines.

The ultimate result of this circular or whirling motion is the condensation of the more ethereal matter into primarily the Monad—corresponding to the Monad of Liebnitz—and secondarily, as differentiation proceeds, the Atom. This atom is the ultimate atom of the modern scientist.

And as "Force", in the collective sense in which I use the word, implies Consciousness, we must therefore look upon the Atom as the

earliest form produced and used by Consciousness on the lower planes of existence. This being so we are ready to grant to the atom a consciousness of its own, which consciousness is manifest in magnetic and, (or), chemical affinity. And because the atom possesses a consciousness of its own, so also must it possess within itself the potentialities of future combinations of form, becoming more and more manifest as it, in its evolution, further differentiates or combines.

At this stage too, the atom must be considered as the first element —indeed as the *one element*—of which all others are but variations and differentiations; for, alike in production, up to this point all atoms will be alike in characteristics.

At this point too, differentiation of consciousness eventuates.

Shortly, the same theory is rudely sketched out in Genesis, for we are taught therein that after making man out of material that must have previously existed, God breathed into man the breath of life and man became a living soul. Consciousness differentiating into self-consciousness.

It would occupy too much space to deal with the evolution of form from the point where form is produced, but generally we may deal with form as the leading characteristic of the *lower planes*.

Form in its essential aspect is two-fold, consisting of mental or thought-forms, and the purely physical forms.

Active forms are the mental expression, while passive forms are the physical expression; thus we shall find that the mental expression will, in its higher aspect, function through the forms of the astral plane, and in its lower aspect through the forms of the animal world.

The purely physical expression will, on the higher side, use vegetable forms, while on the lower side it will use the mineral.

Of these forms there are two orders,—the natural and the artificial. Those which are natural (or proceed by evolution through the Cosmic Consciousness) may be, in their higher aspect, active; while in their lower they are passive.

The artificial forms will either be conscious (and thus act apart from the mind which originated them), or automatic, and deriving their motive externally.

But the mind originating an artificial automatic form may give it expression through vegetable forms, which in their active phase may reflect astral forms, thus becoming conscious expressions of the mind. This is why the vegetable kingdom is the expression of thought and represents all phases of mind, all grades of beauty and ugliness, noxious and beneficial qualities.

On the other hand the mental force acting on the astral plane downwards, may produce artificial conscious forms, and these descending through the mineral kingdom in the passive natural phase, will thence take expression in the animal world.

Granting duality in manifestation, we get form as the lower side of consciousness, while mind will be the higher side, consequently it will easily be understood that mind functions through or finds its expression in FORM. Thus mind and form become practically abstract qualities, the astral and physical planes their fields of action; and while reason and passion (on the mind side) Ethereal, and physical (on the form side) are their qualities, the elemental, vegetable, mineral, and animal kingdoms are their limits.

H. D. ORKWILL.

Theosophy in all Lands.

EUROPE.

LONDON, *September 30th*, 1898.

After a month's holiday-making the various London Lodges are in full swing with attractive programmes drawn up for the Autumn work. At the Blavatsky Lodge lectures have been given by Mr. Chatterji, who has since left us in order to pay his second visit to America, by Mr. Leadbeater, Mr. Mead and Mr. Cuffe. Quite new ground was broken by Mr. Leadbeater in his lecture on the "Religion of Chaldæa," in the course of which he described very graphically the imposing ceremonies which formed an important part of this ancient faith and gave an account of the grand temple of the sun which was the scene of the most impressive religious rites. Quite the most interesting part of the address was that devoted to the explanation of the real facts underlying what perhaps afterwards degenerated into mere 'Star worship', and of the true basis of astrology. The lecturer made it abundantly clear that the ancient teachers and priests of this astrological religion while classifying their people under the different planetary influences, largely guided by a power of seeing the Aura, and advising them accordingly as to conduct and training, were yet careful to avoid those predictions as to future events which the modern followers of Astrology are prone to indulge in, largely, it must be confessed, at the solicitation of that numerous class of people to whom the future is ever a matter of curiosity rather than a field for self-determination and effort. The extremely practical side of this ancient religion was also alluded to and investigations have made it abundantly evident that a very considerable amount of meteorological science was possessed by one section of the leaders, that was put to most valuable use in the daily pursuits of an agricultural people. Further, the people were really fed and filled by their religion, and however far it may be removed from our present conceptions it was undoubtedly immensely valuable at the stage of evolution when it flourished and opened up, to those few who were ready for such opportunities, chances of occult advancement to heights greater than we have been at all ready to imagine.

Outside our immediate theosophic circle quite the most interesting event of the month has been the speech of Sir William Crookes in his capacity as President of the British Association for the advancement of science, during the year 1898-99. The speech had been waited for with considerable interest by all who know what Sir William's record has been, in the matter of psychic phenomena, and can recall the obloquy with which his investigations

were received by an earlier generation of scientists; and some additional expectancy was perhaps due to the wide circulation in press circles of an intemperately worded taunt from Dr. Emmens, the American metallurgist. As befitted the occasion of a presidential address, the subject-matter was widely varied and not confined to one scientific groove; the Röntgen Rays, the new metal, wireless telegraphy, the liquefaction of gases, a fourth state of matter, psychic researches and our wheat supply, all occupied the attention of the speaker, but it goes without saying that the subject of our future daily bread has claimed by far the lion's share of attention in the columns of the daily press, as in fact it claimed the greater part of Sir William's lecture. Except in a few cases, the advanced heterodoxy of the veteran scientist, on matters psychical, has been politely glossed over or ignored, and, in the words of one popular religious Weekly, "the world-wide audience to whom the President, through the Press, speaks this morning, will with one accord concentrate itself upon a special portion of this deliverance—the momentous utterance on the world's food supply." So it is. The things of the body still claim the most eager attention of the world, but the fact remains that the chosen President of the most world-famous Scientific Association boldly threw down the gauntlet to maintain the position he was ostracised for taking thirty years ago; "I have," said he, "nothing to retract. I adhere to my published statements. I might add much thereto. I think I see further now, and have glimpses of something like coherence among the strange elusive phenomena." After referring at some length to the phenomena of telepathy and the work of the Psychical Research Society, Sir William, in part of a most impressive peroration, epitomised the striking advance made by science during the last 25 years, when he quoted Tyndal as having stated that he "discerned in matter .... the potency and promise of all terrestrial life," and added, that he (Sir William) preferred to reverse the apothegm, and to say that in *life* he saw the promise and potency of all forms of matter. Surely this puts in a nutshell the changed attitude which men of science are displaying ever since the days when H. P. Blavatsky was fulminating against them the scathing criticisms of the "Secret Doctrine."

Several of the subjects discussed at the subsequent sectional meetings of the Association were of much interest to students of Theosophy who would do well to keep on the watch for these rapidly succeeding discoveries of science which so increasingly afford us vindication of the statements made by our Teachers. Close on the heels of the B. A. meetings comes an account from America of the isolation of a new gas (if gas it be) by Charles F Brush of Cleveland. A gas with a heat conductivity a hundred times greater than hydrogen, specific heat six thousand times greater, and density only one thousandth part that of hydrogen, reads suspiciously like something rarer than gas altogether, and indeed, "it was shown that a gas having anything like such attributes could not possibly be confined to the earth's atmosphere, and hence the new gas, being found here, probably extends indefinitely into space and constitutes an interestellar (planetary ?) atmosphere. In recognition of this probability, Mr. Brush has named, the new gas Etherion, meaning 'high in the heavens.'* * * * * The possibility that Etherion may be found to be identical with the so-called ether was touched upon, and Mr. Brush expressed the hope that it would be found to account for at least some of the phenomena heretofore attributed to ether" (*The Electrical Review*, U. S. A.). Do students of H. P. Blavatsky's writings need to be reminded of a prediction that we

should come much more consciously into touch with etheric conditions of matter as the years roll on? We shall await further news of 'Etherion' with profound interest and curiosity to know whether we may identify it with Ether 4 of our own investigators.

On entirely different lines but of equal importance with the scientific pronouncement of Sir William Crookes, is the Czar's message in favour of partial disarmament, which has sent a ripple of sensation round the whole civilised globe since your last European budget was dispatched. Politics are outside the sphere of the T. S., but a protocol in favour of peace, coming from such a quarter, demands grateful recognition from a Society which recognises "brotherhood without distinction of race." Even if naught but discussion follows the Czar's appeal, a mass of thought and feeling in a right direction will have been set vibrating on planes more potent than those reached by the newspaper articles which have universally seethed with the subject for a week, and that is a result devoutly to be wished. It means at least one tiny step forward towards the day when "universal peace shall lie like a shaft of light across the land,

> And like a lane of beams athwart the sea,
> Thro' all the circle of the golden year."

But alas! even among the ranks of the Christian Church itself it cannot be yet said that the elements of strife have been eliminated, and quite a little flutter is agitating the dove-cotes of the 'Church as by law established' anent the perennial topic of ritualistic heresy, while the religious weeklies make the most, as is their wont, of any occasion which makes for—not righteousness but copy. After all, we may hope these are but faint echoes of the old order of things lingering like dwarfed descendants of the primeval monsters of a forgotten past, out of harmony with the new spirit of the age as much as the following exordium, which would make one believe that Talmage was a belated soul who ought to have incarnated in time for a 16th century pulpit. "Evolution," he is reported to have said in a recent sermon, "is up-and-down, out-and-out infidelity . . . Prefer if you will, Darwin's 'Origin of Species' to the Book of Genesis, but know you are an infidel."

While all such theological Mrs. Partingtons are struggling with mop and broom of pulpit denunciation to stem the advancing tide of knowledge, wealth and learning are being devoted to the unveiling of every shred of evidence as to the origins of Christianity. Theosophists who have interested themselves in that department of research which Mr. Mead is making so thoroughly his own, will learn with interest of the forthcoming publication of the text of two Ethiopic MSS. lying in the British Museum—one of them part of the spoils of Magdala in 1868. Dr. Budge of Egyptian fame has them in hand, and though the texts will be *caviare* to the million, we are promised a translation with notes, next year.

Further instalments of the Oxyrhynchous Papyri are also available, bringing vividly to life the human nature of a far off past and proving it very, very much the same as the human nature of to-day. The example of a schoolboy's letter has all the freshness of yesterday—in truth we must be very much akin to these North Africans whose lives centred in the Alexandria of the past, and so my 'newsletter' of to-day shall close with this scrap of third century domestic felicity.

"Theon to his father Theon, greeting. It was a fine thing of you not to take me with you to the city! If you won't take me to Alexandria I won't

write you a letter or speak to you, or say good-bye to you ; and if you go to Alexandria I won't take your hand, nor ever greet you again. That is what will happen if you won't take me. Mother said to Archelaus, " It quite upset him to be left behind (?). It was good of you to send me presents . . . . on the 12th day, the day you sailed. Send me a lyre, I implore you. If you don't, I won't eat, I won't drink; there now !'

On second thought—that last threat must have been an idle one or, of a surety, that particular specimen of spoilt childhood is *not* re-incarnated in any individual of the genus school-boy known to this generation.

A. B. C.

NEW ZEALAND SECTION.

Several of the oldest members of the T. S. in New Zealand have of late 'passed over' to the other side of life. First, Mr. C. A. Bevan, one of the founders of the Auckland Branch ; then Mr. J. Cox, also a member of the Auckland Branch, whose name stood first on the Section register. This gentleman was known all through Australasia as a psychometrist; his memoirs have been written for the Theosophist. Then came the death of Mr. J. Dinsdale, Secretary of the Waitemata Branch, a very enthusiastic member of the Society. His funeral must be recorded as being the first in New Zealand at which the service was conducted solely by members of the T. S. Mr. Dinsdale was Clerk to the Borough of Devonport (Auckland), and was accorded a public funeral which was attended by the Mayor and Council and several ex-Mayors and other officials. Knowing Mr. Dinsdale to be an active member of the T. S. and misunderstanding the functions of the Society, no clergyman had been asked to conduct the service, so our members had to do it at a very short notice. Mr. Stuart, President of the Auckland Branch, gave a short address stating that the T. S. had no set formula or service for such an occasion, and then going on to speak of the belief of Mr. Dinsdale in reincarnation and other Theosophical ideas. He was followed by Mrs. Draffin, President of the Waitemata Branch, who read some extracts from " The Song Celestial," and parts of the H. P. B. memorial address, notably the part beginning, ' A clean life, an open mind, a pure heart, an eager intellect,' &c. The assembled public listened with the greatest interest, pressing close up to the grave to hear the speakers, and many spoke with sympathy of the simplicity of the proceedings, while inquiries were made regarding the Society and its aims, and the symbolical wreaths were examined curiously. The proceedings were reported in the daily papers.

A very remarkable religious controversy has been going on in the correspondence columns of the Auckland morning newspaper, for a month or two past, and it has excited a widespread interest. It followed after some Theosophical correspondence, and was begun by a clergyman bewailing the unsatisfactory state of the Church, and called forth wishes for a 'new revelation,' a Scientific religion, a society in which all religions could be discussed, and was characterised by a good deal of breadth. The writer who wanted the society, was a Roman Catholic, and as he had been rather free in his remarks about the Bible, the practical result of the controversy, so far as he was concerned, was excommunication.

A good many new members have lately joined the Auckland Branch, and a new class for beginners will have to be started. The Bhagavad Gîtâ class is also increasing its numbers. Both of these are attended by non-members,

News has been received from Sydney that Mrs. Besant is likely to visit us early next year. The visit is looked forward to with much interest.

A parcel of books has been received from Dr. Marques of Honolulu (H. I.), a donation to the Sectional Library, from the Aloha Branch T. S., in that City. This Branch evidently lives up to its name, and shows its 'love' by its actions.

A very curious creature has recently been seen in one of the East Coast districts of New Zealand. It is described by those who have seen it to be large, scaly, and to have a head like a bull-dog. It is said by the Maoris to be the Kumi, the name signifying 'six fathoms'. Efforts are being made to capture it alive. Should the description and the meaning of the name prove to be correct, it may be found to be a relic of 'antediluvian' times, a survival of some of the monstrous creatures of ancient days.

1*st September* 1898.

LATER.

During the month a fair amount of interest has been manifested in the work of the Theosophical Society by the general public. Meetings have been fairly well attended, and in ordinary conversation one finds many making enquiry respecting our views upon different points, and several have expressed their sympathy with the movement, and it is to be hoped that we will by and by obtain them as members, when their future sympathy in the cause will be maintained. During the month also it is pleasant to state that several new members have been admitted into the Branch. Another evidence of increasing interest in the cause may be mentioned in connection with the Bhagavat Gîtâ class which is held every second Friday evening. For a long time the members who attended were few, and occasionally only two were present. Recently the attendance has been more encouraging and steady, and at the last two meetings the numbers present were eight and nine respectively. The result is not much to boast of, but, so far as it goes, it is encouraging.

The "Secret Doctrine" class is also fairly well attended, as is also the Bible Theosophy class, and within the last week or two a new class has been opened on Wednesday evenings, which will be chiefly devoted to elementary studies.

The following public addresses have been given during the month :— August 21, Mr. Claude Hemus lectured on "The Reasonableness of the Teachings of Theosophy;" on August 28, Mr. A. E. Webb, on "Physical Life and Spiritual Life;" on September 4, Mr. F. M. Parr, on "Man and his Principles;" September 11, Dr. Sanders, on "Theosophy and some of its Teachings;" on September 18, Mr. W. Will, on Theosophy not a sect;" and on September 25, Mrs. Draffin on, "Is Theosophy opposed to Religion."

September 26th, 1898.

AUSTRALIA.

Dr. Marques' kind offer to the Australasian Section has met with a response, and he has been invited to fill the office of General Secretary of the Section, and is expected to be ready for duty in December or January; meanwhile the work is progressing, but it is doubtful if Mrs. Besant will be able to visit Australia before returning to England.

Reviews.

ZOROASTRIANISM IN THE LIGHT OF THEOSOPHY.*

On the 14th February 1882, Colonel H. S. Olcott, President-Founder of the Theosophical Society, delivered a lecture in the Town Hall, Bombay, on "The Spirit of the Zoroastrian Religion." In that lecture he deplored the fallen condition of the Zoroastrian religion and in the course of his impassioned dissertation said:—

"A curious and sad thing, indeed, it is to see how completely the old life has gone out of Zoroastrianism. Originally a highly Spiritual Faith—I know of none more so—and represented by Sages and Adepts of the highest rank among Initiates, it has shrunk into a purely exoteric creed, full of ritualistic practices not understood, taught by a numerous body of priests, as a rule ignorant of the first principles of spiritual philosophy; represented in prayers of which not a word has a meaning to those who recite them daily—the shrivelled shell that once held a radiant soul. Yet all that Zoroastrianism ever was it might be made again. The light still shines, though in darkness, enclosed in the clay vessel of materialism. Whose shall be the holy hand to break the jar of clay and let the hidden glory be seen?"

The leaven thus thrown into the Parsî mind has, we are glad to see, not lain dormant. The Parsîs, in a small minority, have taken to Theosophy, and though more than two decades have elapsed, the science of Divine Wisdom has not made much headway in that commercial and pushing community. Thanks to the light shed by Theosophy that now and again we find notable exceptions to the ordinary run of Parsî humanity. The interest thus engendered in the Zoroastrian religion has borne fruit-and the present volume may be taken as an earnest of many more to follow.

The volume before us which runs to about 400 pages is the compilation of Bro. N. F. Bilimoria who is not unknown to readers of Theosophic literature as himself a writer, and we are pleased to find that some of his own essays are reproduced in the book. In the course of a short review like the present, it is impossible to enter into details regarding the different articles now for the first time presented to the public in a continuous whole. But it may be remarked that the golden key of Theosophy has been used in them all to unlock the mysteries of life and death, and to explain many of the seeming absurdities of the exoteric cult which fails to satisfy the ever-widening intelligence of that intelligent race. For instance, it is shown that the great doctrines of Karma and Reincarnation are at the very root of the Mazadasnian religion. To the orthodox Parsî of the present day who has not the faintest dream of esotericism in his religion, these two doctrines will sound strange and as partaking of the spirit of Hinduism, but reason, experience and impartial judgment will ultimately teach him that the Prophet, Zoroaster, was not an exception amongst the long line of Holy Sages who have taught Karma and Reincarnation, as the two pivotal

* A collection of selected Articles from the Theosophical Literature, compiled by Nasarvānji F. Bilimoria, Bombay.

doctrines, the *sine quâ non* of human evolution and progress. The teachings of the religion proclaimed by the Divine Initiate, Zoroaster, regarding the higher subjects of evolution, sun-worship, fire-worship, ethics, &c., are treated with great erudition and zeal, at times, in the series of elaborate essays which make up the volume, and the careful student will find it to be in complete accord with the Real Truth as given out to the world in the "Secret Doctrine."

There is one field of research which is as yet virgin, and towards which the worthy President-Founder of the Theosophical Society in his learned but outspoken Introduction to the compilation, draws particular attention. We are indebted to European *savants* for whatever knowledge of the religion of Zarathushtra we have at the present day. Notwithstanding that, by their rigid exclusion of theosophical light, they have blundered in the conclusions they have arrived at. For, as Colonel Olcott says :—

"The history of the world's religions is contained, to a very insignificant extent, we may believe, in the various scriptures that have come down to our days from antiquity. Such writings are few in number, and often comprise but fragments of the primitive cults."

To satisfy, therefore, the material world, and to demonstrate by the recognized official methods the real nature of the teachings of Zoroastrianism, the sympathetic Colonel suggested archæological research 16 years ago, but beyond the book now before us, which is quite innocent of this mode of enquiry, nothing practical has been done. Another line of research indicated by Colonel Olcott was, the possibility of finding in some public library or private collection, portions of Mazadasnian Scriptures other than those known at Bombay, Navsari, Surat and Poona. He bases his idea on the probability of the learnd Moulavies, attached to the early Mahommedan army of conquest, having brought home with them books and manuscripts from conquered countries ; and recommends that by searching in centres of Mahommedan civilization, the missing books and literary fragments, at least in Arabic translations, may be found.

With this two-fold object in view, Colonel Olcott, when he proceeded to Europe about two years ago, went armed with letters of introduction from Ervad Jivanji J. Modi, Secretary to the Parsî Panchâyet, himself a scholar of European fame, to eminent Zend scholars like M. Menant, of the Institute, and Dr. Mills, and that greatest of living Archæologists, Professor Flinders Petrie, of University College, London. The result of the mission may best be recapitulated in Colonel Olcott's own words. "All the great authorities to whom I addresssd myself concur in the belief that it is scarcely worth while to hope to find in the collections known to them, any of the missing portions of the Mazdian sacred texts. At the same time all are agreed that there is a very good prospect of acquiring by a well-planned course of excavations, a good deal of what we desire. Professor Flinders Petrie expresses himself clearly upon this point, and he has certainly placed the Parsî community of Bombay under obligations by his kind offer to take under his supervision and instruction, any competent young Parsî whom the Panchâyet may select to work as their representative and Agent, with a skilled English excavator, to be hereafter commissioned to enter upon this most important and promising field of research."

Good offices cannot extend further, and Colonel Olcott has laid the Parsî community—at least that section that can appreciate the extent of his sym-

pathy and disinterested labour—under a deep and lasting debt of obligation. But archæological research means money, and where is it to come from? Surely, the charge of poverty cannot be laid at the door of the Parsî community, for do they not—year in and year out—subscribe tens of lakhs of rupees for public charities? Last year they subscribed about fifteen lakhs, but the subject of archæological research for their own ancient and divine faith has not yet found a place in the category of Public Charities—A community that reckons amongst its members so many individuals of note, of wealth and of position, whose names we might mention, must be ashamed to see that hitherto, nothing substantial has been done for their dying religion, at one time the best, the noblest, the divinest gift of an Initiate to his followers. So long as the race will continue to bow at the altar of the golden calf there seems but little chance of saving their religion. Parsî public opinion that has imbibed Theosophical truth ought to actively carry out a systematic agitation and educate their less enlightened brethren—those, we mean, who, on account of crass ignorance, pooh-pooh Theosophy. Truth is eternal, and will, on the upward cycle of evolution, one day, shine with pristine glory. At present, the brunt of the work has fallen on those who have to earn their daily bread by the sweat of their brow, and hence no remarkable results have yet been achieved. But the spirit of progress has long been at work in that enterprising class of people, and what the rich with their untold wealth have steadily refused aid in, may, and we earnestly hope will, ere long be accomplished by the poor, the ardent, and the pure.

Let us make our meaning clearer. At the best archæological research conducted on the most approved Western principles' is working in the dark. There is no divining rod to guide one to the spot where a "find" of scriptural fragments is likely. But why should there not be such a "divining rod" for this purpose. If the enthusiastic and truth-loving section of Parsîs who have taken seriously to occultism, will lead pure and moral lives, the day is not far distant when their astral vision will open and they will thus be able to read in the Akashic records the lost fragments of their religion. This is a field which cannot be, and is never, worked by the rich by virtue of their riches. Here is the work of the pure and the altruistic, those who strive for the regeneration of the race. Thanks to Theosophy and some of our ardent Theosophists, that Nature has once more given out her secrets from her imperishable records. "The story of Atlantis" would not have been possible but for these. Could not some Parsî brother working on the moral and mental purity prescribed in his faith, prepare himself for the goal and, having attained it, bring back glimpses of Truth regarding his ancient and cherished religion, and direct, with the certainly of occult knowledge, material attempts to verify them by archæological research? We may be put down for an idle visionary, but may it not be possible that the late Mr. Ghadiali who has written the interesting preface to the volume before us, on an immediate reincarnation, will work in the field we have indicated? And we cannot be far wrong if we predict that before the world is many years older we shall have in our midst a genuine follower of Zoroaster, able to retrieve the sacred literature of his religion from the womb of time and space. W.

AN AID TO THE HISTORY OF INDIA.*

This pamphlet is designed as an aid to Lower Secondary students, and

* Compiled by C. D. Ranganatham, Black Town, Madras. Price As. 3.

will be found to supply a need, as it contains a compendium of the more important facts in Indian History, properly tabulated and arranged for convenient reference. Part II, of the same work is forthcoming.

A CHRISTIAN THEOSOPHIST.

By Alexander Fullerton.

This is an article which appeared in *The Theosophical Review*, and is now re-printed as a pamphlet. It cannot fail of being serviceable to many, in its present form.

DIVINE RELIGION AND PHILOSOPHY.

This useful pamphlet (by Pandit Jai Datt Sharma, of Almora), consists of translations from Sanskrit texts on moral subjects, and rules for human guidance; on the means of acquiring knowledge of Self; on the Godhead, &c. We can heartily recommend this little work, especially to those who are unfamiliar with the valuable moral gems contained in the Hindu Scriptures. It is worthy of a very wide circulation, and as the price is only 2 annas, few are too poor to buy it.

MAGAZINES.

Following "On the Watch-Tower," in *The Theosophical Review*—September—Miss Hardcastle writes on "The Secret of the Holy Grail." Professor Alexander Wilder continues his valuable essay on "Alchemy and the Great Work." Mrs. Green's interesting narrative concerning "The Yellow Man" calls to mind certain corroborative experiences which have been published within the past few years. Following the papers on "The Sibyl and her Oracles," previously published, Mr. Mead gives, in this issue, the first instalment of an essay containing the results of his researches and gleanings on "The Sibyllists and the Sibyllines". Mr. W. Beale, in his brief article on "James Pierrepoint Greaves," gives some important extracts from the writings of this earnest Christian Mystic, who attained his remarkable spiritual insight during the early portion of the present century. We are in full accord with the sentiment expressed in the contributor's closing paragraph,—"Let us welcome enthusiasm wherever we see it, and recognise that beside our own Theosophic movement there are many avenues leading earnest men, however gradually, up to the Gates of Truth." Mrs. Marshall's translation of Lessing's "Education of the Human Race" is concluded. Hinting at reincarnation, the author says: "Why should I not come back as often as I am capable of acquiring fresh knowledge and new powers? Do I bring so much away at one time, that it is not worth while to come again?" Dr. A. A. Wells' article, "Of Killing out Desires," is one of the best in the magazine, and deserves careful attention. One is led to conclude with the writer of the article, that it *may* be quite needful in *some cases*, to get up a little more steam in our moral engine, before directing *all* its force to the killing of our desires. Mrs. Besant gives an interesting review of Mr. Andrew Lang's recently published book on "The Making of Religion,"* wherein the author traces the slow evolution of religious beliefs through the more ignorant races up to the more advanced. The reviewer advises

* Longmans, Green & Co., 39, Patnernoster Row, London. Price 12s.

her readers to procure the book and master its contents, assuring them that "They will find therein a mass of evidence which they can use to demonstrate the existence of the Ancient Wisdom." "The Eight-Stepped Path," by J. C. Chatterji, is a valuable contribution to Buddhistic literature. As the writer says, this Path "is a system of Yoga, definite and precise"* * *

"Fratres Lucis," by Mrs. Cooper-Oakley is continued, and gives in this issue the stringent rules pertaining to the admission and expulsion of members to "The Order of the Knights and Brothers of Light." The "Extracts from the Life of Anne Catherine Emmerich" is of interest.

Mercury commences with its September issue a new volume in a new, chaste and attractive dress. The cover is of a beautiful pearly tint, in the centre of which is a large blue vignette showing the sun, moon and planets, and surmounted by a panel on which stands a figure of Mercury. The page has a gilt border between fine blue lines, and the name of the magazine is in gilt letters, shaded with delicate blue—the whole producing a delightful and artistic effect. A new feature is introduced in this volume, an illustrated department, giving portraits of "Friends of our Movement"—that of Mrs. Kate Buffington Davis, as the Frontispiece, being the initial one. She has a charming, spiritual face, and is one of the best and most courageous women, not only in the American Section but in the whole Society. We congratulate *Mercury* on its elegant appearance.

Mr. Marques presents some very good points in his article on "The Aura of Metals." Alexander Fullerton contributes one of his excellent articles on "The True Theosophic Theory of Universal Brotherhood," this basis being justly taken to be the family. "Clairvoyance and Mental Healing" is the first portion of one of Mrs. Besant's instructive lectures delivered in Chicago. "Ancient Religions of America," an illustrated article by A. H. F., treats of the different varieties of totem worship among the aboriginal tribes.

Teosofia is as active as ever, though it is under the shadow of St. Peter's, the hugest monument of priestly and political alliance against the spiritual enfranchisement of mankind that survives the march of time. The September number contains a very instructive article by Signor Decio Calvari, on the Theosophical Society, a digest of Dr. Marques' book on scientific corroborations of Theosophy, and Dr. Pascal's monograph on Reincarnation.

Sophia, of Madrid, continues its good work of popularising Theosophical teachings through the medium of translations into its musical Castilian tongue, and the Genesis, or beginnings of things, of Senor D. Arturo Soria y Mata, sustains its interest as a record of profound original scientific speculation.

Revue Théosophique Française (*Lotus Bleu*). The September number has a translation of Mrs. Besant's "Akashic Records," two of Mr. Leadbeater's monographs, one of H. P. B.'s Glossary, a notice of contemporary events, by M. Paul Gillard, and two forms of the translation of "The Secret Doctrine." During our good Dr. Pascal's absence from France, communications for the editorial department should be addressed to M. Victor Aubert, 29, Boulevard Tessé, Toulon (Var).

The Metaphysical Magazine is inspired with fresh courage consequent upon the early termination of the war with Spain, and resumes its regular

monthly issues, with the September number. The articles are characterized by a thoughtful and hopeful spirit, well calculated to inspire humanity with nobler ideals. There are papers on "The Vortex of Nature," "Criticism," "Growth," "The true Nature of Prayer," "At the Gate of Dreams," "The Theology of the Future", "Love is God (poem)," "The Empire of the Invisibles," and a variety of other readable matter in the "Home Circle Department" and "The World of Thought."

The Temple has an address by Paul Tyner, entitled "A Cure for Worry," also a poem—"Magdalen."

Theosophy in Australasia (September) has a good article on "Theosophy in Fiction," by T. H. M., and another, a critical and thoughtful essay on "The Higher Self," by S. Studd. "Questions and Answers" are, as usual, interesting.

The Theosophic Gleaner, for October, is filled with excellent gleanings from current theosophical literature.

The Journal of the Mahâ-Bodhi Society gives, under its editorial heading, a continued article on "The Buddha Dharma." There are also continued papers on "Nirvana," and "The first Christian Missionaries in Thibet;" the latter containing very interesting extracts from the abbé Huc's book of travels.

The Brahmavâdin opens with a few sayings by Srî Ramakrishna Paramahamsa. The Editorial is entitled "Sat." Professor M. Rangacharlar, M. A., writes on "The Vedânta as a Practical Guide in Life." The thirteen pages here given of his continued article, are quite *historical*. Nivedita contributes a paper on "The Sociologic Aspect of the Vedânta Philosophy," and an interesting extract from the *Chicago Record*—"A Talk on Hindu Religion," by Swami Abhayananda—is given.

Rays of Light acknowledges in its September issue the receipt of various sums in aid of the Building Fund, amounting in the aggregate to Rs. 667,52. People seem willing to help good educational work.

Modern Astrology for October, has an interesting editorial entitled "Are Astrologers Born, or Made ?" and gives, among other matter, an instalment of a "Complete Dictionary of Astrology" which must prove very convenient to students of the starry science.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

Mrs. Besant on the Mahâbhârata.

The amazing versatility of Mrs. Besant's mind and her ripe scholarship are being again shown in the course of nine lectures on the Mahâbhârata which is now in progress at our Central Hindu College at Benares. One can easily perceive from the scope of her Syllabus, that she is giving to the world a clearer and more comprehensive view of the world's greatest epic than has ever been presented within historic times, and that when published in book form, it will be for all time a classic of Oriental literature. The entire Syllabus is published in this issue of *Theosophist* Supplement.

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Crumbs of Criticism.

To what surprising extremities some of our modern men of learning are driven when they level their lances at Theosophy, is apparent in a recent entertaining article in the *Cosmopolis*, by Professor Max Müller, entitled, "My Indian Friends." As was said by a Salem correspondent of *The Hindu* (4th October, 1898) :—

"It is a great pity that the excellent delineation of Hindu character, by Professor Max Müller, should be accompanied, and its effect, to some extent marred by a tirade against Theosophy and Theosophists." "His story* is truly unsavoury. Theosophists will be the foremost to welcome his criticisms so soon as he has taken the trouble of informing himself * * * of their work which has world-wide publicity ; and until then, it would be difficult to treat his opinions on Theosophy with that respect which is his due in other departments of achievement."

Colonel Olcott's reply to the Professor's ill-chosen allusions to Madame Blavatsky and Theosophy were published in the *Madras Mail*, of October 4th, also in *The Hindu* of the same date, and in *The Indian Mirror* of October 12th. In a subsequent editorial the editor of the *Mirror* alludes to the admiration of the Indian people for the Professor, on account of his "researches into their ancient sacred literature," and his efforts "to popularise Sanskrit thought in the West by his 'Sacred Books of the East,'" adding, "But when he sets up for himself a standard of infallibility, he must expose himself to searching criticism."

The fact that both Madame Blavatsky and Pandit Dayanand Saraswati both differed widely from the Professor in relation to the inner spirit of Sanskrit lore, is touched upon ; the editor stating that the Professor's "quarrel with the Theosophical Society dates back from that period," and further, that "he denied, *in toto*, that the esoteric lore put forth by the Society, was anything but charlatanism, and that the great Masters of esoteric wisdom, by whom the Society swore, had ever existed except in Madame Blavatsky's imagination." The editor of the *Mirror* seems to be in full sympathy with Colonel Olcott's letter, and in alluding to the Professor's antiquated and unalterable opinions says, "but even he might see that the claims put forth by the Theosophical Society, on behalf of esoteric science and occultism, so many years back, are being now largely recognised by the scientific world".† After expanding this thought, at some length, the editor continues :

"Professor Max Müller must surely recognise the radical change which has been wrought in the scientific mind, during the last few years. If he is unable to fall in with the latest trend of scientific thought, it is his misfortune. The triumph of the Theosophical Society has come sooner than its leaders had, perhaps, anticipated." In view of the spread of occultism the editor expresses the hope that Western people "may acquire greater spirituality, for occult forces can be wielded without danger, only by men of spiritual culture."

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Decease of Professor Dvivedi.

Professor Manilal Nabhubhai Dvivedi, B. A., the eminent scholar, Philosopher, Vedantist and Theosophist, has finished his recent life-journey and passed on to another stage of existence. His loss is regretted by a large circle of friends. He was a native of Nadiad in Gujerat, and, after finishing a successful

* [This probably refers to the learned Professor's anecdote concerning the grunting of pigs.]

† [See Professor Crooke's statements before the British Association, as recorded in our London Letter in this issue.]

career at Elphinstone College, and serving for a while as teacher in the High School in his native town, and, later, as Deputy Educational Inspector of Gujerati Schools in Bombay, he accepted the Sanskrit Professorship which was offered him, at the opening of the Samaldas College, Bhownugger, filling the chair creditably and conscientiously for several years. After failing health compelled him to resign this position he devoted his talents to literary work, translating, editing and publishing various books in Sanskrit and English and also writing original works in English and Gujerati. He made valuable contributions to Theosophical literature and edited a Gujerati Journal, the *Sudarsahn*, and his contributions to the Oriental Congress were highly commended. Sir Edwin Arnold spoke very highly of his profound attainments in the field of Hindu Philosophy, of his lucid literary style, and of his valuable work on "Raja Yoga;" adding that, "to converse with him has been a real privilege." He manifested the courage of his convictions in opposing abuses within his caste, yet preferred reform from within.

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"*The White Lady.*"

According to a correspondent of the *Morning Post*, there is a current legend that whenever some serious evil or accident is about to befall any member of the House of Hapsburg a White Lady is sure to be visible to some one about the Castle of Schoenbrunn. She was seen in 1867, just previous to the death of Maximilian, brother-in-law of the Empress Elizabeth; in 1889, before the passing away of the Archduke Rudolph; before the arrival of the news that John Orth, the ex-Archduke, had been lost at sea; before the shocking accident which resulted in the burning alive of the young Archduchess; and, lastly, before the dastardly tragedy at Geneva, a sentry distinctly saw the White Lady again wandering about the Schoenbrunn Castle.

The *Petersburg Herald* narrates some striking prophecies made by a gypsy woman, many years ago, which have recently reached their sad fulfilment, as above noted, but we have not room for their further mention here. Concerning the apparition above mentioned, we may note what is said by Mr. Leadbeater in his "Astral Plane" (p. 72 *et seq.*), in relation to the "extreme persistence of these artificial elementals, under favourable circumstances."*** He alludes to the death-warnings supposed to be associated with noted ancient families, citing as examples "the white bird, of the Oxenhams," and "the spectral coach which is reported to drive up to the door of a certain castle in the north," when death is near, and then mentions an interesting phenomenon which has been noticed by one of our T. S. members, consisting of "a solemn and impressive strain of dirge-like music, which is heard apparently floating in the air three days before the death takes place." This member, being aware of a family tradition to the effect that the same thing had been happening to them for centuries, set himself to investigate the cause, if possible, and the following was ascertained:—

"It appeared that somewhere in the twelfth century the head of the family went to the crusades, like many another valiant man, and took with him to win his spurs in the sacred cause, his youngest and favourite son, a promising youth whose success in life was the dearest wish of his father's heart. Unhappily, however, the young man was killed in battle, and the father was plunged into the depths of despair, lamenting not only the loss of his son, but still more, the fact that he was cut off so suddenly

in the full flush of careless and not altogether blameless youth. So poignant, indeed, were the old man's feelings that he cast off his knightly armour and joined one of the great monastic orders, vowing to devote all the remainder of his life to prayer, first for the soul of his son, and secondly that henceforward no descendant of his might ever again encounter what seemed to his simple and pious mind the terrible danger of meeting death unprepared. Day after day for many a year he poured all the energy of his soul into the channel of that one intense wish, firmly believing that somehow or other the result he so earnestly desired would be brought about. A student of occultism will have little difficulty in deciding what would be the effect of such a definite and long-continued stream of thought; our knightly monk created an artificial elemental of immense power and resourcefulness for its own particular object, and accumulated within it a store of force which would enable it to carry out his wishes for an indefinite period. An elemental is a perfect storage-battery—one from which there is practically no leakage; and when we remember what its original strength must have been, and how comparatively rarely it would be called upon to put it forth, we shall scarcely wonder that even now it exhibits unimpaired vitality, and still warns the direct descendants of the old crusader of their approaching doom, by repeating in their ears the strange wailing music which was the dirge of a young and valiant soldier seven hundred years ago in Palestine."

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"Cycles and Indian Chronology."

Dr. Hübbe Schleiden writes that he wishes to correct a statement which appeared in his article in September *Theosophist*, page 730. He says:—

"I calculated up to the middle of the present manvantara, eight more mahâ-yugas. This is wrong; the turning point will be after the first half of the 36th mahâ-yuga, that is, only seven and a half mahâ-yugas after the end of our present kali-yuga, 427,000 years hence. Therefore, instead of 34,987,000 years the figures ought to be

$7\frac{1}{2}$ mahâ-yugas = 32,400,000
End of kali-yuga = 427,000
Total of years = 32,827,000

Although a few millions more or less will not alter anybody's attitude towards this event, I should, nevertheless, thank you for stating this correction in one of your next issues."

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Life among the Australian cannibals.

M. Louis de Rougemont read a very interesting narrative of his life and observations among the wild tribes of the unexplored regions of Australia, before the British Association, 9th September. Being shipwrecked on the N. W. coast, he was a forced exile from civilization for more than thirty years. These cannibals, he says, as a rule, only eat the flesh of those whom they slay in battle (hoping thus to acquire their virtues and bravery), and treat strangers with kindness; in fact, more civilized nations might learn many a wholesome lesson from these simple people, who, according to the summary of M. de Rougemont's narrative as contained in the *Madras Mail*, have "no criminal class nor any organised system of crime, nor are there any Police. There are certain well-known precepts in morals—unwritten laws. These are taught the children by their parents, and are upheld by the headmen and council." "Children are never ill-treated or punished. Hospitality is extended towards all men. It is wicked to refuse it, and mean to stint it. It is wrong to deceive or steal, except in regard to enemies. Reverence to the aged is an absolute virtue." "Proved perjury is punishable with death."

"Offensive and defensive alliances are formed with other tribes, but in war, tactics and strategy are alike unknown, as also are night

attacks. No battle is ever fought without an open challenge beforehand."

The land is owned by the tribe and not by the individual, therefore rents and taxes are unknown. As the strong provide for their weaker brethren, there is no need of a workhouse. There are neither millionaires nor beggars. Nobody has more than the simplest needs of life, and, being a nomadic people, any surplus would be burdensome. Unfortunately grave doubts have been cast on Mr. de Rougemont's veracity.

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A Buddhist Image in an Irish Bog.

Miss A. G. Weld read a paper, at the British Association Meeting, on a bronze image of Buddha found in an Irish bog. The image was about one foot in height, and found very deep down in the bogs, fifteen miles from Kells and two miles from the nearest road. He proved by its erect "preaching" attitude with upraised right hand, and its crisply curled woolly hair, surmounted by a head-dress composed of five lotus petals, and its long, pendulous ears, that this image of Buddha belonged to the earliest Sinhalese type of the first centuries of the Christian era.—*The Hindu.*

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A strange occult phenomenon.

A correspondent of *The Madras Mail*, recently writes as follows:—

"A curious manifestation is taking place in a few of the houses situated on the western side of First Street, Pudupet, which baffles detection. For the last few days, stones have been falling on and into the houses, and in the court-yards attached to the houses, nobody knows from whence. Spies and scouts have been set to watch, but no detection has followed. The inhabitants of the houses are respectable Roman Catholic Hindus who, up to the present time, have received no molestation from anybody. The stones fall at all times of the day, but particularly in the morning and evening; there is invariably a cessation about midnight. The stones are of all sizes, some over a pound in weight. The stones have been seen to fall in rooms, the doors of which have been closed, and to fall from a roof in which there was no aperture. The indentations on the walls of the rooms by stones thrown against them show that at least some of the missiles hurled must have been directed in a straight line, which seems to rebut the theory that they were thrown from outside the house, as the building has a low pent-roof. Another curious feature about these projectiles is that they do not hurt human beings, but they nevertheless do the usual damage to property. They hardly ever hit anybody, and even if they do fall on a person, the shock is slight, and certainly not productive of the hurt and pain that an ordinary stone causes. Earthen pots and pans, however, are freely and ruthlessly broken, and the cracked state of the tiles on the roofs of the houses where these extraordinary stones have fallen, shows that the force used was not small. During the time I and my friends were in Pudupet, no stones fell that we could see. But we saw a number of stones that had previously fallen, and the pots and other earthen vessels that were broken and damaged were shown to us, as also marks on the walls, &c. The houses are flanked on one side by a public street, and on the other by the gardens of respectable Europeans residing in Harris's Road, Egmore. It does not appear how stones can be thrown from these places without the culprits being detected. I spoke to the European Sub-Inspector of Police in charge of the Egmore Division, and he told me it was an undoubted case of spooks at work."

The letter further states that the local Police and the District Inspector of the Division have made careful investigations, but fail to ascertain the cause of the mystery. Some earth-bound entities on the lower astral plane are doubtless concerned in the work.

In a subsequent issue of the same paper, another correspondent corroborates the statements previously made on this subject, and further states that the writer was, several years ago, similarly troubled by these phenomena, but after certain rites of "exorcism" by a Catholic Priest, the stone-dropping and throwing no longer occurred. The writer adds :—

"I humbly think it would be well if some of our learned and scientific men would give more attention to treat undoubted occult phenomena than they have hitherto done."

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The progress of science.

In his presidential address to the British Association, Sir William Crookes made some observations concerning psychical science which have attracted much attention in literary and scientific circles, and which the *Pioneer* correspondent thinks may be the beginning of a new and progressive era in scientific research. He says of the Professor's address :

"Hearers and readers of the ordinary type are probably for the most part gasping with wonder and uncertainty as to the significance they should assign to the all-important utterances towards the close of this address, which embody its most serious claims on public attention. But in the ranks of science and advanced mental culture, many more people are prepared for such utterances than are supposed by the commonplace crowd to have been turning their thoughts in that direction. The educated world in fact, including that supremely educated portion concerned with science professionally, has for a long time been honey-combed by—what I will not call a belief—by a grave suspicion, let us say, to the effect that the world is bathed in forces, influences, states of consciousness, and forms of intelligence of which the mere observation of *physical* nature affords no clear perception."

Mr. Crookes boldly confirmed his published account of experiments made thirty years ago, and said, "it is henceforth open to Science to transcend all we now think we know of matter, and to gain new glimpses of a profounder scheme of Cosmic Law."

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Another modern prophet.

Major Machell, who formerly commanded the 12th Soudanese, tells a rather remarkable story which he obtained from a veteran Mahommedan Officer in Egypt, concerning the prophecies of Sayid Hassan, the leader of a great religious sect of Eastern Soudan, which he uttered in 1870-71, and which are being recently fulfilled in a striking manner. He foretold that the ultimate struggle for supremacy in the Soudan would take place on the plain at Kerreri, north of Omdurman, which is strewn with large white stones; and said that after the battle, the plain would "be strewn with human skulls as thickly as it is now covered with stones." He also said that after the Soudan had been subdued, the English would extend their forces and occupy Abyssinia. These prophecies were ridiculed by many, when they were first uttered.

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"An unlucky day."

The Lancet gives a very remarkable story of an unlucky day which it attributes merely to a curious coincidence. May it not be something other than this? The narrative states that a boy about ten years of age, fractured his right index finger on August 26th. When thirteen years old he fractured his left leg, below the knee, by falling

from a horse, on another August 26th. When fourteen years old he fractured both bones of the left fore-arm, on August 26th. When fifteen years old, on the 26th August he had a compound fracture of the left leg. The next year, again on the same day of August, he was afflicted by compound fracture of both legs, they being severely crushed. After this, for a period of twenty-eight years, he refrained from labour on this fateful day in each August, but, forgetting himself in 1890, he proceeded with his usual work, and, strange to say, sustained a compound fracture of the left leg. Since then, he has carefully avoided active labour on that unlucky day, though very industrious at other times.

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Central Asian Archæology.

The following, in relation to Dr. Hedin's recent and valuable work, we find in the *Lahore Tribune*, September 29th :

Dr. Sven Hedin has published a work on Central Asia which may be of special interest to students of early Indian history. Sanskrit and other manuscripts sent to various scientific societies prove beyond doubt the existence of a comparatively advanced type of civilisation in Central Asia long before the Mongols and Mahomedans had extended their conquests to Kashgar and Khutan. These manuscripts are written on birch bark, on which Dr. A. F. Rudolf Hœrnle is preparing a report. This, when completed, is calculated to throw some light on early history. Some manuscripts of Buddhist origin have been found in which the ancient Sanskrit name of Khutan appears to be Kustana. Buddhist Missionaries from India went to Central Asia and Tibet and the countries north of the Karakorum range, to preach their religion, and they converted the people and built monasteries and pagodas in every town and village, which were afterwards destroyed by Mongols and Arabs and swept off the face of the earth by furious sand-waves from the Gobi desert. The only traces of Buddhist civilisation that now linger in Central Asia are the leaves of manuscripts that are being discovered almost in their original condition, accountable to the absence of humidity in the soil. Some coins and pottery found in the desert show that Greek art was appreciated by the people in those times, and the discovery of carved images of Hindu Gods traces the relation between India and Central Asia to pre-Buddhistic times, and there is also evidence of connexions with China and Europe. The ancient route from Central Asia to India was through Khutan and Kashmir. Fa Hian most probably came by this road. The Buddhist monks, it is said, held their periodical synods in Kashmir, centuries ago, which kept India and Central Asia in communication. Moreover, Ladak, through which every traveller had to pass on his way northwards, was, and is to a considerable extent to this day, a Buddhist country where many Buddhist remains are still to be seen. It is sad to reflect that the only tottering remains of a past glorious age in the world's history are to disappear entirely from the face of the earth, and every attempt towards their preservation therefore deserves admiration and gratitude. We therefore welcome the proposal of founding a museum in Srinagar to be furnished with various coins and relics of past rules, and many other things of scientific and archæological value with which the State *Toshakhanas* are so rich. The Natural History Section, it is said, will be of varied interest. 'But we have little hesitation in saying,' says the *Times of India*, 'that the archæological section of the Institute, representing Ladak and its early Buddhist history, should prove, with careful classification, to be the greatest attraction to all who are interested in the history of India and the origin of the people who brought the Sanskrit language from the plateaux of Central Asia to the plains of the Punjab.'

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Convention matters.

For report of the recent Benares Convention, and matter relating to the coming Adyar Convention, see Supplement.

SUPPLEMENT TO
THE THEOSOPHIST.

NOVEMBER 1898.

FINANCIAL STATEMENT.

The following receipts from 29th September to 27th October 1898 are acknowledged with thanks :—

HEAD-QUARTERS FUND.

	RS.	A.	P.
Miss Ida R. Patch, Pitsburg, U. S. A. $10 ...	30	7	0

SPECIAL NOTICE.

Mrs. Besant having strained her nervous system by overwork, the undersigned, with the concurrence of the Joint General Secretaries of the Section, hereby gives notice that she will not be able to accept any Branch invitations to lecture in India during her present cold-weather visit. No exceptions will be made. She will, however, give the usual four morning lectures at the Convention, on the 27th, 28th, 29th and 30th December. After the Convention she will cross over to Rangoon with me, and thence go direct to Calcutta *en route* for Bombay and England. On the evenings of the 29th and 30th Miss Lilian Edger will lecture on subjects to be hereafter announced.

H. S. OLCOTT, P.T.S.

[illegible] India. The President-Founder presided, and opened the sessions with a moving address in which he broached several important matters. Among these was the advisability of his alternating the celebrations of the T. S. Anniversaries along with those of the Indian Section, so as to give the Indian Branches the chance of holding their Conventions in December without interfering with the annual gathering at Adyar, instead of in the less convenient season of the Durga Holidays, as at present. He explained that the Adyar Conventions no longer had a legislative importance, as in the olden times before the Government of the Society had been transferred to Sections under the supreme direction of the General Council. His Presidential Report with accompanying documents was now the chief business feature of the T. S. Convention, and the lectures and the public celebration of the Anniversary those of greatest general public interest. By holding the Convention always at Adyar the whole of Northern India was practically cut off from participation, which he did not think quite fair. The easy remedy lay in his adopting a suggestion made to him now at Benares, that he should arrange for the reading of his Report and the celebration of the T. S. Anniversary alternately at Adyar and Benares, thus combining the two Conventions and preventing perhaps future clashings of interest, while at the same time making it a fairer thing all round. Another matter on his mind was whether the time had not come for some change in the present lines of Section management. The geographical fact, unalterable and imperative, is that we have to deal with some 400,000 square miles of Indian

territory, over which between one and two hundred Branches are operating; that we can never hope that in any year's Convention of the Section these Branches will be fully represented, or that in the legislation that occurs the real voice and wishes of the majority will be declared. Some might say that the remedy lies in forming two autonomous Sections, one for the North, the other for the South; one with its headquarters at Benares, the other with its centre at Adyar. But this did not seem to him the only way out of the difficulty. In America we have an even larger geographical area to deal with, and yet until now two Sections have not been thought necessary. It is true that he had chartered a Scandinavian and a Dutch Section within the area of the old European Section, but this was because of the question of language, our English literature being unavailable to the Scandinavians and Dutch without entailing large expense, and great difficulties existing besides as to interchanges of ideas through correspondence. The biennial legislative sessions of the Indian Section at Adyar and Benares afforded our people in Northern and Southern India the chance to vote on passing questions, while if, moreover, some plan were devised under which the legislation for each territorial area should be voted upon at local gatherings before becoming absolutely valid, the rights of both sections of the members and Branches might be safeguarded. He was not yet prepared with a working plan but threw out the suggestion for their consideration that, if a measure affecting the interests of the non-represented part of the country should come up at a Convention, it should be voted upon and then laid over for consideration by the specially interested parties in their next legislative meeting; after which it would become valid if it had received a majority vote of the two Conventions.

He further thought that the responsibilities and duties of local Inspectors and Provincial Secretaries ought to be worked out very carefully, so that the working of the Section as a whole might be improved. Finally, he wished to impress on their minds a deep sense of their duty to the younger generation of both sexes. The local agents of the Sectional Council ought to make it a chief point of duty to create and sustain an interest among adults in the spiritual and moral improvement of the young. To neglect this was a most short-sighted policy, hostile to the best interests of India. It was work, not rhetorical platitudes, that was called for. Every effort should be made to form and keep active Hindu Boys' Societies, to create for them an attractive literature, and to help increase the circulation of the *Arya Bala Bodhini* until that messenger of good tidings had found its way into the home of every Hindu boy who was exposed to the influence of foreign missionaries, of skeptical teachers, and of evil companions. The good Countess Wachtmeister and he had founded that journal for their benefit and the helping of their children, not for their own.

The founding of the Central Hindu College at Benares by Mrs. Besant and other members under the auspices of our Society, was the beginning of a great, a noble work. There ought to be such a College in each Presidency town, and a school to serve it as a feeder in each large place. We have seen, by sixteen years' practical demonstration in Ceylon, that it is quite feasible to create a national system of schools in which the ordinary curriculum may be blended with National religious teachings. The day of the Indian *tôl* is behind us, that of the Western school has come and come to stay. We must, therefore, adapt ourselves to this emergency, and the uprising of the Central Hindu College proves the possession of a clear prophetic foresight by its originators.

The General Secretary's Annual Report was read by Mr. Bertram Keightley who disclaimed all credit for the encouraging facts which were contained in it, and paid an enthusiastic tribute to Babu Upendranath Basu, upon whose shoulders had fallen the whole burden of administration owing to his, Mr. Keightley's, enforced absence from India. As the Report will be summarized in the President's Annual Address details need not be here entered into. It suffices to say that 18 new Branches had been formed within the official year, 7 dormant ones revived, and over 383 new members admitted. Eighty odd Branches had been visited and helped by Miss

Lilian Edger, Pandit Bhavani Shankar, Mr. K. Narayanaswami Iyer, Mr. J. Srinivasa Rao, Mr. R. Jagganathier, Dr. Richardson, and others.

The Chairman, on behalf of the Convention, returned warm thanks to the sister Sections which had sent them greetings, and called attention to the fact that the European, Scandinavian, Australasian and New Zealand Sections were represented on the present occasion by Mrs. Besant, Countess Wachtmeister and Miss Edger. The three French Branches the "Loge Ananta", Nice T. S., and the Lotus Bleu, were represented by their eminent colleague Dr. Pascal, of Toulon, to whom he gave a most cordial welcome. Dr. Pascal, in a brief response in his own language, which was interpreted to the Convention by the Chairman, gave expression to the warm affection which is felt for India and the Indians by their French brethren, and his remarks were loudly applauded. The morning session was brought to a close by a most able and lucid lecture on "Education," by Miss Edger, which was listened to with the closest attention and highly appreciated by all, especially by Mr. J. N. Unwala, Director of Public Instruction and Principal of Samuldas College, Bhavnagar, Babu Ladli Mohun Ghose, Founder of Tej Narain's College, Bhagupur, and other educationalists present.

At 5 P. M., Mrs. Besant gave the first of her course of three lectures on "Dharma". Bhishma she cited as the very embodiment and incarnation of Duty, or Dharma—the watchword which the Guardian Evolvers of the Aryan Race had given it as its guiding principle. Her description of the stricken warrior Bhishma, dying on a bed of arrows and his head pillowed on a sheaf of them, yet giving his immortal definition of Dharma, was most beautiful, as also in an especial degree was the picture she drew of the myriad forms of beauty which have sprung into existence in consequence of the thought of Ishvara that there should be Beauty. Mrs. Besant's speech has lost none of its power since her last visit to India.

On the second day the Convention re-elected its officers, with two or three exceptions in the cases of those who had either died or done nothing for the movement during the past year. It voted in approval of the action of those who had started the Central Hindu College, whose success seemed to the Convention almost assured. Mrs. Besant briefly explained the character of the College as being absolutely Hindu, and intended as an aid to the best interests of the Aryan religion and people. She and Miss Edger said a few words each in response to the Chairman's welcome to them as representatives of their respective Sections, on the previous day. Dr. Richardson brought the session to a close with an admirably lucid lecture on "Modern Advances in Science," and the Chairman, in his very short remarks on the lecture, aroused the enthusiasm of the audience by a tribute to the moral courage shown by their eminent colleague, Sir William Crookes, in his re-affirmation of his belief of thirty years ago in the reality of the world of spiritual, *i. e.*, of non-physical, forces. The last incident of the day was a performance of the fire-treading ceremony, for which the preparations were made in the compound of the Convention bungalow. It was not an entirely satisfactory performance, as the participants rushed over the glowing embers in three or four leaps, and the distance was hardly enough to prove that their thick-skinned foot-soles would not account for their immunity from burning. One exception, however, was that of Babu Sitaram Das, a young gentleman of good family, whose feet were examined by Dr. Pascal after the fire-walking and found to be normally sensitive yet unscorched. If they had all walked slowly it would have been much more interesting.

The third day's Session of the Convention opened, as usual, at 7-30 A. M. Before taking up the order of business the President-Founder called upon Dr. Edal Behram of Surat, to inform the friends present of his discovery of a valuable secret of the Native doctors about the Plague. Dr. Edal said that he had been working amid the Plague about 2½ years, and had had charge of a hospital. He had discovered that if one rubs his body all over daily with sessamun oil *(tilika têl)* impregnated with the juice of margosa tender twigs and leaves, his fever, if he has one will be lowered two degrees within an hour, and he will recover unless the disease has gone on to the most acute phase: if he has not been attacked he will not be. It is better than Haff-

kine's inoculation as a prophylactic. The margosa twigs and leaves must be bruised and their juice squeezed out. Strain it and then mix it, just as it is, without dilution with water, with an equal quantity of sessamun oil. Boil these until the water of the juice is entirely evaporated—which will be known by the frothing ceasing and the oil becoming smooth. Bottle this and keep it corked tight to prevent access of air. Use as directed. Dr. Edal's tacts were received with great applause. Dr. Richardson's report on the Central Hindu College came first in the order of business and was most interesting and full of promise of the success of this noble undertaking. Several speakers gave their views, and while the question was up, it was unanimously voted that the surplus remaining over from the Famine Fund subscribed by our members and placed at the discretion of the Committee,—*viz.*, some Rs. 7,000—not being wanted any longer, should be transferred to the College Fund. The question of the purchase of land and erection of buildings for the Indian Section headquarters, coming up next, was thoroughly debated and unanimously approved. A subscription list being opened, a sum of between 15 and 16 thousand rupees was raised, one Benares friend giving Rs. 8,000, and one of Bombay Rs. 500. The President-Founder headed the list with a contribution of Rs. 100. Mr. P. D. Khan read the Auditors' Report, which was entirely favorable, and the Convention then heard with attention the Report of Mr. K. Narainswamy Iyer, Provincial Secretary of Southern India, and a Committee was appointed to consider and act upon his suggestions. Another very able Committee was formed to examine the merits of all books in the Vernaculars, whether original or translations, that it was wished to issue "under the auspices of the Theosophical Society" and, generally, to promote our propaganda among the non-English-knowing public. A very affectionate and touching address was then read by Babu Govinda Das for the Convention to the President-Founder, who replied at some length, bade farewell to the assembled Delegates, and declared the Convention adjourned *sine die*. Thus closed a most harmonious and effective meeting. Mrs. Besant's third and last lecture on Dharma was a masterpiece of eloquence.

Mrs. BESANT AND BURMA.

It is partly arranged that Mrs. Besant, accompanied by the President-Founder, shall cross over from Madras to Rangoon in the first direct steamer after the adjournment of the December Convention. It is not yet determined whether she will be able to lecture at any Burmese station besides Rangoon, but a definite announcement as to all details may be expected in our next month's issue. Her health, we fear, will not permit of her attempting any Indian tour this time. She is overworked.

THE DECEMBER CONVENTION.

Everything seems to promise exceptional success to the 23rd Anniversary and Convention of the Society, to be held at Adyar, on the 27-30 December. A larger attendance of Delegates than ever before is probable, among them some American, German, Russian, French, and Spanish Members who have never been at Adyar before. Among others the Countess Canovarro, the Lady Superior of the Sanghamitta Buddhist Convent, has notified us of her intention to be present. The Royal Prince-Priest of Siam, who made so many friends last year, will attend. Mrs. Besant, Miss Edger, Dr. Pascal, and others will lecture. The re-arranged Western Section of the Adyar Library will be opened in its new and splendid hall, which in beauty excels even the room of the Eastern Section. The Vestibule in the Convention Hall has been extended to a total depth of 65 ft., by removing a cross-wall and supporting the roof on steel girders. Carved doors of great beauty have been made for the Western Library, and they are surmounted and flanked by plaques in terracotta, to match those of the Eastern Section doors, except that the symbols of the Goddess of Learning and her supporters are of Grecian origin, instead of Indian, like the others. Altogether, a pleasant surprise awaits our visitors. The names of those who have sent

in special subscriptions towards the cost of these works, and given materials, will be published in due time.

Special warning is now given in advance that Branches intending to be represented at the Convention, and who wish proper measures taken for supplying their Delegates with food and lodgings, should at once notify the Treasurer of the Society, Mr. T. V. Charlu, Adyar. Those who wish the contractor to erect palm leaf huts in the grounds for their private occupancy, must absolutely do this. The contractor's charge will be, as usual, very moderate—only 4 or 5 rupees for a month's use; which sum may be sent to the Treasurer along with the order. Food will be supplied or heretofore.

W. A. ENGLISH,

Rec. Sec. T. S.

SYLLABUS OF MRS. BESANT'S COLLEGE LECTURES.

Following is the Syllabus of the nine lectures which are being delivered by Mrs. Besant before the pupils of the Central Hindu College, Benares, during the Sundays of October and November, on "The Story of the Great War" (the Mahâbhârata). *

LECTURE I.

INTRODUCTORY.

The place of the Mahâbhârata as literature—Its value as (1) ethics, (2) philosophy, (3) history—Guide in conduct for all orders of men—Its basic philosophy—Its period—The destruction of the Kshattryas—The "Supernatural" element—Power of thought—Work of Gods, power of invocations and Mantras—Actions of Gods and the principles underlying them—Moral law in the lives of nations—Men as karmic agents—Mingling of Gods with men—The Avatâra, Shrî Krishna—Bhârata's race—Contents of Mahâbhârata—Occasion of its recital.

LECTURE II.

YOUTH OF THE HEROES.

Pându and his wives Kuntî and Mâdrî—His sin when out hunting—The piety of Kuntî and the boon of Durvâsa—The birth of the sons of Kuntî—The sons of Madrî—The death of Pându and Mâdrî—Bhishma; the former life of his father, offence against Gangâ, and the curse—Mahâbhisha is born as Shântanu and promised as husband the Gangâ—Their marriage, the killing of their children and the saving of Bhîshma—Bhîshma's renunciation of the kingdom and of marriage—His guardianship of his younger brothers and winning wives for them—Births of Dhritarâshtra, Pându and Vidura—Pându made king—Dhirtarâshtra and Gandhârî—Duryodhana's birth—Coming of the Pândavas—Beginnings of hatred—Drona the preceptor—Devotion of Arjuna and Ekalavya—The test of the bird—The war with Drupada and Drona's treatment of the king.

LECTURE III.

THE PERILS AND TRIUMPHS OF THE PANDAVAS.

Yudhisthira made king—Conquests by the Princes and Dhritarâshtra's anger—The house of lac—Wanderings in the forest and slaughter of Rakshasa by Bhima—Drupada's sacrifice and birth of Dhristadyumna and Krishnâ—The great tournament for Krishnâ—The triumph of Arjuna—The problem of the five brothers—The kingdom divided and Pândavas go to Khândavaprastha—The exile of Arjuna and his travels—His meeting with Shrî Krishna and the carrying away of Subhadrâ—The birth of Abhimanyu—The reign of Yudhisthira and the prosperity of his people—The divine weapons given to Shrî Krishna and Arjuna—Burning of the forest of Khândava and the saving of Maya.

LECTURE IV.

THE GATHERING OF THE STORM-CLOUDS.

Maya builds a palace for Yudhisthira—The leaving of Krishna—Richness of palace and the king's wealth—The coming of Nârada—His examination of the king—Bids him perform the Râjasuya sacrifice—The value of wisdom—Jarâsandha slain to prevent a human sacrifice—Sahadeva, his courage and reverence—The Sacrifice—Tumult over the offering of the Arghya to Shrî Krishna—Anger and plot of Duryodhana—The advice of Shakuni and Vidura—The weakness of Dhrita-

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* See "Cuttings and Comments," in this issue, for remarks on Mrs. Besant's lectures.

rashtra—Yudhisthira's efforts to escape the dice-challenge—The contest—The staking of Draupadi—The outrage on Draupadi and her piteous plight—Dhritarâshtra's boon—Draupadi saves her husbands and herself—The pledge to fight—The blessing on the exiles.

LECTURE V.

The Thirteen Years Exile.

Brâhmans follow the king, his distress and prayer to Sûrya—Life in forest—Virtue and duty—Arjuna goes to seek for weapons and meets Indra—His conflict with Mahâdeva—His arrival in heaven—The brothers in the forest—Bhima's adventurous search for the lotuses—Arjuna's return—Virtue, asceticism, and gifts—Brâhmana sent to Sûdra for instruction—Capture of Duryodhana by Gandharvas and Yudhisthira's kindness—Durvâsa's visit—Yaksha kills four of the Pândavas and Yudhisthira regains them by his righteousness—The brothers in disguise in Virâta's kingdom—The patience of Yudhisthira and anger of Bhîma—The end of the exile—Virâta saved by Pûndavas—Battle with the Kurus and victory of Arjuna.

LECTURE VI.

Peace or War?

Conciliatory message to Kurus—Visit to Duryodhana to Krishna—Choice of Krishna by Arjuna—Exchange of embassies—Daryodhana urges War—Shrî Krishna's arrival to urge peace—His speech to the Kurus—Discussion, and obstinacy of Duryodhana—He rejects his mothers' pleading—Plots to capture Shrî Krishna—Shrî Krishna reveals His divine form—Grief of Bhîshma and Drona—Kunti and Karna—The Pândavas go to Kurukshetra—The "Bhagavad Gîtâ"—Worship of elders and preceptors by the Pândavas—Cessation of battle round Bhishma—His bed and pillow of arrows.

LECTURE VII.

The Sin of Yudhisthira.

Drona made general—His son and the elephant—Yudhisthira's lie—Drona's death—The battle under Karna—He conquers Nakula and Yudhisthira—Quarrel between Yudhisthira and Arjuna—Dushâsana slain by Bhima—Karna's death—Death or Leaders and fight of Duryodhana—Fight between Duryodhana and Bhima—Shrî Krishna goes to Dhritarâshtra—Noble answer of Gandhârî—Asvatthâman in forest—His sacrifice and slaying of thousands—Death of Duryodhana—The great weapons—The return to Draupadi—The meeting of Dhritarâshtra and the Pândavas—The mourning at Kurukshetra—Gandhâri's course on Shrî Krishna—Yudhisthira's wish to retire—His excessive grief—His installation.

LECTURE VIII.

The Great Exhortation.

Bhîshma on his bed of arrows—His teachings on sovereignty—Penance and sacrifice—Power and weakness—Duty and the bearing of abuse—Virtue, wealth, and pleasure—Truth, poverty, the casting off of desire—Meditation and Karma—Emancipation and Yoga—Death of Bhishma.

LECTURE IX.

The Closing Scenes.

Arjuna and Shrî Krishna together—The *Anugîtâ*—Shrî Krishna goes to Dvâraka—Revival of Abhimanyu's still-born child—The Horse Sacrifice—The battles of Arjuna—Father and son—The sacrifice—The dutifulness of the Pândavas to Dhritarâshtra—Dhritarâshtra's penances and retirement—His death—The destruction of the Vrishnis—Râma goes away—Vâsudeva returns to heaven—Arjuna's weapons fail him—Vyâsa proclaims the end—The installation of Parikshit—The princes become ascetics—The crossing of the Great Desert—Yudhisthira's dog—Yudhisthira in heaven—His search for his brothers—He goes to hell—His triumph.

THEOLOGICAL HIGH SCHOOL MONEY.

It was erroneously stated in last month's *Theosophist* Supplement that the money due from the banker to the Hindu Theological High School had been paid. The Head Master writes as follows, on 25th October:—

"The banker has *not* yet paid the school money. A decree was passed in the High Court and its execution is about to be taken."

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THE THEOSOPHIST.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES. *

SECOND ORIENTAL SERIES, CHAPTER XX.

ON my fifty-third birthday (August 2nd, 1885) I reached Bara Banki, the home of that most esteemed, able and honorable colleague, Babu Parameshri Das, where I lectured, admitted new members and encouraged despondent old ones. Thence on to Lucknow, former capital of the Kings of Oudh, one of the immoral sinks of India where, on the whole, spirituality seems drowned in animalism, though there are many bright exceptions. We were received at the station by committees of the Kashmiri National Club, Bengali Club, Rafiam Association (a Mahomedan body, and our local Branch. They put me up in the Kaiserbagh, or King's Pleasure Garden, a great park full of palaces and kiosks and surrounded by a quadrangle of houses which were formerly occupied by the princesses and other women of the royal harem. From all accounts this must have been the scene of debauched pleasures hard to parallel. The late King used to have all sorts of sports for his amusement, some of a most immoral character in which his women folk played their parts. His life flowed on in a current of ignoble recreations until he and his kingdom and all the paraphernalia of licentiousness were swept away by the thunder-burst of the Mutiny tragedy and the success of the British arms. It needs no great gift of clairvoyance to picture to oneself those ribald scenes as one sits at an open window, looking out on the square, with its artistic buildings, its close-shaven lawns and meandering walks bathed in the tropical moonlight. Fancy brings them all back, and one cannot refrain from being thankful that this cesspool of animalism has been purged by the inrush of a purer and nobler civilisation.

* Two full series, or volumes, of thirty chapters each, one tracing the history of the Theosophical Society up to the time of the departure of the Founders from New York to India, the other subsequently, have appeared. The first volume is available in book form. The present series is the third.

Almost as soon as I arrived I received a shock in the calmly announced fact that the local committee of our Branch had engaged that I should give a public lecture on the next day on the subject of "Islam." I was in a pretty fix when I found out that there was no escape as the posters and handbills were already issued, and the whole Mussalman public were to be present. The novelty of a white man being about to lecture in a friendly spirit about their religion was, doubtless, an irresistible attraction. I could have given the committee a good thrashing, for I had then no more than the slight knowledge of the subject which one gets in the course of his general reading, and I felt very reluctant to speak before so critical an audience as awaited me. Escape being out of the question, however, I borrowed a copy of Sale's "Koran" and another Mahomedan book and sat up all night to read them. Here I found the immense advantage of Theosophy, for as I read, the key to the exoteric teachings helped me to grasp all that lay between the lines, and light was shed upon the whole system. I think I never before realised so fully its incomparable value as an interpreter of religious systems. On entering the huge Baradari, or Royal Pleasure Hall, I found it packed with an audience which included most of the notable Mahomedans of the place, together with some hundreds of educated Hindus. I treated the subject not as a professor of the religion but as an impartial Theosophist, to whom the study of all religions is equally interesting, and whose chief desire is to get at the truth beneath them and boldly announce it without fear or favor. Some good genius must have inspired me, for as I proceeded I seemed to be able to put myself in Mahomed's place, to translate his thoughts and depict his ideal, as though I were "a native here, and to the manner born." I could see this inspired camel-rider incarnating where he did to work out a tremendous Karma as the Founder of one of the mightiest religious movements in history. The audience were certainly aroused to a pitch of enthusiasm, for they gave it tumultuous expression, and the next day a committee waited on me with an address of thanks, in which every blessing of Allah was invoked for me, and the wish was expressed that their children knew "one-tenth as much about their religion as I did." Ye gods! how cheaply a reputation is smetimes made. From this experience I venture to say that an intelligent Theosophist is better qualified than any other man to take up the study of any given religion, and will be more likely to get at its inner meaning than the most learned philologist who has sought the key only in the crypt of his rationalistic mind. This recalls a most amusing experience at my first public lecture in London, about a dozen years ago. I had gone on in what I thonght a very unpretentious way, to explain Theosophy as I understood it, and incidentally cited ideas from some of the ancient religious works. The house was packed, galleries and all, and great good feeling prevailed until the close. Then began the usual "heckling" with questions that every lecturer in Great Britain has to face, and which kept me busy for a full three-quarters of an hour. On the whole this cross-questioning is good, for it tends to draw out points

which may have been overlooked by the speaker. Just when it seemed as if the ordeal was finished and the audience might be allowed to disperse, a man in the right-hand gallery cried in a loud voice: "Mr. Chairman. I should like to know how it comes that Colonel Olcott has such a general knowledge of all the Eastern religions when I have studied one of them more than twenty years without getting to the bottom of it." Of course it was a foolish question, an exhibition of mere pique, since I had made no pretence whatever to *knowing* all or even one of the ancient cults, but many years' residence in the East and personal intercourse with learned Asiatics had certainly given me some chance to learn about the spirit and meaning of the various Scriptures. I was just about to say that much, but was saved the trouble, for instantly another voice from the opposite gallery shouted out the word "Brains!" and the whole house burst into a roar of laughter. The chair dismissed the audience, and amid the confusion we could see the indiscreet questioner waving his hands and saying things that were lost in the hubbub. I felt greatly grieved on learning later that the gentleman was one of the best known Orientalists of Europe, and that he was so annoyed by his discomfiture as to conceive a violent hatred for myself and the Society—both absolutely innocent of offence!

On the three remaining days of my stay in Lucknow I gave public lectures and private addresses to our Branch and other bodies. By the former I was put through a searching enquiry into the pros and cons of the Coulomb case, but was able to remove all doubts, and left our people in good spirits on our departure from the station.

On the 8th August we reached Bareilly in a drenching downpour of rain, our colleagues, Messrs. Cheda Lal, Piari Lal and Gyanendra Nath Chakravarti receiving us at the station, with the water dripping from them as though they had been out in a surf-boat. A malicious busybody had done his best to foment suspicion against us at this station, and I underwent a very stiff examination, happily with entirely satisfactory issue. Mr. Chakravarti was one of several of our leading Indian members to write H.P.B. that I had saved the Society in India by making this tour, as I had cleared away doubts, enlisted public sympathy, and restored strength to the movement. And why should not I, considering the Powers that were gathered behind us and going forth with us to touch the popular heart? It would have been a black time for me if I had forgotten that for one moment. But I never did; not for an instant did my faith and confidence in the Masters waver, never once did the idea of possible defeat enter my mind. That was my shield and buckler; that my tower of strength. Those who were for us were an hundred times stronger than those who were against us. On the heels of the Coulomb disaster we chartered seventeen new Branches within that year: let the reader take note of the mystical number. Neither at Bareilly, nor Moradabad, nor Meerut, nor at any other station included in my long programme, did the heavy rains of the wet season prevent my

having full, even crowded audiences; though it must be admitted that the watery elementals seemed somehow to be leagued together to help me. It happened so often as to be remarked by many that, by some mysterious chance, the pouring showers would hold up just when it was time to go to my lectures, recommence while the audience was safely housed, and cease again when they had to leave for home. We all know about Queen's weather, so why should there not be some similar provision by benevolent storm-spirits to help their friend and expositor of the Theosophical Society? I leave the conundrum to answer itself, meanwhile just noting a fact that came under the personal observation of many intelligent witnesses.

At each of the stations mentioned in the foregoing paragraph, there were the like questionings and clearings up of doubts, the same lecturings, admissions of candidates, strengthening of Branches. We got to Cawnpore on the 16th and were most kindly received and entertained by our staunch and tried friend Capt. A. Banon, F. T. S., then with his regiment there. This is the gentleman who—it will be remembered—so valiantly backed us up against that travelling calumniator, the Rev. Joseph Cook, and caused him to run away as fast as he could to the other side of India, to escape meeting me in public and making good the malicious slanders he had uttered. In all these years this gifted yet eccentric man has remained our loyal supporter, a friend such as an Irish gentleman of good family always proves himself to be. His holding an army commission and being in a military mess unsympathetic to Theosophy, did not weigh a feather's weight with him, as it does with so many; he drove me about, took me to the mess, and was conspicuous at my lecture. In short, he displayed the same quality of moral courage that Sir William Crookes has just shown so nobly as President of the British Association.

My lecture at Cawnpore was delivered in the theatre, a long, narrow room which seems to me full of the most disagreeable influences: if it had been the scene of a massacre it could not have been worse. To make it still more unpleasant the committee followed the detestable custom of giving all the front seats to the most unsympathetic class, the Anglo-Indians, Eurasians and Native Christians—low caste people, of course, in nine cases out of ten. This made a wall of aura right across the room through which I had to force my own auric current to reach my friends and sympathizers. One can't help getting sensitive to these influences after awhile; a sort of finer sense of their quality, or perhaps we should say polarity, becomes developed, and in such instances as this one has to concentrate all one's will to break down and burst through this cross current, so to speak. The phenomenon is confined to India and is due to the silent, yet irresistible auric antipathy of races: take either alone and one does not feel it, but bring them together, and at once there comes this note of discord. I got over it in this way: I placed myself opposite the aisle, the weakest point in the barrier, and pulling myself together projected my current towards the

Hindu majority until they and I were blended together in magnetic unity. The reality of this law of mutual attraction and repulsion has been too often felt and mentioned by public speakers and actors to be open to question, and any one who has not discovered it experimentally can hardly be called spiritually sensitive. Cases have been recorded where one single person in an audience has drawn to himself or herself by an irresistible power the attention of the speaker, and actually compelled him, as it were, to address his speech or play his part to him or her. On the next evening I obliged the committee to reserve the front seats of the left side of the aisle for Hindus and get them filled very early, and when I began speaking I stood at that side of the stage, thus presenting my strongest, *i.e.*, most positively magnetic, side to the least sympathetic part of the audience. Thus all went well.

Among our friends at Allahabad as much unrest had been created by the Coulomb-Missionary conspiracy against our Society as at any station in India. Certain agents had been very active in sowing distrust and I had my work cut out for me, but I had a good case and all came out right in the end. With Mr. Janaki Ghosal I went to pay my respects to Swami Madhavdas, an English-speaking ascetic who is much respected. Curiously enough, he is the author of a compact compilation of "Sayings of the Grecian Sages," in whose wisdom he found the echo of the teachings of the wise men of his native country. He was good enough to lend me the MS. to read and allow us to publish it for him, or for his disciples rather, for a man of his sort abstains from meddling in worldly concerns. Among my interrogators about the H. P. B. case was a clergyman named Hackett, who came with an armful of books and pamphlets, with his points all marked. I was very pleased with his courtesy and evident fair-mindedness, and gave him as much time as he required to go to the bottom of the business: he stopped three hours and we parted the best of friends. When I left for Jubbulpore the next day he was at the station to see me off. I wish all Missionaries were like him: but then all Missionaries are not gentlemen.

At Jubbulpore I presided at the anniversary celebration of the Sanskrit school founded by our local Branch, and which is—thanks to the unflagging devotion of Kalicharan Bose—still flourishing. This is but one of at least a score of Sanskrit schools that our people have started, but in too many cases the others have been abandoned because of the lack of that peculiarly necessary quality of stubborn perseverance in their promoters. Not one would have failed if it had been under good European management. I am sorry to say it, yet the Hindu is enthusiastic, loving and faithful, but in public affairs he is at his best only when under the lead of colleagues of the more practical race. A contrast to Mr. Hackett was the character of a clique, comprising a Padri of the C. M. S., a pretended Christian doctor, and some other alleged Christians (I can't recognize them as followers of Christ because of their narrow prejudices and intolerance) who attended my second lecture and tried to create disturbance at the close. Seeing their tactics, I

refused to let them address my large audience, advising them to hire a hall for themselves and say what they liked. The next day they sent me a challenge to "do a miracle" under conditions of their own prescribing! Poor creatures, let them read their Bible's description of their prototype: "Wiser in his own conceit than seven men who can render a reason." The wheel of Karma must turn many times before they can be fit to even clean a lamp in the hut of a pupil of a Master of Wisdom.

My route turned towards the West through the Central Provinces, Hoshangabad and Nagpur, being my objective points. I don't know, why but from Jubbulpore onward I seemed to be passing through a better atmosphere; the dark distrust, wavering courage and captiousness which had beset me in the N.W.P. and which I had had to dispel, were absent from this part of my circular journey. Friendly hands were offered, kind words spoken, ears opened to hear my message and many loyal friends and well-wishers made. The Government rest-house at Hoshangabad is most beautifully situate on the banks of the Nerbudda River, and the scene when I stood in the bright moonlight on the top platform of the bathing ghât, addressing a multitude, was most poetic and picturesque. Among my visitors were a number of Europeans in Government employ, and they attended both of my lectures. An even more warm welcome was given me at Nagpur, where the moving spirit was Mr C. Narayanswamy Naidu, the principal pleader of the place, since unfortunately deceased, but from that time onward to the last, one of the most useful, wise and loyal members of our Society. At his house I formed the Nagpur T. S. with himself as President, and as chairman of the monster audience which packed the theatre to hear me discourse on "The Aryan Rishis and Hindu Philosophy." He laid over my shoulders, after the old Hindu fashion, a crimson embroidered *chadda*, or shawl. An interesting incident which happened on that evening will be remembered by the spectators. In the midst of my discourse there suddenly broke into the dead silence one of those raucous, uncanny cries that epileptics utter at the beginning of their seizures. The whole audience rose to their feet and anxiously looked towards the right, where a man stood beating the air, his face convulsed with an expression of agony, and the next moment fell to the floor. He had hardly touched the ground before I sprang from the stage, pushed my way to him, took his forehead and the nape of his neck between my hands, breathed on his face, and concentrated my will upon his disease. In less than a couple of minutes his moanings ceased, the fit passed off, somebody gave him a cup of water, he rose and passed out of the house. Then I climbed back to the stage and took up the thread of my argument. This simple experiment showed, for the thousandth time, that epilepsy, one of the most formidable of afflictions under orthodox treatment, is quite amenable to the well-directed power of the mesmeric aura. I hope it may be remembered by all who have the power and the wish to help suffering humanity.

We reached Bombay on the morning of September 3 and were affectionately welcomed. Among other visits I paid one to Tookaram Tatya at his Bandora country house where we dined together in Hindu fashion. Tookaram was a man of the Sudra caste and, like all intelligent persons of his rank, felt the pressure of the higher castes galling to him. To get rid of this in a measure, at least in his own mind, he had got me to obtain the permission of the High Priest Sumangala to give him the Pancha Sila and admit him as a Buddhist. At the same time, in view of the certain ostracism of his family by Hindu society if he openly seceded, he kept his status among them and in later years, when Mrs. Besant's open profession of Hinduism and defence of the Aryan caste system, turned the tide backward, I believe he reverted to his hereditary faith with much zeal. At any rate, of late years I heard no more about his Buddhism. After giving one lecture at Framji Cowasji Hall to a large audience, I passed on to Poona with our colleague the late Mr. Ezekiel, a member of the great Jewish family of the Sassoons and an ardent Kabbalist. At his house I met a Rabbi Silbermann, of Jerusalem, and his wife. They were put up in one half of a detached small bungalow in Ezekiel's compound; he, an old and feeble man with a middle-aged, bright wife and a Hebrew maid-servant. He wore the Oriental costume as also did Mr. Ezekiel Senior, who lived in the other half of the little house. I was wearing the cool cotton Hindu dress which I find so much more comfortable than our tight European costume, in the Tropics, and which I should always wear if the Salvationists had not vulgarised it so effectually. The old gentleman and I were sitting alone together one day, he watching me so closely that I thought something must be wrong about my dress, but he soon undeceived me. Beckoning me mysteriously into his bedroom, he took from a press a complete Jewish costume, turban, gabardine and all such as he himself wore, and asked me to put them on. When I had done so, he led me by the hand along the verandah to the adjoining rooms, intimating that he was going to pass me off as a Jew. Entering into the spirit of the joke I gravely saluted the Jerusalem family after the Eastern fashion, and was led by my guide across the room to a chair. The aged Rabbi was sitting on a mat to the left of the door, and on my unexpected entrance saluted me with great respect, pronouncing the special form of words used when greeting a Jerusalem rabbi. He then began putting me a lot of questions in Hebrew and refused to believe that I was a mere Gentile, when young Ezekiel, laughing heartily at his bewilderment, told them who I was. No, he insisted that my nationality was too evident, and would go on with his Hebrew cross-questioning until the facts had been reiterated to him over and over again. His wife, sitting in a rocking-chair over against the side wall of the room, with her maid on the floor at her feet, looked me over most scrutinizingly and confirmed her husband in his belief as to my Hebraic origin. "Why," said she to the maid, "who can deny it? See, has he not the *shekinah*?" meaning the shining aura,

the *tejas* as the Hindus call it. Both the Ezekiels were immensely amused at the success of the old gentleman's trick, and it was gravely proposed that Mr. Ezekiel Senior and I should be photographed together in the costume, as a souvenir. But my stay at Poona was too brief to allow of its being done. I lectured once in town on "Aryan Morals," with the eminent Mr. Ranade in the Chair, and once at Ferguson College to 1,000 Hindu boys, on "Education." The leading Native gentlemen were present. To illustrate my idea of what bad education is, I turned to the nearest student and took from him his Geography and glanced at the portion allotted to India. I found that to the whole of Asia —India, Burma, Siam, Ceylon, China and Japan, were given only seventeen pages of description, while to the United Kingdom something over forty pages! Of course, I said, it is most evident that the compilers of this book thought it quite useless for Indian youth to know anything about their own Native land, its history, products, capabilities, &c., but indispensable that they should know about every English county, its resources, population, industries, towns and villages, so that they might be prepared to make a pedestrian tour over there. What nonsense to call that an enlightened system of education!

The last public event during my stay was a lecture at Hirabâg, the picturesquely placed Town Hall, on "Karma and Kismet," after which I left the station for Hyderabad, the Nizam's capital.

H. S. Olcott.

DOINGS OF THE DOUBLE.

[*Concluded from page* 83.]

THE noted author, Alexis Krausse, has told a story which presents this subject in a more impressive and convincing form. Even though we regard the account as fictional, it has an aspect of genuineness and credibility that may not be altogether disregarded. Indeed, however improbable the account may seem, we will do well to bear in mind that more things are possible than we know about.

We are introduced to a little group at an English mansion in the country. There has been a discoursing about ghosts and their doings. The Countess, who is the entertainer of the company, affirms that she thinks all reality a dream. A guest, Mrs. Grimstone, who has been silent, now modestly ventures to differ.

"It has more than once occurred to me," says she, "that many dreams are reality, and that some deficiency in our perception causes us to think them unreal."

She relates her story. She is a widow; her husband had taken his own life to avoid disgrace. One fatal day he had borrowed five-hundred pounds of a usurer. This individual is described as elderly, with a hook nose, a long white beard, and a wen-like protuberance like a turkey's wattle, under his chin. He lives in good style, is

given to talking about himself, and is objectionably familiar with every woman who comes in his way. For four years this man had kept his debtor under a constant slow torture, and succeeded in that time in squeezing more than six hundred pounds out of him in instalments and forfeits on account of interest, while the original debt continued the same. Meanwhile he made frequent visits to the house, and when the husband was absent he would insist upon seeing the wife. He took advantage of these opportunities to tell her of his power to ruin her husband and sell their home. Finally his persecution became so acute and his intentions so intolerable that she ordered him to leave the house. On going away he wrote a letter to the husband demanding payment of the debt at once, and threatening him if he did not comply. The unhappy man sought refuge in suicide.

Years passed, and the bereaved wife went again into society as formerly. She did this for the sake of her daughter Ethel, now growing up into young womanhood. In this way it happened that they joined a house party at Lady Glover's. There were twenty in the company, and more came the second day.

We come now to the extraordinary occurrence of the story.

While at dinner an overwhelming wave of depression came over Mrs. Grimstone. When Lady Glover rose from the table, she hurried to her own room and there gave way to an hysteric fit of weeping. This relieved her and she went down to the company. There she saw her daughter chatting with the man whose persecution drove the father to his death.

By a little management, Mrs. Grimstone succeeded in calling Ethel to her. Presently the two went to their rooms which joined and communicated with each other. The mother undressed, but finding herself unable to sleep, she takes a book. Her attention, however, keeps wandering, and the face of that old man with the wrinkled bag of flesh under his chin, seems to be all the time before her.

"I felt that I could stand it no longer," says she, "and flinging down my book I went into the next room to seek the companionship of Ethel." She finds her daughter sleeping peacefully. Then she hears a rustling sound and, turning, she perceives something white upon the floor. It is a piece of paper folded up small, which has been thrust under the door that led to the corridor.

Going back to her own apartment, she finds the paper to be an unsigned note. It contains an appointment for an interview at the last door on the left of the corridor, by the oriel window. She ponders anxiously what to do. She paces the room, she flings herself upon the bed. She thinks thoughts which she dared not recall.

She looks at her watch. It points at half-past one. The note had named two o'clock.

"Then," says she, "I had a new idea. And as it matured in my brain, I felt I should act on it. My mind was made up. I would end the tension and protect my child."

She rises, unlocks the door, and creeps to the end of the corridor. There is a light still burning in that last room. She nerves herself for the effort, then turns the handle of the door slowly, and peeps in. It was his room. He is standing before a swing-glass, dressed as he was when he was at dinner below. He holds a pair of scissors in his hand, and is trimming his beard.

"It was the opportunity of a life-time." She runs to him, seizes him by the throat with the strength of a mad woman, pulls him down till he comes on his back with her knees on his chest and her nails dug deep into his flesh. When he ceases to struggle she grasps the scissors, strikes the pointed blade through the wattle of flesh and closes them quickly.

Now she feels light-hearted. Her husband is avenged, her daughter protected. But her Nemesis has overtaken her. Struck by the hideousness of the bloated features, she covers them. Even then she sees them peering at her from the looking-glass. She seizes a candlestick and dashes it at the mirrored head, breaking the glass into fragments. Then, to her horror, every little splinter has its reflection of the counterpart presentment.

She loses consciousness. She remembers no more till she finds herself in bed, with Ethel fully dressed, bending over her. We now come to the other side of the story.

"I learned from her that she had been awakened shortly after one o'clock by my talking in my sleep. She had come to me but could not arouse me. She remained by my side, and related how for more than an hour I had muttered and tossed about as if I had been in a high fever. Then I had become quieter and dropped into a heavy sleep. Poor Ethel had sat dozing in my room all night and was much terrified.

"And then I realised that it had all been a dream." Hardly so; as we shall see.

Mrs. Grimstone and her daughter do not go down to breakfast in the morning till after most of the other guests have finished. Then they are told that "an old gentleman had died suddenly."

The informant explains that the door of the room had been broken open, and he was found dead "He wasn't murdered, because *his door was locked on the inside, and his windows were shut and fastened.* But if you really want to know, I am told he committed suicide. The butler tells me he killed himself with a pair of scissors, and it is a most extraordinary thing that he didn't rouse the whole house, for as he fell he knocked over a glass which is broken to bits. It must have made a terrific noise."

The sequel of the story is equally remarkable. The daughter is married some years afterward, and Mrs. Grimstone, being lonely, is persuaded to visit Lady Glover again. Happening to be in the library, the second night after her arrival, she notices a book on the shelf

upside down. She takes it out and turns it. As she does this, a piece of paper falls out. It is the note which she had mentioned as picking up in Ethel's room that terrible night.

The author has warily evaded every direct attempt to solve the enigmas which this story brings up. He merely represents one person in the company as suggesting the whole as "imagination," another as "second sight," a third as "hallucination," another as "curious coincidence:" but the Countess, more astute, declares it to be reality; and with her, the more intuitive and intellectible will agree.

While the mother is in bed, in cataleptic trance, her real self, emerging, enters the room with fastened doors and windows and inflicts on him the punishment of his crime.

The *Argosy* contains an account of a child that had a vivid, though perhaps imperfect perception of this "other self." Laurie Pryce is motherless, and has been brought up by an unsympathetic father in a cheerless home. Every childish impulse has been strictly repressed, and he is tame and spiritless, neither hoping nor enjoying. But he talks to his aunt of Tom Robertson, who is in every respect fortunate and superior. "Tom Robertson is at the head of his class," he affirmed; Tom Robertson had a fire and candle in his bed-room; he had a velvet jacket; he spent his holidays with an uncle; he had a pony and went out in a boat; he had climbed a mountain; he had been with gypsies; he kept his birth days; he had a beautiful mother and a little sister like himself; he was a little older than Laurie; he had a dog; he attended service in Westminster Abbey; he wanted to be a judge; he had thrashed the bully of the school. He also wrote verses, of which this was a sample:

"If your walls are so narrow
You can not see far;
Knock a hole in your ceiling
And look at a star."

In short this Tom Robertson was everything that Laurie was not but wanted to be; and what is more significant, he was described as enjoying, possessing and accomplishing everything that the poor starved Laurie desired for himself.

At length Laurie takes cold and pneumonia follows, to which he succumbs. During his illness he sees Tom on the bed with him, and holds familiar discourse, furnishing both the questions and the answers.

After his death, his schoolmaster is requested to invite Tom to the funeral. It then transpires that there had been no such lad in the school, or anywhere in the neighbourhood. He was simply a personality of the dead boy's mind and thought, this ideal of what poor Laurie wished to be—a fiction yet not fictitious.

The aunt of the child has not distinctly appreciated this. When, however, the supposed narrator of the story visits her some months later, she says to him:

"Whenever I think of our dear Laurie, it seems easier to remember Tom Robertson whom I never saw. Laurie is fading from my mind like a dream."

"When you remember Tom Robertson, you remember Laurie," the visitor replies; "for Tom was—what Laurie loved."

She makes a remark about Tom changing as he grew older; to which he replies that he thought Tom was not made of the stuff that changes much.

At the conclusion, he mentions a scrap of paper which had apparently been torn from an old copy book and was scrawled over in a childish hand with the two names, Laurie Pryce and Tom Robertson, and concludes with this summary:

"And this bit of writing that I have stored away in my desk is Laurie's or 'Tom's'; for where one is, there is the other. Each answers to the other's name. But what about Tom's mother, and the little sister, and the wonderful uncle, and the dog, who all helped to make Tom what he was? I have not lost my own faith in Tom, and so they must be where he is—somewhere."

We may also believe that they are all in that world of mind and thought which is the world of actual reality. Paul spoke truly that "the things which are seen are of Time, but the things which are not seen are of Eternity." That there is more of a person than the framework of the body with the blood and nerve-material, must go without telling.

Each of the accounts which have been cited illustrate this. The child, Laurie, apperceives in his ideal friend his own happier other self. In Mrs. Grimstone, the mother distracted with anxiety, this duplicate or more real selfhood is able to read a note which no bodily eye had seen before her, to go forth into a room when no door was unlocked, to inflict death, at the very moment when her body lay upon her own bed in profound cataleptic slumber. The Station-Master's story tells us of this personality continuing after the destruction of the corporeal structure, and accomplishing a murderous revenge. I am not vouching for either of these stories as literal fact, but I am none the less certain that such things are possible, and that they may, sometime, have taken place. The counterpart selfhood may make itself perceived and, under certain conditions, become invested as with flesh and blood, in order to perform defined actions. Our own bodies themselves are only such an investiture, and we are really not material substance, but "such stuff as dreams are made on." It is well to accept statements with caution, and to avoid all acquiescing that savors of blind credulity; nevertheless we may be sure that as we become teachable we shall learn the more.

ALEXANDER WILDER.

THEOSOPHICAL AXIOMS ILLUSTRATED.

The Pathway of the Soul.

[*Conclusion of No. III. from page* 78.]

LET us epitomise. There appears to be what we may call a three-fold cyclic law pertaining to the pathway of the soul.

(1). The passage through the purely animal stage of evolution somewhat answering to the idea of Hell in its lower and larger aspects, including the gratification of the senses as they contact with material things connnoted to them, wherein life after life the soul is taking its passage through what afterwards is seen to be almost an eternity of debasement. Having touched the lowest depths, its pathway now lies onward and upward through purgatorial fires many and varied, until the heavenly Paradise is attained; until the *lower* nature is "redeemed" and incorporated with the *higher*; until perfection is attained, Nirvâna gained and *union* completed.

(2). There are occasions, as already noted, when, in a single life, many vivid episodes in the three-fold pathway are lived through; when the lessons of many lives seem to be rehearsed in one, giving a richness and fulness to it far beyond the measure of an ordinary life. The varied experiences of pain and pleasure, of trial, of temptation, of deliverance and enlargement are experienced with an intensity which makes a vivid and permanent impress, thereby fitting the individual for some special work. By the rapid ripening of qualities which have been in large measure previously attained, the soul now rises to a high level—the fruition of the long process of many successive earth-lives.

(3). There is lying at the back of the activities of thought, desire, &c., what may be termed a subjective experience of these three states of consciousness. We must admit that the soul is largely its own factor, creating its heavens and hells and, inferentially, its purgatories also. Though its freedom of choice may be more or less within certain limits, these are sufficiently wide to allow the creation of a cycle of experiences, of fluctuations in thought, feeling and desire covering the conditions indicated, as typified in Hell, Purgatory and Paradise. While we are in these mortal bodies in their present stage of evolution, with changing moods, our partial soul development, and the partially subdued animal nature, we too frequently leave an open door to the powers of evil; some temptation is presented, it may be of a refined sort, yet still a sweet morsel to self, and we may suffer loss by its contact with the mind ere we are aware. We may, alas! after making considerable progress up the Mount of Purgatory, slip back again into the dark and slimy waters of the Pit. The failure may be transient, but none the less an hindrance and injury to the soul in its upward way. Again, on the other hand, we may for a brief period outrun our normal condition,

and enter into very real relationship with the heavenly world, so that all within and around us becomes transformed and transfused with the serenities, with the atmosphere of the heavenly plains, and the end of our pilgrimage appears full in view.

As an illustration of one cycle of existence, of the pathway of the soul of one fairly advanced in evolution, the "Pilgrim's Progress" of the incomparable dreamer, John Bunyan, is of perennial interest. It resembles all works of art in meaning many things beyond that which its creator intends to convey. It is true of all men, but especially true of the imperial souls of the race, that their best work derives its inspiration from the common experiences of the human heart. Bunyan is one who by a spiritual genius of no mean order, is such an interpreter of these experiences.

Having drawn upon Dante for illustrations of the Hells and Purgatories lying in the soul's pathway, we will confine ourselves to a notice of the closing scenes of the great Dreamer's Pilgrim journey. In order to the completion of our sketch of the pathway, we shall briefly pass in review those experiences which follow the successful passage of the trials, toils and sorrows of the Path.

After taking his Pilgrims through a long series of Hells and Purgatories, as, the 'City of Destruction,' the thunderings and voices of 'Mount Sinai,' the 'Slough of Despond,' the combat with 'Apollyon'; the awful 'Valley of the shadow of Death;' 'Vanity Fair,' the silver mine of 'Demas the Apostate,' and the dark and foul dungeon of the grim 'Giant Despair,' giving them ever and anon some gleams of the 'Celestial City,'—the glory to be possessed at the journey's end, he brings them to the 'Delectable Mountains.' These abodes of peace, with their pure and serene atmosphere, are in the charge of the Shepherds whom he names 'Knowledge, Experience, Watchful and Sincere;' indicative of the treasures of spiritual Wisdom which the pilgrim has accumulated during his trying, perilous and arduous journey, and of the purity of character, the restful peace and serenity of soul accruing therefrom. Let us quote:—

"They"—the Pilgrims—having escaped from the Castle of 'Giant Despair,' into whose clutches they had fallen through indulgence of the lower nature by worldly conformity, through the temptation to fleshly ease,—"went on their way till they came to the Delectable Mountains; which mountains belong to the Lord of that hill, of which we have spoken before; so they went up to the mountains, to behold the gardens and orchards, the vineyards and fountains of water, where also they drank and washed themselves, and did freely eat of the vineyards. Now there were on the top of these mountains, Shepherds feeding their flocks, and they stood by the highway side. The pilgrims therefore went to them, and leaning upon their staves, as is common with weary pilgrims, when they stand to talk with any by the way, they asked, 'Whose Delectable Mountains are these, and whose be the sheep that feed upon them?' *Shep.* 'These mountains are

Emanuel's Land, and they are within sight of His City; and the sheep also are his, and He laid down his life for them.'*

Pilg. 'Is this the way to the Celestial City?'

Shep. 'You are just in the way.'

Pilg. 'How far is it thither?'

Shep. 'Too far for any but those who shall get thither indeed.'

Pilg. 'Is the way safe or dangerous?'

Shep. 'Safe for those for whom it is to be safe, but transgressors shall fall therein.'

Pilg. 'Is there in this place any relief for pilgrims that are weary and faint in the way?'

Shep. 'The Lord of these mountains hath given us a charge not to be forgetful to entertain strangers, therefore the good of the place is before you.'"

What transparent simplicity of style and language! And yet what depth of mystical meaning this delightful allegory contains! The weary pilgrims resting on their staves after the storm and stress of the difficult, the narrow Path they have trodden; the battle of life nearly won, the end well in view, as indicated by the 'Delectable Mountains' on which they stand. They are now the happy possessors of the garnered fruits of many a battle with the powers of evil, of which Knowledge, Experience, &c., are the resultants. Then there are the fountains of living water in which the travel-stained weary ones bathe, and of which they drink; also the Vineyards, with their juicy grapes, emblematic of "angels food" of which they freely partake. Then again, we have the Shepherd character and calling of the personified Graces which they have acquired, setting forth so appropriately the loving duty of 'feeding the flock'—of ministering to others; which is so gladly undertaken as loving duty by those who know the needs and dangers of the Way, and who have some faint glimmerings of the 'Glory' of the 'Celestial City,' that awaits the successful wayfarer.

The Pilgrims after having passed a few more stages of their journey, and in their course coming into some few trying situations, which, to the Hells and Purgatories previously passed through, and now behind them, were but as the back waters of a violent storm, the last low moanings of a tempest, are now about to enter the borderland of the 'Heavenly Paradise.' How delightful is the word-picturing of the following quotation! How realistic! How its mystic significance almost breaks through the thinly veiled allegory! As we read we seem to be standing with them on the borders of the 'Heavenly Land;' and long to pass within :—

"Now I saw in my dream, that by this time, the pilgrims were got over the Enchanted Ground (the illusions of the senses), and were entering into the country of Beulah ('Marriage'—'thy land shall be

* Emanuel's Land—God-with-us—the Lord of Life, the Self-sacrificing Logos, the Divine Man crucified in space.

married'—Divine Union)'; whose air was very sweet and pleasant.' The Way lying directly through it, they solaced themselves here for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear on the earth, and heard the voice of the turtle in the Land. In this country the Sun shineth night and day; wherefore it was beyond the Valley of the shadow of Death, and also out of the reach of Giant Despair; neither could they from this place so much as see Doubting Castle. Here they were within sight of the City they were going to; also here met them some of the inhabitants thereof; for in this land the Shining Ones (angels, great souls) commonly walked, because it was upon the borders of Heaven. In this land also the contract between the Bride and the Bridegroom was renewed; yea, here, as the bridegroom rejoiceth over the bride, so did their God (their Higher Self) rejoice over them. Here they had no want of corn and wine, for in this place they met abundance of what they sought for in all their pilgrimage. Here they heard voices out of the City, loud voices, saying, 'Say ye to the daughter of Sion, Behold thy salvation cometh! Behold his reward is with him.' Here all the inhabitants of the country called them The Holy people, the redeemed of the Lord, sought out, &c."

It is worthy of remark that it is only after the 'Enchanted Ground' has been successfully passed through, that the Land of 'Beulah'—Divine Union—is entered; we are reminded of a verse in the 'Voice of the Silence,' "Before the Soul can see, the Harmony within must be attained, and fleshly eyes be rendered blind to all illusion." And also of the words of a Christian Teacher, "These light afflictions which are but for a moment, work out for us a far more exceeding, and eternal weight of glory, while we look, not at the things which are seen, which are fleeting, but at the things which are not seen, which are enduring."

In concluding our study, we can only draw attention in the briefest possible way to the above suggestive and soul entrancing quotation. How exquisite] is the reference to 'Giant Despair' and 'Doubting Castle!' Agnosticism—a sad necessity in a certain stage of the Pathway toward spiritual certainties—has now received its quietus: no more will the stench and the blackness of the dark dungeon of the 'Giant' trouble the serenity of the Pilgrim's soul. Here also as they bathe in the perpetual rays of the Spiritual Sun, for there is 'no night' in Beulah-Land, the City to which they are bound is within sight, and they are "met by some of the inhabitants thereof, for in this Land the Shining Ones commonly walked." How reminiscent is this of some episodes of recent years in which the 'Masters of Compassion' have been sighted by some among us, with our mortal eyes! Yea, and are there not many others whose spiritual perceptions realise the same facts? Who, though they have not yet seen with the outward eye, have the inward eye opened, and so in their measure partake of the unspeakable joy! So that there is to them also, even now, a participation in the

"abundance of corn and wine, that they have sought after in all the days of their pilgrimage!" And let us note that the peace, rest and joy now attained is not the result of exchange in outward circumstances (Christiana and the children may be still in the City of Destruction); but the happy change has been wrought, and perfect, peace attained, by the removal of the causes of inward friction, which previously existed in the soul itself. Inward harmony has taken the place of unrest and discord, through a realisation of a Divine unity of being. And now in the quiet and 'silence' of the soul, the pleasures of spiritual sight and sound are experienced "yea, here they heard continually the singing of birds, and saw every day the flowers appear on the earth." And thus, 'the flower of the spirit blooms in the silence that follows the storm; it grows, shoots up, makes branches, leaves, and buds while the battle lasts,' and when the whole nature has yielded and become subject unto its 'Higher Self' then comes the calm, the rest the peace, the satisfaction of possession, the assurance as to the future, and the fitting the soul fearlessly to face its yet unveiled enigmas.

W. A. Mayers.

REINCARNATION SIMPLY PUT.

THE teaching of Theosophy known as Reincarnation, or the evolution of the real individual or spirit of man, by a succession of lives on earth in physical bodies, is one as familiar to the people of the east as it is unfamiliar to those of the west. Whatever may have been the views of the people of the west on this subject centuries ago, certain it is that it has been so discarded by Orthodox Church organizations in the west for successive generations that the present generation of mankind there have lost all knowledge of the subject.

This is the more surprising, seeing that the western nations and churches still, nominally at any rate, cling to the Jewish Scriptures as the text book for the foundation for their religious teaching—Scriptures in which the idea of returning entities to a new life on this physical plane of consciousness is certainly not lacking. At this starting point in life the people of the east have a decided advantage over the children of the west, for they start on the journey of life with a more or less full knowledge of the nature of man and the possibilities which lie before him, while the western youth starts with an enormous handicap in this respect, and when once the thinking or mânasic faculty comes to be awakened, and he begins to think out the problems of life and death on his own account, much useful time is wasted in unlearning much of what he has hitherto been taught, and for a long time he is hedged round with doubts and uncertainties in this respect which very materially retard his progress in independent research and self-conscious conclusions.

The one-life theory, so generally cherished by the peoples of the west, is quite unsatisfactory to all earnest thinkers on such subjects, for they see that the lives of very few are of such a standard of perfectional purity when they reach the death-bed, as would be capable of making a heaven which rises to the highest ideal which these solitary thinkers picture to themselves a heaven should be. To meet this real difficulty, the authorities of the Roman Catholic Church have introduced the doctrine of Purgatory, a place in the Spiritual world, or Inner Sphere of Being, where the ego or spirit of man is purged of all the defilements it may have brought with it from the physical plane of existence. This doctrine is, however, rejected without hesitation by all the various forms of Protestant Churches, and the doubts of the honest doubter remain unsolved, and the wants of the earnest seeker for a better life are not supplied, and a feeling of doubt and starvation necessarily prevails to a greater or lesser extent in all the external churches. Were a fuller and more general knowledge of Reincarnation present in the thought of western people, a higher tone would be given to the religious life and there would be less hypocrisy, sham, and humbug practised; for when people really came to sincerely believe that they would reap what they sowed, either in the present or a future earth-life, and that they would not by any possibility obtain freedom from the recurrence of earth lives with all their discomfort, until they had "paid the uttermost farthing" of all their wrong doings and shortcomings in the past, a wonderful impulse would be given to a higher and more useful mode of life. To aid in a small way in such a work, I submit the following extract from a lecture given before the Auckland Branch of the Theosophical Society:—

The first announcement of the idea of Reincarnation, or a succession of earth lives, oftentimes comes with a peculiar and startling effect upon some western minds. To such minds—minds accustomed to fix all their thoughts practically upon that which is physical or material—the idea of the spirit or Ego inhabiting a series of physical bodies, as the orderly mode of evolving to higher planes of thought, life, and being, comes with a bewildering effect. And yet to all dispassionate minds it must appear as if the Christian Scriptures contained ample evidence to support the doctrine, even were no other considerations available. In those books now bound together and known as the Bible, the statement is frequently plainly made—made in a way, and in such express terms, that it is surprising that the doctrine was ever dissevered from the tenets of the orthodox church. * * *

If we take the case of the man born blind, recorded in John's Gospel (IX Chap.), we have ample evidence of the common belief among the Jews of a plurality of earth lives, and also of the operation of the principle known as Karma in theosophical literature. The disciples asked Jesus who had sinned, the blind man or his parents; their opinion evidently being that as the man was blind from his birth, the blindness must be some grave karmic effect, and that either the man himself in

a former earth-life (for it could not have been in the present life, as he was born blind) had done something to have justified such a severe punishment, or, if the blind man had not done that wrong act, then the act must have been done by his parents, for to their minds it was impossible that such a great affliction could be in existence without an adequate cause. This last scripture reference to Reincarnation is not perhaps what would be called a direct and plain statement on the case, and yet to me it seems even stronger than the direct statement of any one witness in support of the fact, because it shows the general belief of the whole common people on the subject—a doctrine so common that everybody knew and believed in it.

If we refer to the scene of the Transfiguration on the Mountain whither Jesus had taken his disciples, we see it recorded that they saw Moses and Elias or Elijah talking with him. According to the statement placed on record, the vision was seen by all the disciples who were with Jesus on the Mount, not by one only; and afterwards when the subject was spoken of between them, they referred to the old tradition existing among the Jews that Elias or Elijah must appear among them in a physical body, and live in earth life, before the expected Messiah would appear. The question was referred to Jesus for an explanation, and he replied that Elias had come already, and that the people knew him not, and that they had done unto him whatever they listed; no doubt here referring to the fact that John the Baptist had been cast into prison for his teaching. Then it was stated that the disciples knew that he referred to John the Baptist as being the reincarnation of Elijah.

On a previous occasion it is on record that while John was in prison he heard of the wonderful works that Jesus was doing, and sent one of his followers to him to ask if he was the one they looked for, or were they to look for another. The answer Jesus sent back to John was somewhat vague, but he immediately told the people who had assembled around him that Elias had already come, thus implying that as the forerunner had appeared, he (Jesus) was the promised teacher who was to follow the reappearance or reincarnation of Elijah among the Jewish people in a physical body.

Several other passages might be quoted from the books comprising the new Testament, not only implying, but more or less clearly affirming the principle of Reincarnation; but perhaps enough has been stated in this respect. The passages quoted not only affirm that such is the law of Nature—the path of evolution—and that such an idea was practically universally present in the minds of the Jews at the time Jesus is said to have lived among them, but we have seen that actual instances are on record of men having been seen, apparently in the physical body, long after they were supposed to have been dead, and that one of these at least was seen on many occasions for a number of years; was a teacher amongst the people, had followers, was cast into

prison; and yet we have the direct testimony of Jesus, as recorded in the Christian Scriptures, that this same man was the Reincarnation of that mysterious personage that appeared in the brief Jewish history as recorded in the Bible; a personage apparently selected for the performance of some disagreeable and dangerous duty in the days of the wicked King Ahab. If in this instance we were to follow the ordinary mode of criticism, that one clear and positive statement or proof is worth any number of negatives or "don't knows," this one instance would settle the question of the truth of Reincarnation, so far as the authority and value of the Christian Scriptures are concerned; for nowhere do we find an equally clear and positive statement against Reincarnation as we have in favour of it in the one single case of the re-infleshment of the Ego of Elijah in the person of John the Baptist. Indeed, throughout the whole of the Christian Scriptures, there is no passage, fairly interpreted, that contradicts, directly or indirectly, the doctrine of Reincarnation. Evidence of this kind submitted before a jury could not fail in securing a favourable verdict, for as the clear and positive evidence is all on one side, and given by one whom no professor of Christianity would for a moment directly call in question, the verdict would naturally follow the weight of evidence with a just and impartial jury.

So far, for a superficial glance at the statement of scripture as it bears on the subject. And, so far as the mass of mankind is concerned, its sympathies have always been on the side of Reincarnation, or something akin thereto; even as in the western world at the present day, despite the prevalance of orthodox doctrines to the contrary. The heart of man in its deeper affections has never sought after a future where all consciousness would be extinguished, but one in which life and enjoyment would be experienced, a state or condition where kindness could be received and given, a state, in short, where the highest aspirations and the deepest affections of our common nature would have full and free play. The heart of man under the mellowing influences of the experience of life never seeks after a future which the conditions of materialism would render necessary, but a prolongation of his better self, purified and improved perhaps beyond the clearly defined images the weary pilgrim is at present capable of forming. But the soul ever longs for ar excelsior, which is always an excelsior, whilst sojourning in physical life. Go to any grave-yard where monumental tablets or other records are erected over the last resting place of the dead personalities that moulder there, and which in time become united with the elements from which they were originally formed, and each record breathes in some way the hope of a life beyond the one that has closed. How often do we find the one latin word, *Resurgam*, recorded on a little tablet or on a more pretentious erection, telling to the living wayfarer its silent message, which may be taken as the hope of the departed, and the belief of his friends still in the flesh, "I will rise again." Such an expression gives no intimation of a consciousness of extinction, a cessation of life, or a cessation of being conscious that the speaker will ever cease

to be able to recognise that he is himself and not some one else. Rising again implies all that, and gives the impression that the dissolution of the physical body in no way affects the conscious continuity of the life of the individual. It is an expression that breathes a fullness of hope and an assurance of conscious life beyond the change that we call death. Other inscriptions are frequently to be met with, all breathing the same hope and assurance that the real life of the departed friend has not ended by the decay from age, disease, or accident to the covering of flesh which enabled the innerself—the real I—to function and act upon the physical plane of existence. With the spirit of man there is no idea of death or a ceasing to be, for there is a consciousness, more or less distinct, in each of us, that as there is but one source of life in the universe, LIFE ITSELF, and that as we all possess life, we must, in some way, all be rays from the Source of Life, and that as LIFE ITSELF is eternal, the rays which become individualised cannot cease to be, while that from which they directly spring continues. This more or less dim consciousness probably is the cause of the ever present feeling in mankind that life extends beyond the duration of the physical body, and this feeling may be due to the craving of the Spirit-sojourner in material surroundings within us for a return to the source whence he came. If this be so, we may have here a key to unlock the mystery that all races of mankind, under whatever form of Government they live, and under all the varying social conditions and different degrees of civilisation in which the several races of mankind exist, have a common longing for a life more intense, more real, and more satisfying than that which we experience here. Having all come from the same source, the different races would have a more or less marked longing for that which is beyond the conditions of manifested life, and which would vary according to the stage of evolution to which the several races of mankind had attained. Hence also the variations of the same hope and the same aspiration which have been recorded as everywhere present in a more or less definite form wherever units of the human race are to be found.

Take another idea, that which is conveyed in another common saying, which passes glibly over the tongues of many who pay but little attention to the truths which it silently conveys. How often some hear all classes of people remark upon the death of any person, that he has joined "the great majority." Did it ever occur to you when you have heard this phrase repeated, to enquire what it means? It seems to me that this common phrase, which so many, cultured and uncultured alike, make use of, bears very strongly upon the point we are now discussing. To join "the great majority" surely implies the idea that the departing friend is going to join a crowd greater in number than the conscious entities living on the earth; for no one would thus speak of those who have gone before if he were convinced that the departed ones were lifeless, without existence in any form, and that the whole inner and outer organization had become dissolved, and that the

substances which had once constituted our departed friends had become dissolved into their etheric elements. In such a case there would be no majority to join, and the phrase, which is the expression of a conscious hope in the human breast, would be utterly without meaning on point. But the deeper springs in the heart, being conscious probably upon higher planes of being than those which the human brain can sense, tell of throngs of those whose associations will be more heartily enjoyed when the veils of flesh are rent from top to bottom, thus permitting a free passage to the land of light beyond.

Take another consideration to show the reasonableness of the doctrine or theory of Reincarnation. At present I am not speaking to the agnostic, or to him who has already decided the question to his own satisfaction that man consists only of that which is material and conditioned and consequently impermanent; but I speak to the far larger number who look upon man as being a compound creature consisting of that which is not cognizable, generally called the spirit, as well as the physical covering. All those who believe in the continuity of life, who look forward to what is called "a life hereafter," must admit the possibility of spirit existing without a physical covering. That such is so is easily seen—seen in every household in the land when what is called death of any of its inmates takes place. When that change occurs, witness the difference that supervenes. The body of our departed friend who, a few hours, a few days, or a few weeks ago, as the case may be, was instinct with life and vigour, energy and power, now lies motionless and still. Nobody is there which any one can recognise and identify. The eyes are there, but they see not; the ears are there, but they hear not; the organs of speech are still there, but are forever silent; and the brain is also there, which was the physical organ of the mind, but it is no longer the medium by which the thoughts and emotions of the individual life are made known upon the physical plane. The body has become like a house without a tenant, and with the departure of that tenant has gone the vital force which animated the whole structure. Few can thoughtfully look upon the dead body of a friend, though outwardly the body seems the same, without recognising that the tenant or Ego has gone—retreated for a time to an inner sphere of life, carrying with it all the consciousness, thought, recollection, and experience which enabled it to possess that consciousness by which it recognised an individual self-existence. This is the permanent part of man, and as it has once been in a state or condition of incarnation, we may assume that such a condition was effected in accordance with natural laws. This having once been accomplished, proves its possibility and its orderliness, which shows it to be within the scope of Nature's orderly operating, and if an event has once occurred in a sequential way, who will say that under given conditions a similar occurrence will not again take place. It seems to me that those who deny the doctrine or theory of Reincarnation admit too much or too little when they admit that within the physical body of

man there is a spirit or Ego functioning through the physical frame. Having admitted that the spirit or Ego of man has once been incarnated according to ordinary evolutionary law, they must be prepared to prove that such a law can only work once in the case of each individual, or admit what Theosophy claims, the possibility of that multiplicity of incarnations for each Ego that will be sufficient to free it from all defects which may have been acquired, and all defects which may arise from imperfect development. It does not seem that a middle position is logically possible; for the making of the first admission, the possibility and the practicability of incarnation, which none seek to deny, as living examples are everywhere to be found, opens the door for the driving home of the argument without reservation.

When we look at it from another point of veiw, we cannot fail to recognise the reasonableness of the theosophical view, that the principle of Reincarnation is the operative law for the evolution of man. We should remember that in all countries where the vital statistics are carefully recorded, it is found that the average duration of life is between 30 and 40 years. If the examination were so extended that all the human race were included, a very much lower average would no doubt be obtained, thus leaving the years available for man's advancement in each earth-life or incarnation, very limited indeed. Taking the most probable average, say about 35 years, what opportunity is there in that short period for man to have much success in bringing his lower nature into thorough subjection to the higher moral law, not to mention spiritual elevation? Quite one half of the average duration of life would be spent in youth when no improvement in the direction indicated is likely to be possible, however useful that period of life may be in laying the foundation of intellectual improvement. Then, during the latter half of the average period, all real reformation would have to take place—the subduing of youthful desires, controlling of physical appetites, and the elimination or perfect subjugation of our animal instincts, &c. When we remember that one third of the whole of that period will be consumed in sleep, a portion necessarily [? Ed.] in sickness, at least another third in actual work of some kind for the purpose of obtaining a living, some in play and amusement, and some devoted to social duties, we see how little time is really left in one average earth-life to take the unruly principles in us in hand, or in which to even set about the necessary preliminary work of self-examination, self-restraint, &c. It is only when we look at the matter in a thoroughly dispassionate frame of mind, and take all the circumstances of our life into consideration, that we fully realise how very little time is left to each of us on an average, for genuine moral advancement, and many know how difficult it is to eliminate and thoroughly master our radical defects of character. Mastering one defect would not fit us for everlasting bliss! To be fit for that—fit for constant association with those perfected beings of whom we read in our scriptures as well as in the scriptures of the peoples of the east, we have to be perfect in all respects as they are, just as

Jesus told his disciples (Matt. V. 48). "Be perfect, even as your Father who is in Heaven, is perfect." To be that implies not only the elimination of those principles in our characters which prompt us to tell a lie when caught doing something wrong, to get angry at any provocation that may come, and so forth, but actually to rise to a plane of consciousness where such thoughts, feelings, and emotions have no existence, having been lived down until there is no responding quality or principle in our nature to vibrate to any such inharmonious jarring which comes from the outside, or our material encasement. It requires but little earnest thought on the matter by any one, to see that our average earth-life—or even the prolonged life of old Parr—would be quite insufficient for the work to be accomplished. A little earnest effort along practical lines will soon convince any one how difficult it is to subject all the desires and qualities born of the flesh to a condition where they will be dumb forever.

Besides, a single earth-life would necessarily produce a class of one-sided people. How little of the knowledge now available in all branches of human activity on the material plane could be acquired in a single earth-life, and as the destiny of man is to attain to a God-like position, we could hardly have much respect for a God who was comparatively ignorant of various branches of knowledge with which numbers of the human family still in the flesh were fairly well acquainted, let alone the higher branches of knowledge, respecting the inner laws of being of which we are at present ignorant, but whose effects we often see. No; whichever way we choose to view the subject, when we look beneath the surface we are forced to the conclusion that a single earth-life—even one of unusual duration—is far too short to enable us to undertake the work required of us, and to reach that position which we believe it is man's birthright to attain. But, given the necessary rebirths, under all the varying conditions existing in the present manifested world, we see no reason why the Ego or spirit of man should not in course of time attain to an extent of knowledge and a perfectibility of character which will leave nothing further to be desired.* * *

Having, I hope, shown that the doctrine or theory of Reincarnation is not only in sympathy with the spirit of the Christian Scriptures, and in strict accord with their express teachings, and that no scripture statement is anywhere made to the contrary; and also that the position can be supported by many arguments and considerations which come home to the majority of us, let us glance for a short time at the effect that a universal knowledge of Reincarnation and its twin doctrine, Karma, is likely to produce upon the life and conduct of mankind. How often do we read and hear of people overburdened with the consequences of rash and reckless financial transactions, seeking to terminate their existence, as they imagine, by some of the many forms of suicide in common use at the present time. When various forms of moral wrong are done, or when persistent disregard to the laws of the realm form a

principle of life, and when escape is no longer possible, how often is the suicidal panacea resorted to in the hope and belief that by the commission of one rash act a complete blank for the future will be made, an annihilation of consciousness will be secured. A correct knowledge of the constitution and nature of man could not fail to be beneficial in all such cases. A knowledge that life is endless, that though we may destroy the physical body we cannot destroy the life consciousness of the real individual or ego in each of us when separated from the physical encasement, cannot fail to be helpful in all cases where man seems to become overwhelmed by the consequences of his own acts. All such acts as suicide, and indeed all forms of wrong doing, no doubt proceed primarily from ignorance, for I would be inclined to think that when full knowledge exists of the true nature of things, when man is capable of distinguishing the real from the unreal, and when the consequences which follow from pursuing a course opposite to orderly law is comprehended, the most of the wrong doing that goes on in the world will cease at once. When man reflects upon the indestructible character of life, and that life for us will be continuous whether we wish it or not, higher and better views will become the rule of life, and man will be all the better and all the happier for knowing his true position in the scale of evolution; and, possessing that knowledge, he is more likely to fall in with the natural laws in connection therewith than he is in his present insufficiently educated state on this point. A knowledge of the continuous character of life, and a full belief therein, cannot fail to produce beneficial changes in the mode of life, and in the interaction of that life with all the other lives it comes in contact with. The power of an endless life is something we can scarcely cognize; and when we think of the possibilities of doing good that such a condition places within the reach of us all, when the life is wisely directed, we begin to realize the possibilities of advancement in the scale of being that the most advanced can but barely sense. Although this continuous life may be broken on the physical plane by short periods of rest, that circumstance need not interfere with the unbroken continuity of the life's conscious exertions when they are directed along the lines of Nature's laws in an unselfish manner. Neither need the change of a physical body, occasionally, have any more interruption or effect in the continuance of the life work than a change of garments in the present life. The consciousness of individual life and effort would be one unbroken line, broadening and brightening as difficulties were surmounted and self conquest obtained.

And the ever present knowledge of the ceaseless operation of the law of Karma cannot fail in having both a restraining effect upon man by preventing him from obeying the passionate impulses of his lower nature, as well as a helpful and an encouraging one upon those who are striving earnestly to bring their external nature into line with the highest and purest aspirations of their better inner life. When man fully realises that as he sows so shall he reap; that if he sow seeds of discontent and discord he will sooner or later reap such a crop; that if he trample

upon the rights and privileges of others for selfish gains and social advantages, the day will assuredly come when he will undergo a like experience, mutual sympathy and good fellowship would not be so rare qualities among mankind as they are at present. A living, conscious knowledge of such truths could not fail in having a restraining and a modifying influence upon the life of many who are not now subject to any such restraint simply because they are not aware of the existence of such a law. Given a knowledge of such principles as have been briefly referred to, sooner or later they would begin to tell upon the quality of the life being led. Gradually the thought would find a lodgment in the mind, that the possessor of such knowledge was not exactly in the same position as when he knew nothing of those things. The consciousness of knowledge would sooner or later bring with it a sense of responsibility for that knowledge, and then the day of trial will have come, and a decision will have to be arrived at as to whether the knowledge is to be discarded or made a living power in the life. The question is a momentous one. Upon the right answer to it depends the future progress of the individual, whether rapid or slow; whether he follows by and devious ways or whether he will aim at reaching his goal by the nearest possible route, irrespective of the roughness of the way and the difficulties which may lie in his path. It is a question each individual has to settle for himself or herself. In this matter no substitutionary proceedings will find place. Each will have to lie on the bed he makes. The child once born and having begun an independent life, can no more return to the dependent life it once enjoyed; so the person who once acquires advanced knowledge of any kind can never again return to his former state of ignorance; and whatever responsibilities the proper use of his knowledge may entail, he, and no other, will have to bear the responsibility.

W. Will.

*REMARKS ON EVOLUTION.**

IN directing one's thoughts upon any abstruse object, and attempting to visualize the various stages, it appears eminently necessary to retain constantly in view that the fundamental laws of nature act invariably "below as above" and "above as below." When it appears to be not so, it is caused by imperfect observation or the faulty logic of the observer and thinker. One of the frequently misapprehended processes of nature is that forming the subject of this paper.

Evolution is a word much bandied about, but whether its meaning is so well understood as is requisite for arriving at a fair comprehension is not so certain. It seems to me that there are as many—shall I say "mind-pictures" of what it represents, as there are thinkers; hence each contending for his own, arranges his forces in a direction different from all others and is apt to attack phantoms instead of realities.

* Read before Adelaide Branch Theos. Soc., 23, 5, 97, by J. G. O. Tepper.

Without pretending for a moment to be myself above this same level, I shall try to present my own "phantom," and give a definition of Evolution according to my own reflective thoughts, evolved by observed facts and the expressed opinions of higher intellects, theosophical and scientific, which have come under my humble cognizance.

In a paper recently read at one of our Sunday morning meetings it was contended, that Man was the first created—or rather evolved—and not the animals, as taught by ordinary "scientists." Now we must first make sure of the correct definitions of "Man" and "Animals," that is, what we, or our books and teachers, mean by these terms, before proceeding to announce a verdict. After that, we have to make sure of what we understand by "evolution," and then to make equally sure of the road we select or they have adopted (that is, the direction our or their thoughts are taking) to arrive at certain final conclusions.

When we speak of "Man" in ordinary parlance we mean a being embodied in a *form* similar to our own, differing in minor details, but similar in type of structure. Then this form we conceive to be provided with certain qualities, the most essential being the capacity of reasoning, that is, from observed or learned facts, etc.—the known—to find the unknown, *i.e.*, what we have neither observed nor have been taught. We would not call a jelly-fish-like form by that name, no matter how "human-like" its reasoning capacities were. The "Secret Doctrine," however, speaks of a "human *polyp*," and states expressly, if I remember rightly, that the earlier root-races had neither the present form of man, nor his intelligence (were mindless). Hence in the modern acceptance of that name, these beings were *not* men, although the present races descended (or more correctly ascended) in a direct and unbroken line, from these not-"man-like" forms. What were they?

Let us now consider what we can make of the term "animal." The conscious or unconscious idea in the mind of, I think, the great majority of people is, that animals are things, that breathe, feed, can move their limbs, change places at will, multiply in various ways (by fission, budding, eggs or living young), but because they differ from man in shape and habit, cannot have intelligence, reasoning, or feeling akin to their own! That this definition is crude, incorrect, and illogical, and therefore untrue, in reality, though apparently according to facts, I shall not try to prove now, but content myself with saying that it is wholly due to incorrect and superficial observation of a limited number of forms and individuals, and besides, frequently contorted by preconceived artificially imbued notions.

"As above, so below"! The functions and requirements of animals being similar, we are not justified in denying them intelligence, reasoning capacities and emotions, notwithstanding dissimilarity in form—these differing in degree, not in essence. There is therefore nothing revolting in alleging that the early ancestors of present man possessed animal forms, that present day man was evolved from not-

man, *i.e.*, animals, with the present mental and bodily capacities latent, but eminently fitted for the general conditions then prevailing.

Modern man and animals given, the question arises, how are they related to each other? It is patent to the most superficial thinker that some relation does exist, seeing that in general type and form of bodily structure, in typical functions and requirements, nay, even in emotional and intellectual performances much similarity is manifested, differing merely in degree from those of man. By universal consensus, however, man is regarded as by far the most perfectly formed and his reasoning powers as being developed far beyond those of all other creatures, at least potentially.

There are two main theories in regard to this relationship, into which all others merge, *viz.*, that of creation, or the older, (?) and the more modern one of evolution. The first assumes that man as well as the animals were brought into the world in their present forms and diversity, and with all their bodily and mental peculiarities; the other contends, that all resulted in the course of time from one or a few fundamental types, possessing an inherent power to vary little by little, according to conditions prevailing in the environment, of individuals, quality of food, etc.

No direct evidence has ever been discovered by man of the creative theory, though diligently searched for by trained observers anxious for the discovery of the truth (and nothing but the truth); hence it is only held now by the blindly believing, the uninformed and the unintelligent.

The case is far different with the evolutionary theory, for—in a fragmentary way, it is true—evidence is available, daily and abundantly, that within comparatively short periods forms *are* produced more or less unlike their distant progenitors, from whom they are known to have descended in an unbroken line of parents and children, but by steps so gradual that none but the keener specialists can detect the differences between parent and child. Stock-breeders, dog and pigeon fanciers, depend on these characteristics for their success.

Although the theorem may be accepted unchallenged by many, in its general aspect, the case is different when applied to specific forms. Opinions and conclusions, arrived at by equally capable students, may differ widely as to the connection between analogous forms, as both largely depend upon preconceived notions, and the sum of reflective or intuitive thought and knowledge brought to bear upon each problem; for similar form does not necessarily indicate the same origin, nor do dissimilar ones require dissimilar progenitors.

Investigations are conducted in two modes, *viz.*, the synthetical and the analytical. The first follows that of nature's own proceedings, and starts from a simple primary form as the ascertained or conjectural base, and upon this, and from this, builds up all the various forms found existing, and according to their observed affinities, adding point

after point, until arriving at the present state, and even may speculate with some certainty upon some future result. This is the mode adopted in the "Secret Doctrine." The analytical method is now almost universally adopted by our schools, universities and men of science. It proceeds in the opposite direction, and starting from the now existing forms tries by close observation and logical reasoning *backwards*, to arrive at some plausible conception of their connection and origin as separate varieties, species, genera, families, orders, and sub-kingdoms, and to elucidate the causes which led to their divergence, if considered to have once belonged to the same stock, as also to guess at the relative time the separation took place. Thus the analytical method is that of present-day science. But what is science? Some people regard it as something wholly different from every-day knowledge or what is commonly understood by "common sense," and treat it as if it were opposed to the latter. But this is really not the case, for in point of fact science is no more nor less than common sense extended to the utmost limit attained by human intellect, *with its premises and conclusions expressed in precise terms.* Trained observers succeeding each other, and each adding something to the mass of facts already accumulated, the mass of the known increases continually, and has now become so formidable that "SCIENCE" has long since become split up or divided into *sciences;* each dealing more or less exclusively with a part of world-knowledge, the facts of which bear a certain family likeness, as for example, mathematics, the science of number and dimensions, etc.

All these sciences are really not fundamentally separate, but interpenetrate each other, each modifying the conclusions arrived at by others, and being modified by theirs. As, perhaps, no ordinary human brain is capable of mastering all the facts and details, and very few dare to aspire to even an elementary grasp of the whole, students divide the work among themselves, and devote their attention to one or a few lines of research only, according to personal predilection.

As few students can cultivate science, or even their own speciality, for the love thereof, but are compelled to make it supply their daily needs or luxuries, intensiveness is developed at the cost of extensiveness, so as to make their particular acquisitions and discoveries of "practical use" for the community who pays them, that is, aid trade and industry to make money by and through the knowledge thus accumulated, no one troubling about ultimate results in a distant future. As a necessary consequence the specialist gets gradually into a mental groove, and regards his observed facts and the conclusions deducible from them as the whole *truth*, frequently to all appearance even loosing the feeling that it is necessary to test them by those of all or a majority of the other sciences. Thus the botanist considers the physicist as out of his reckoning, the chemist troubles little about astronomy, etc. From this self limitation arises self-sufficiency and dogmatism, with all the mistakes and misleadings which mar the progress of intellectual development, till checked by some discovery in unexpected quarters, by which

the accepted tenets are partly upset, when many a one finds himself unable to see or appreciate the import of such discoveries, and opposes any change of view more or less vigorously. Generally the specializing tendency has resulted in almost general mental myopia (short sightedness), from every day matters, through politics, upwards.

Such sciences, which admit of some degree of finality, like mathemathics, history, geography, etc., are always taught synthetically, so for at least as known precisely; all others, on the contrary, of which a great deal is as yet shrouded in obscurity, like biology, chemistry, etc., are treated analytically, that is, inferring tentatively from the known that which is unknown, and proceed from the complex to the simple. It is the only method available for those who have no teacher to consult, who could point out the way to go or the goal to which the road taken might lead, and is the only one offering land-marks to connect with established truths, or those accepted as such.

The question of the origin of man and animals is one that demands either a teacher who knows, or an investigator who finds out. The former, say an occult adept, capable of reading and studying the astral records, has an exceedingly great advantage over the latter; he can start at any given remote point and guide his pupils up to the period selected, thus employing synthesis like a firmly established ladder or stairway in ascending from past to present. The investigator, on the contrary, can at best surmise the possible and advance to the probable by using the ropes of analysis, which may or may not guide him to some projecting ledge of the solid walls of the dark chasm of the unknown, when the intuitive light of reason may enable him to discern a small part thereof; on the other hand they may leave him suspended in clouds of imagery rendered visible by his tiny lamp of reason, but impenetrable by his eye.

In the "Secret Doctrine" it is stated that MAN as the most intellectually developed being, was also the first that appeared on this earth, and that from him the animals descended or diverged. At the same time it is stated that then, and for long after, man did not possess such a body as now; in fact, was only a huge shadow, informing a formless, gigantic mass. Now, if any of us were to see such a mass, I venture to think that none would call such a mass—"MAN." That term is therefore misleading. There cannot be any shadow of doubt that from the very beginning, all present and future qualities and capacities of mind were potentially present in the first parcels of matter animated by the universal Jîva, and ensouled by the rays of wisdom; but they remained latent and unmanifested, till knowledge was gained by experience, and no further.

Some of the separating, vitalized masses rising faster by gathering more experience than others and thus enabled to keep ever ahead in structural, intellectual and spiritual development, it can in very truth be said in this respect, that the animals descended from man (not *vice*

versa), or rather it should read: were part of the one living nature, and left behind by him in divergent, or even retrograde lines of evolutionary development.

On the other hand, when the analyst, thinking and working backwards, says that man developed from the animal types next below his own in organisation, he expresses the same truth couched in other words and from the opposite aspect, with this difference, that he usually denies the presence of the *human Ego* and its mental and spiritual capacities within or besides them, all according to the proofs available to his unaided perception. Refusing to believe blindly, he regards the respective animal forms as the highest in development (merely as non-human animals), both structurally and mentally, at the respective periods, so far as consciousness, mind or reason are concerned; viewing these as consequences of bodily development, and not, as Theosophy does, as the body built up by the informing indwelling mind, or divine monad. Therein lies, principally, it seems to me, the inferiority of materialism.

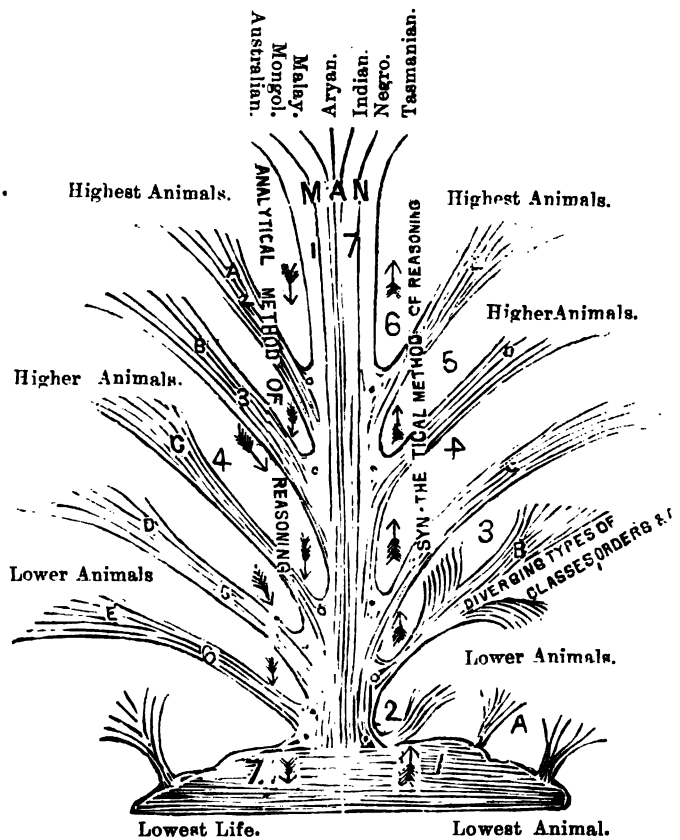
I am sorry to own that, to me, that part of the "Secret Doctrine" treating of this subject, appears to be disconnected, contradictory and over controversial; for while in one part it claims divine origin for every thing, including all animals, in other parts it speaks most disparagingly of them as if most vile and diabolic, which seems to prove, that the putative authoress had been trying to reproduce mental impressions beyond her own clear grasp of mind and experience. It makes one comprehend what the Countess Wachtmeister reports of her (H. P. B's) chagrin at not being able to understand the Master's meaning!

In passing, it may be just mentioned here, that according to all facts known in respect of nature's working, neither man nor animals (large or small) can possibly live without the co-existence of plants in boundless variety, nor the latter without animals, except in that primitive state preceding separation of function, known as protozoic; for it is the plants alone which provide carbon and oxygen for the production of animal heat within the body, while it is the animals, which provide the nitrogen for plants as food to replenish the mutual vehicle of life—protoplasm. The latter, by the way, is not aggregated around a *single* solid mineral atom, as sometimes given out, but is an intimate union of some 13 or 14 elementary ones (besides some others less essential), of which the want of any single one causes death. The food-question is one apparently little studied in its bearing and influence, not only upon individual man, but as regards nature at large, and the theories advanced are often neither in accord with observed facts nor theosophic principles of universal application.

In the accompanying rough ideographic diagram I have attempted to explain, visually, my views regarding evolution both synthetically and analytically, from the primal monads upwards. The upward course of the arrows denoting the former, the downward course the latter mode of

thought and teaching. The basal, undifferentiated life, extending laterally, and little, if at all, different since the commencement of life,

Ideographic Diagram of the Aspects of the Progress of Evolution of Progressive Animal Life.



assimilates the most appropriate mineral matters and renders them fit to be absorbed by higher and higher organisms, by passing through the lower, till finally culminating in the human body.

In the diagram the tree is represented as two sided, but it should be imagined as branching equally all round.

If we imagine the diagram successively reduced in size, down to even microscopical dimensions, and the reduced copies placed side by side, it would give us an idea of the amount of development at the various approximate periods, at every one of which the human principle was high above all others, though on lower and lower levels compared with the present.

Numbers, etc., of the diagram, are merely arbitrary, and may be changed *ad libitum*.

J. G. O. Tepper.

[*To be concluded.*]

GLIMPSES OF THEOSOPHICAL CHRISTIANITY.

(*Continued from page* 89.)

II. The Love of God and of Christ.

I HAVE said before that the most striking feature of Christianity appears to me to be the prominence given to the love of the Master for His disciples; and I have also spoken of the need, felt in those times of darkness that are experienced by every aspiring soul, for the guidance, help, and strengthening influence of the Teacher and Leader. The hope of satisfyfng this depends of necessity upon the love of the Master; and also, as we have seen, on a belief in Christ, using that expression in its broadest sense. The belief in Christ, together with the stimulating force of the love of the Master, renders possible that spiritual awakening and growth which we have taken as the meaning of salvation. This will show itself in life, and the first indication will be that all the actions will be brought into closer harmony with the ethical teachings given by the Master. But here again we shall find that the basis on which the ethics of Christianity rests is love, the love of God, the love of Christ, and the love of man to man. We must therefore first take up this question of love, and consider it in greater detail, in connection with the teachings given in the Gospels.

All who have studied different religious systems, and compared them, have pointed out how the conception of God given by the great Teachers varies: and looking at Christianity, we find that in this respect, as in others, the key-note is struck in the word "love." The most advanced conception of God is present, that of the Absolute Existence, the pure spirit; as when Jesus says that the "true worshippers shall worship the Father in spirit and truth" for "God is spirit, and they that worship Him must worship in spirit and truth." (St. John, IV. 23, 24). But this is a conception which is not suited to the majority of men, for they cannot yet rise to so abstract a thought. And therefore Jesus, who wished His teaching to be suited to all, represented God to them under a form. The form under which God had been conceived for many centuries by the nation to whom Jesus came, was the human; but there had gathered round it many of the sterner, and even of what we generally regard as the lower aspects of human nature. He was a God who was jealous of those who did not show Him due honour and obedience, who visited with His wrath those who transgressed His laws; who, even to His faithful followers, showed rather the stern side of his nature; the demand of rigid obedience, the unerring justice of His punishment, the acceptance of sacrifices that involved the taking of life. It was a conception under which there lies a deep truth, and it is the conception

which apparently must come first in the evolution of humanity; for the first lesson to be learned is the unerring working of the law of Karma. But it is but one aspect out of many; and it is necessary that it should be combined with the other sides of the truth. It is true that in the later Jewish history, as it is to be found in the later books of the Old Testament, the aspect of love began to be emphasised, but it was as yet overpowered by the sterner side. Therefore Jesus, taking the human form of God that was familiar to those He taught, surrounded it with all the qualities of the Father, full of love for His children, ever seeking their welfare. Thus in the Gospels we find such passages as the following:—"If *ye* then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (St. Matt., VII. 11; cf. St. Luke, XI. 9—13) Or drawing illustrations, as Jesus so often did, from nature, He reminds His hearers of the birds of the air that are fed by the Heavenly Father, or the lilies of the field that are arrayed in greater beauty than "Solomon in all his glory"; and "are not ye of much more value than they?" "Your Heavenly Father knoweth that ye have need of all these things." (St. Matt., VI. 25—32; cf. St. Luke, XII. 22—32). Thus beginning with the manifestation of the love of God on the lowest plane, He leads them on step by step, and next shows how that love is manifested in the teaching and help that is sent to enable them to live a higher life, and to rise out of the death of sin. "It is not the will of your Father which is in heaven that one of these little ones should perish." (St. Matt., XVIII. 14). "There shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons which need no repentance." (St. Luke, XV. 7 *et seq*). "That the world may know that thou didst send me, and lovedst them, even as those lovedst me." (St. John, XVII. 23).

"This is the will of Him that sent me, that of all that which He hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life." (St. John. VI. 39—40). In this last passage there are two thoughts especially emphasised. The first, that of the love of God to all, for we must remember that "the Son," as we have already seen, does not mean Jesus of Nazareth alone, but all the great Teachers who show forth the divine nature of man, whether we think of them as living Saviours, or as symbolising the Christos in every man. Secondly, the natural sympathetic attraction between the individual Teacher and those to whom He is specially sent. For, as Madame Blavatsky points out in the "Secret Doctrine,"* every human being belongs to one or another of the great hierarchies into which the divine beings that guide the evolution of the world are divided, and according to this will he be more strongly drawn to one or another of the great Teachers.

* Vol. I. p. 627 (old Edtion, pp. 573, 574).

This thought leads us to the love of the Master for His disciples; but there is first one other important passage, in which the love of God is expressed. It is the one that has been already quoted as showing the presence of the Father in the heart of each individual, and it marks the climax of the divine love. "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." (St. John, III. 16). We have already seen that this may be understood as referring to the energy of God, or the Logos, manifesting either in the whole universe as the power which causes evolution, or in man as the manifested Higher Self, the Christos. In the latter case it has special reference to the great Teachers, in whom the Christos is fully developed and dominates the whole being, hence they come into the world for the helping of man. It is not the personal form of the Teacher that is the "Son," but the Christos; and so it is the "*only*-begotten Son," for though the outer forms may be many, the divine force working in them is one. Similarly if we understand the passage as referring to the manifestation of the Logos in the universe, it is the *one* divine life which energises the many forms, and thus again it is the "*only*-begotten Son." Here then, Jesus strives to lead the thought of His hearers from the love of God shown in sending the "Son" to the help of humanity, upwards to that marvellous love and sacrifice of the Logos, shown in His limiting Himself by form throughout His universe.

Turning now to the love of the Master for His disciples, we find it not so much expressed in definite passages, as breathing through every word He utters, and showing itself in every action He does. This is one point that is common to all the great Teachers, but perhaps it is more prominent in the cases of Jesus of Nazareth and of Srî Krishna, than in any others. And in these two we have it appearing under different aspects. Both alike drew all men to themselves by the intensity of their love and sympathy, but with Srî Krishna the love breathed through an atmosphere of intense joy. In His company there was no sorrow, all was perfect bliss, because of the radiance that shone out from Him. In Jesus of Nazareth the love is surrounded with pathos; it is the pain of humanity to which it goes out, and it is the sad and suffering who are drawn to Him, and find in His presence the peace and calm which takes away all the sting of the pain. And so it is those that "labour and are heavy-laden," that Jesus calls to Himself, that they may "learn of Him" and "take His yoke upon them," so finding "rest unto their souls." (St. Matt., XI. 28—30). One of the most beautiful passages expressing His love, is that in which He compares Himself to the "good Shepherd," who is willing to "lay down his life for the sheep. (St. John, X. 7—18). Or again where, speaking of those whom the Father has given to Him, He says:—"They shall never perish, and no one shall snatch them out of my hand." (St. John, X. 28). And at the close of His life this promise is confirmed where He says:—"While I was with them, I kept them in thy name which thou hast given me; and I guarded them, and not one of them perished, but the son of perdition." (St. John, XVII. 12).

But there are some passages which introduce an apparent difficulty, where Jesus seems to imply that His love, and also the love of God, are especially towards those who love Him; and this apparently introduces an element of imperfection, which is contradicted by other passages. Thus He says:—"The Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father." (St. John, XVI. 27). "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." (St. John, XIV. 21—24). This would seem to imply a limitation in the love of Christ and of God, which is inconsistent with such passages as the following:—"But love ye your enemies..... and ye shall be the children of the Highest; for He is kind unto the unthankful and the evil." (St. Luke, VI. 35).

There is no real contradiction if we realise that love cannot express itself fully unless there is a sympathetic response. It may be poured out towards another, but he is unable to feel its influence unless his heart is opened to receive it, and this can be only if he is full of love himself; if he is unable to feel it, then so far as his consciousness is concerned, it is non-existent to him. And it is characteristic of the purest love that it will never force itself upon one who is not ready to receive; it will rather wait patiently, surrounding him with its calming helpful influence, which, though unrecognised and unknown by him, will cause his heart gradually to open out, until he awakes at last to the full consciousness of it. But the first impulse to respond must arise within himself, and then he begins to understand the meaning of the phrase, "I love them that love me, and they that seek me shall find me." This reminds us of a similar thought in the "Bhagavad-gîtâ" (XII. 18—20), where Srî Krishna says to Arjuna:—"He who is alike to foe and friend, and also in fame and ignominy, balanced in cold and heat, pleasures and pains, destitute of attachment, unshaken by praise or reproach, silent, wholly content with what cometh, homeless, firm in mind, my devotee, that man is dear to me. They verily who according to my teachings partake of that Amrita-Dharma, endued with faith, I their supreme Object, devotees they are, surpassingly dear to me." "He who seeth Me everywhere, and seeth everything in Me, of him will I never lose hold, and he will never lose hold of Me." (VI. 30). And again, "Place thy Manas on Me, be My devotee, sacrifice to Me, prostrate thyself before Me, thou shalt come even to Me. I pledge thee My troth; thou art dear to Me." (XVIII. 65).

The disciples of Jesus did not always understand or appreciate the broad tolerance and universality of His love; they did not realise that there were many paths all leading to the same goal, and that there were others travelling in the same direction as themselves, though not under the immediate guidance of *their* Master. And so they came once to Him complaining that they had seen "one casting out devils in Thy name, and we forbade him, because he followeth not with us." An

intolerance from which the Christian world of to-day is not *entirely* free, and which called forth from Jesus the gentle, but decisive rebuke, "Forbid him not; for he that is not against us is for us." (St. Luke, IX. 49, 50). We may again compare this with the Bhagavad-gîtâ:—"However men approach Me, even so do I accept them, for the path men take from every side is mine, O Partha." (IV. 11).

Constantly linked with the love between the Master and the disciples is the obedience to be shown by them to Him. "If ye love me, ye will keep my commandments." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love." (St. John, XIV. 15; XV. 10). Such is the note that is struck, not once alone, but many times. And the keeping of the commandments is summed up in the one command:—"Love one another, even as I have loved you." (St. John, XV. 12). "By this shall all men know that ye are my disciples, if ye have love one to another." (St. John, XIII. 35). And so when He was asked which was the first commandment of all, He placed love to God as the first, and next to that, "Thou shalt love thy neighbour as thyself; there is none other commandment greater than these." "On these two commandments hangeth the whole law." (St. Mark, XII. 31; St. Matt., XXII. 40). If we take these passages by themselves, we lose much of the force of the combination of these two commandments. It is only when we regard them in connection with the teaching that God is in every man, that we can fully understand them. For we find out then why it is our duty to love our neighbour. It is best expressed in a beautiful passage in the "Brihad Aranyaka," where Yajnavalkya explains to Maitreyi the means of obtaining immortality:—"Behold, not indeed for the husband's sake the husband is dear to the wife, but *for the sake of the self* is dear the husband. Behold, not indeed for the wife's sake the wife is dear to the husband, but *for the sake of the self* is dear the wife..... Behold. not for the sake of the universe, the universe is dear, but *for the sake of the self* is dear the universe." ("Brihad Aranyaka Upanishad," IV. 5, 6).

This then is the foundation of the love of man to man, and the love of man to man, thus understood, is the basis of the ethics of Christianity. But the consideration of that must be postponed till next month. Then we shall find some important points of contact between Christianity and what is popularly called Hinduism, and shall endeavour especially to trace a common purpose in the teachings of Jesus as given in the Gospels, and those of Srî Krishna as given in the Bhagavad-gîtâ.

LILIAN EDGER.

[Erratum. In the preceding paper, November *Theosophist*, page 85, line 29, for "A'tma-Buddhi," read A'tma-Buddhi-Manas.]

(*To be continued*).

MENTAL HEALING.

No. II.

IN seeing my former article on the above subject in the August number in print, I begin to realise that it is quite a different thing to formulate thoughts in one's mind and convey the same to others in the same color one sees them. However if they are of any value, they are sure to awaken responsive vibrations in some mind, and I can only hope that one such mind possesses a vehicle for transmission, clear and distinct like those we have become accustomed to in the leaders of our Society; for I am convinced that the movement of mind healing, rightly directed and understood, can lead to much good. If the primary object of the movement to heal the mind, to make the mental life of people pure, good and wholesome, were solely or principally insisted upon, it would hasten the progress of spiritual evolution, and would undoubtedly lead also to the building of better and healthier bodies. But the way that it is at present brought forward, apostles of the movement using psychic or mesmeric influences to attract people and—make money, the healing of bodily ills being by the majority of the disciples considered as the one and all-important aim, then the movement itself cannot last; its adherents will split into sects and parties, and instead of making minds better and clearer, it will have the opposite effect and make them only unsettled and more muddled—if not worse.

Now as to healing as a factor in the evolution of man, I should like to submit a few more thoughts.

It would be fair to assume, that if a person were born with a normally healthy body and during the course of his life could live in strict accord with nature's laws, he would enjoy during this life immunity from disease. But in most cases the individuality is not sufficiently evolved to live in perfect harmony with nature, it has not learned to respond to the higher vibrations coming through from the higher planes of existence; these vibrations are still overpowered and obliterated by the coarser vibrations of the astral-body, the vehicle of sensation. The yearning for experience, by which the still immature ego is brought in contact with all kinds of sensations, develops its consciousness of the laws of nature; the painful or pleasurable result of the sensation gives him knowledge of what to do and what to avoid. It is this yearning for experience, which compels the person to follow the prompting for stimulation of the different centres of sensation, and among these it is especially the gratification of Taste and Animal-love which leads to the greater part of suffering and disease.

Let us consider for a moment the consequences of gratifying the sensation of taste, using the simile Mrs. Besant gave us in 'Birth and

Evolution of the Soul.' The person eats something palatable and enjoys the pleasurable sensation. The memory of such sensation leads him to repeat it again and again, till an unpleasant sensation tells him that something is wrong. He has overloaded his stomach and learns through a fit of indigestion, to realise that it is not good to follow the yearning for this particular sensation. But as a rule the memory of this not very serious experience is soon obliterated by the more vivid memory of the pleasurable sensation and again and again he falls a victim to it. If the individual is somewhat progressed in evolution, has already attained through such experiences a little reason and will-power, the former aids to associate more readily the two sensations; cause and effect, are recognised, and the Will overcomes the temptation, for now he *knows* and avoids the result. But in most cases the Kâmic element preponderates and he succumbs to the desire for pleasurable sensation, till nature tries to give him a stronger warning in a more serious and prolonged illness. And with these repeated unpleasant results the memory of them becomes stronger than that of the pleasurable sensations; the man has painfully learnt the lesson and avoids the evil effect; he overcomes the desire, for he has gained knowledge.

Now it may be asked, if these unpleasant sensations or diseases are Nature's lessons for the attainment of knowledge, would it not be better to leave a suffering person to himself to learn the lesson in full? Is it not interfering with the law of evolution to relieve his suffering?

No! Here the loftier law of Love and Compassion steps in and says: it is our duty to relieve, to help and teach.

When the physician relieves a sufferer he administers a medicine unpleasant to the palate, or orders regulations unpleasant in other respects, thereby he doubles the unpleasant sensations consequent upon the pleasurable ones and the patient's memory is strengthened, the lesson becomes more effective. And on a higher plane the true physician does more still by pointing out to the less developed mind the law of cause and effect, giving it the impulse to assert itself more, awakening reason to the necessity for battling with desire. Therefore, I take it, in former times the offices of priest and healer were closely connected; in administering to the ailments of the body the physician had the best opportunity to give a lesson for the development of the Soul. We see it even now, although not so frequently as it should be, that a sick-bed may form the turning point for a new life.

And when some of the Priest-initiates performed miraculous cures, it was not simply to relieve suffering instantaneously and make a show of their power, to attract converts; but, being conscious on the Mental Plane, they recognised that perhaps a person had learnt the lesson through his suffering—had sufficiently advanced to recognise the Path. And to enable him to take up the heavier burden of progress on

the Path, they relieved him of the bodily suffering, which, as the lesson had been learnt, had become needless.

In this way we can explain and justify Jesus' healing the leper after His "Sermon on the Mount." After baptism and the forty days' fast He was "full of the Holy Ghost," *i.e.*, had attained Buddhic consciousness, and therefore could know if the leper's suffering had chastened him or not. And when the latter heard the Sermon on the Mount and realised the Path pointed out therein, he declared his faith in the Teacher and the doctrine by saying, "if thou *wilt*, thou *canst* make me clean."

The same principle is emphasized when Jesus heals the woman, saying, "Thy *faith* hath made thee whole." The exhibition of intense *faith* seems to show that in both cases the subjects had advanced to a point in soul-growth, where the healer was justified in employing his divine power to remove disease and facilitate and help an attempt to higher evolution.

But what help is given to the development of the soul when a mesmerist or Mental Healer, by laying on of hands or concentration of thought removes disease? What lesson is conveyed, except perhaps a sense of gratitude for the healer, for an easy and troubleless relief of suffering?

There may be a justification of such healing, if the healer uses the power purely to exemplify the high power attainable by following the path of the higher life; thereby giving those he wishes to teach and impress a proof of the reality of his mission. Thus we find Jesus attracting widespread public attention through His miraculous cures, impressing the multitude with the reality of his divine power and preparing them thereby to receive His message of conformity to the higher law of Love and Truth, proclaiming, so to say, his credentials as a guide to the Father.

And again we find this procedure sanctioned in the last great reform movement, when our noble President-Founder in presenting the message of Theosophy to the people of India, performed his many miraculous cures with the help and guidance of the Holy Ones. And when the attention to the message is fully aroused the Healer retires but the Teacher and Guide remains, showing the way to health of soul and therefore of body, the way to Wholeness—to Oneness.

Now the present mind-healers affirm that they also bear a message of reform, that they teach people to become better in mind and body. But their teaching is irrational, they acknowledge themselves, that it cannot be intellectually demonstrated; and in trying to reform the dogmatic interpretation of the Bible, they simply set up another dogma.

They do not explain why certain results follow the action of the Mind; they simply agree that as these results follow, as we can remove disease in this way, we do good, because we relieve suffering. Surely,

if the gourmand, if the sensualist suffers through the effect of his evil courses, if nature tries to teach him that he is doing wrong, it cannot be right nor kind to him, to give him fresh health and strength to pursue his evil habits. It is simply to dam back, artificially, for a time, the effect of his imprudence, and he will continue his evil life, till eventually the accumulated evil will burst forth and overwhelm him utterly.

Some apostles of this school of healing teach their followers that they must simply deny that anything can evilly affect them. If certain foods disagree with them, they must simply deny their power to do so, and they can indulge as much as they desire. If they meet with a case of poverty they simply deny that the person is poor, they affirm that he is quite comfortable and he will become so. Cheap charity, that! Another extends the principle to his business, to push his wares he simply affirms and wills that the people will buy them readily.

There we see already to what dangers this teaching will lead; to learn that thoughts are living, active entities, which can influence the minds of others, and then to use this knowledge for personal benefit is black magic, pure and simple. It may be used in ignorance, but the ultimate effect must follow.

Some of these mind-healers, however, treat the subject in a nobler way, Imbued with compassion and love for their brother-men, they try to remove disease and suffering and likewise stimulate their patients to a nobler life and purer thoughts. They work unselfishly, trying to follow the footsteps of Jesus. But unlike Him, they *know not* what they are doing and how they are doing it; they work blindly, and their necessary failures—explained in my former article—must discount the effect of their efforts on the minds of the people. They can and do perhaps lead many a mind to renewed and firmer faith, but they cannot satisfy the mind that is ready for higher food, that is ready to search for the Maker in His works. That is the object of Theosophy, and therefore I think it is our duty to point out errors and dangers of this movement; to teach and guide the minds of those who recognise in the phenomena of mind-healing, that mind is more than cerebration, and that there are more planes of nature than the one on which we become conscious through the physical senses.

We must teach them that it is good to suffer; that their affirmation "there is no evil" is correct, but needs qualification; for when, through suffering, we have been led to search for and recognise the cause, we have learnt something, attained some knowledge, and then we can look back upon the suffering and say that pain was not evil, it was good, for it led us to knowledge.

H. F. KESSAL.

Ed. Note. The other side of this important question will be presented in an article now being prepared by the gifted Mrs. Anna W. Mills, the "Practical Metaphysician."

WHAT THEOSOPHY HAS DONE FOR THE WORLD.

LIKE all organizations which are intended to elevate the ethical side of Humanity, the Theosophical Society came into existence from very small beginnings. It was ushered into being without any idle show or any promise of doing wonders not formerly done by any other human society or organization. Conscious of the possession of some verities hoary with age, about man and his God; confident of the fact that the one Eternal Truth is destined to conquer time-honoured fictions and priest-hallowed doctrines; ready to bear the ridicule of an unsympathetic world, the major portion of which had for years turned convert to the maxim of the physical science which preached that things not seen by the five senses were beyond the reach of the human mind; the two pioneers, reliant on the holiness and inherent stability of their cause, gave out their message to the world. The message did not speak of any goody-goody things, and this earth was not to be turned all of a sudden into a heaven of bliss divine. It never declared that a human being can be made an angel by the charm of a mystic mantram, nor that all who came into contact with H. P. Blavatsky were to be turned into full-blown *Sadhus*. "Believe and thou shalt be saved," never *was*, nor *is*, the watchword of the Theosophical Society. On the contrary, its message was that man is an exile from his native home, and though, for a while, tied to the earth, that was never meant to be his permanent home. Though outwardly clad in mud, within he was every inch divine, and to evolve that Divinity was the be-all and end-all of every son of man. It was further said that if any member of the Society was anxious to realize within himself his divinity he was to disengage his mind from earthly ties and was to work disinterestedly for the good of Humanity. Every one was required to work out the truths taught by the Society in his daily life, make them a part and parcel of himself, and effect his own salvation by his thoughts, words and deeds.

As may be anticipated, these were very hard nuts to crack. These were truths unpalatable to those who had thought of eternity opening out to them by merely becoming members of the Society. Secessions took place, and uncharitable remarks passed out of the mouths of its so-called zealous members. Many were the internal disturbances which shook the Society, and at one period of its existence the odds were fearfully against the few faithful souls who had resolved to stand by it, through thick and thin. But my present task is not to recount to you the storms through which the Society has passed, for these are known to every one who has taken the least trouble to study its fortunes through an eventful history extending over nearly a quarter of a century. Let us, rather, examine what effects the teachings of the Society

have produced upon the world at large, and what impetus they have given to the moral evolution of the present-day humanity.

Theosophy is not a bundle of religious doctrines or dogmas. It is Divine Wisdom which comes down to Humanity from its divine custodians who, in the fulness of Their compassion, have ever kept intact a set of Truths which can relieve man from the fetters of Mâya. These truths are given to those who are worthy of them. In almost all religions of the world these truths do exist in a greater or less degree. In course of time, designing persons, representing a selfish priesthood, take the spiritual welfare of mankind into their own hand, then deterioration sets in, and religions fail to serve the highest aims of life which their original founders had in view. The Aryan race to which we belong had many cults and many religions. Looking at the records of past times we have the Eleusinian mysteries and the mysteries of Orpheus in Greece and Rome; the cult of Osiris-Isis in Egypt, and Taoism in China. Then we come to Christianity which has captivated the hearts of millions in the West, together with its esoteric phases As shown in Gnosticism and Manichæism. Zoroastrianism is one of the faiths whose votaries are now but a handful in the world, but it is a faith which has done wonders for them for the last 7,000 years. Once the religion of the rulers of Persia, Zoroastrianism has thriven in India as well as it did in its native soil. Last, but not least, we come to the sacred Aryavarta whose undying glory lies in its two religions, Hinduism and Buddhism. Here and here alone, religion is a subject which is allowed to overtop all the concerns of life. The civilizations of Rome and Greece perished because they were not established on the solid rock of spirit; those of Chaldæa, Babylon and Nineveh followed suit, for the very same reason; but there is one country of ancient origin and only one, whose civilization has not perished, for its magnificent fabric was founded upon immutable spirit. The sages of India, with a keen foresight altogether their own, saw that countries may be conquered and won by manual force, but that conquest is eternal which a man makes over his lower *self*. Losing interest in everything which was to pass away with the body, the Indian Sage built his home in heaven, eternal and divine. Thus what he lost in the transient life he gained in the eternal, and the shadow was allowed to go for the sake of the substance. Now what I want to impress upon your minds, is that Greece, Rome, Egypt, Chaldæa, Persia and India had to the best of their endeavours tried to determine the relation in which man stood towards his God. Each country tried to solve the problem in a way best fitted to the aptitudes of its thinkers. But then it must not be understood that the thinkers of each country had the absolute Truth in their possession. Each age and each wave of Humanity found out certain aspects of Truth from the vast treasure-house of spirit, and these were handed down to posterity. The thread of continuity was kept intact; but the cream, the best of every age was kept away from lay pollution. A succession of Divine Beings has kept the most secret Truths of the Higher Life

in Their charge, so that mankind may not grope in darkness about their ultimate goal. Thus, Theosophy or Divine Wisdom is the white ray which when analyzed under the spectrum yields the primary seven colours—violet, indigo, blue, green, yellow, orange and red.

Now let us examine the attitude of the Western mind when Theosophy in 1875 brought to light some of the hidden Truths of Life. Europe and America in those days were engaged in hero-worship. Charles Darwin had set the West a-thinking that the organic manifestations of the world start from the simplest amœba or infusoria, and that man, by a tardy evolution in nature, has risen to his present commanding stature after the model of the monkey, which he so much resembles in physical organization. Darwin did not show what will be the next stage of physical development to which man can aspire. One great benefit which Darwin and his school conferred on mankind was the demonstration of the principle that in nature everything marches towards progress, in which higher and nobler forms take the place of lower and inferior ones. When this continued march of Nature towards progress on the physical plane was scientifically proved, Theosophy stepped in, and taking hold of the favourite dictum of Darwin about physical evolution, advocated a similar evolution for man on the spiritual plane. If man had attained his present physical development from a simple physical organization, what objections could there possibly be in admitting that on his moral and spiritual sides he can expand his potentialities to angelship and Godhood. Theosophy from the records of the past showed to the Western world that instances were not wanting to prove that human beings had attained the Kingdom of Heaven, and had become one with their Father in Heaven. It was a tenet of Divine or Ancient Wisdom that there had been not merely *one* Christos who had sacrificed Himself for the Salvation of the human race, but that every man had in him his Christos which, if he evolved, by sacrificing finite things for the Infinite, became one and the same with his God. Science was to become handmaid of Divine Wisdom. If physical evolution was to be made subservient to spiritual evolution, the world would be quite different from what it now is.

The present unrest of Europe is simply due to its one-sided development. The West has yet to see the Truth that no knowledge can be of permanent importance unless it be imbued by spirit. The great strikes we read of almost every month in the West, and the restlessness which prevails there on account of its masses not having set before themselves the true goal of life, make it clearer and clearer every day that like all other former civilizations of a material kind, the Western one is tottering on its basis. For the salvation of the race, the Eastern wisdom was to be grafted on the science of the West. The East had already for centuries lulled itself into the pleasing notion that Divine Wisdom was its legacy, and, in consequence, no efforts, on its part, were necessary to study that which was its own. India the home and nursery of Divine

Wisdom did not use the honey that she had so long stored by her; and in its stead, she began to make use of the vinegar of the Western science that was bereft of all ideas of God and the life to come. Theosophy came to the rescue of the Indian youths and told them that they had a very venerable past of their own, that they were heirs to that noble past, and that it was not too late for Indians to live the lives of the Rishis and saints in which India was once so very rich. At the call of Theosophy, India has risen from her stupor, and has risen also to the keen sense of her duty. With the pictures of the past before him, the Indian youth has come to realize the share he has to bear in the eventful spiritual evolution which is, at present, surrounding us on all sides. To the West, Theosophy has read the wholesome lesson that its large laboratories *alone* cannot help it in the search after Truth. The secrets of A'tma imparted to inquisitive souls of the West who are gifted with capacities to organize, and a natural aptitude for assimilating Truths once intellectually grasped, have done much to advance the development of Theosophy there. Though the West may be slow in gaining a thorough hold of the new Truths which the East has laid before it, yet when once they are grasped, the Western mind, with a perseverance remarkably its own, works them into its daily life. Theosophy brought to light such advanced monads as Blavatsky, Olcott, Besant, Leadbeater, and others too numerous to mention here. These self-sacrificing souls had so thoroughly identified themselves with the cause they had espoused, that some even left their homes to serve their only object in life. Can this Bharatvastha show a single instance of a man who has made the same sacrifice for Theosophy which a Besant, or an Olcott, or a Bertram Keightley can make in the West? It is certainly a sign of the times that the best translations of Sanskrit works come to us from the West, and expositions of the deepest problems of Brahmavidya, nay, the mysteries of Initiation, which formerly no one except a Brahman would have dared to impart to lay chelas, are taught by the heroic Mrs. Besant.

But India need not despair. Her former bright days are once more before her, and if she has learnt sufficiently, from past experiences, what a heavy load of karmas she has to bear for opportunities lost, the India of sages like Sâkyamûni and Sankarâchârya will be realised within the next few centuries. India's crying needs at this hour are co-operation and the untiring energy of the West, together with an honest endeavour to raise the status of the lower classes who have, for long, remained in undeserved obscurity. What the West wants at this crisis is patience, serenity, and a doing away with that superabundance of activity which makes spiritual investigations so very difficult and trying. When the West can call the Eastern peace of mind its own, and when the East shaking off its lethargy, works with greater energy and disinterestedness on the physical plane, Theosophy may be said to have achieved one of its principal missions. In the West, new wine is to be put into old bottles—the wine of truth from the Orient—but in the

East, old wine is to be put into new bottles. When the East and the West will thus work in harmony with each other, and when each has absorbed and made its own what is intrinsically beneficial in the other, humanity will be doubly blest ; blest in this world and blest in the world to come. The East may be compared to an old lamp whose wick requires trimming with the addition of new oil to make it burn steadier and brighter. The West may be compared to a new lamp which has not sufficient oil nor wick in it, but when these are supplied, the lamp promises to become a light of regeneration to the whole world.

In both the hemispheres, Theosophy has produced remarkable results. In the West, the doctrines of Karma and Reincarnation have set people thinking, though they were once taught by that master of wisdom, Jesus, the Christ. They (in the West) have now been told that if people thrive or fail in this life, they deserve what they get, for the present harvest is of the seeds sown by them in the past. The choice was deliberately made in past lives and it is useless to repine when the matter has gone irrevocably from our hands. Thus, Karma and Reincarnation are destined to do incalculable good to the West. They will teach it patience, contentedness with one's lot in life, and above all, a supreme resignation to the will of the immutable Law before which kings and beggars hold a rank of perfect equality. These doctrines are the very antidote that is wanted just now to cure the West of its restless and uneasy temper. In the East the Indian youth who had blindly imitated everything that had the hall-mark of the West upon it, and had commenced to ridicule everything that was noble and sterling in his own religion, has been retrieved from the worship of the rank materialism of the West. His eyes are opened, and now, to our no small joy, we see that the same youth, though clad in necktie and collar, has fallen once more to his Sandhyavandanam and the veneration of the sages who had made India what it always was in the eyes of the world. The students of the West are to be congratulated in many of the Branches of the West, where the Yoga aphorisms of Pâtanjali and the Sânkhya system of Kapila are ably expounded. But then with all this, we must not suppose that the millennium is at hand. We have to undo what was done thousands of years ago. The honest seeker after Truth is sure to reap his harvest in centuries to come. The honest seeker of our day may, perhaps, in his next incarnation be a great philanthrophist, and who knows but in a few more births he may be the future adept or the conscious co-worker with the Logos, which each one of us ought to be, some day or other. To help nature in its evolutionary work is our rarest and sublimest duty. To help nature must be our privilege. If in this incarnation we weave into the warp and woof of our life some of the eternal Truths which Theosophy teaches, the time will be not far off when we will bloom forth as associates of nature, ever anxious to help her great cause. The Holy Ones of the Earth have sent Theosophy to us that we may help Nature in her work,

and fortunate indeed are the souls who can reach Their Blessed Feet and work only to advance Their and Nature's Holy Cause.

Let us bear before us the words of the Divine Srî Krishna—

उत्तिष्ठकौंतेय युद्धायकृतनिश्चयः ।

Stand up, oh son of Kûnti, resolute to fight. Let us fight with matter in order that the spirit within each of us may be evolved. We are all athirst for spirit, then let us slake our thirst by drinking at the limpid fount of Theosophy.

JEHANGIR SORABJI.

ANUBHAVA'NANDA LAHARI.

OF KESAVA'NANDA SWAMI.[1]

SALUTATION to the Supreme Soul of Existence, Conscionsness, Bliss.

Here commences the wave of the bliss of understanding.

1. Adoration to that Brahmâ which is of a non-dual nature, which again is Lord, which with an illusory body duly brings about the subtle part of creation known as Hiranyagarbha,[2] which evolves the bulky material universe, movable and immovable, which, notwithstanding, shines with a look of individuality (*separateness*) as Virâtpurusha.[3]

2. The disciple said: "Ocean of Mercy, my mind, divided by various wrong actions, does not attain to perpetual bliss, even for an instant. Therefore please tell me the means of subduing the mind."

3. The Guru said: "Having attained discrimination, dispassion, the group of qualities consisting of mind-control, body-control, peace of mind, etc.,[4] and the desire for emancipation,—having approached the Guru of Vedic lore and true understanding[5] with sacrificial stick in the hand,—and having learnt clearly (Truth) from the Great Master, thou wilt prosper in thy search after perpetual bliss, which is attainable by the study of the Vedânta."[6]

4. The disciple said: "What is known as Viveka? How is it to be obtained without any difficulty? O Lord, how will it take deep root in the mind? Please condescend to cut off this poisonous tree of doubt in me. For how else is it possible for me to reach certainty without your help?"

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[1] Translated for the *Theosophist* by Members of the Palghat Branch, T. S

[2] Lit. ("Golden Egg"). Name of Brahmâ, as born from a golden egg.

[3] The first progeny of Brahmâ. Cf. 'From that Virât came forth,' where Virât is represented as born from Purusha.

[4] The six kinds of accomplishment known as *Sama*, *Dama*, *Uparati* (tolerance), *Titikshâ* (endurance), *Sraddhâ* (faith or confidence) and *Samâdhâna* are referred to. These with *Viveka*, *Vairâgya*, and *Mumukshâ* form the *Sâdhanachatushtaya* or the four necessary requirements for a student of the Vedânta.

[5] A man of true understanding is a Brahma Nishta or one who is absorbed in the contemplation of the Supreme Spirit.

[6] Lit. "The top or summit or end or essence of the Vedas."

5. The Guru said : " The Supreme Spirit is One, eternal, knower of all hearts, the purest, supreme bliss, the unlimited, and the permanent consciousness in all creation, movable and immovable ; while all that is seen different from It is unreal and conditioned. This knowledge well enunciated by men of clear understanding is called Viveka.

6. As in a soiled mirror covered with dust the white and brown colours cannot at all be distinguished even after looking into it a number of times, so impure minds are not able to distinguish between the real and the unreal. Therefore leave off desire[7] and worship Hari (God) by means of sacrifices[8] and devotional rites."

7. The disciple said : " Revered Master, O best of speakers, please explain clearly the nature, the cause, the scope, and the object of dispassion. I desire to know *Mumuksha ;* I see that the wealth of mind-control, body-control and peace is productive of great bliss ; but I do not know the extension (scope) thereof, oh, giver of boons."

8. The Guru said : " All enjoyments and kinds of prosperity such as are enjoyed by Brahmâ, Indra, etc., ought to be shunned by me" —such a determination is the nature of dispassion. Real understanding and a painful mind are the causes of dispassion. Abstaining from all sensual pleasures is its noble work ; and its scope is well declared to be a firm conviction of the futility of all pleasures.

9. O Thou of discriminative intellect, death[9] shall surely await thee if thou clingest to the poisonous creeper of (material) prosperity, attractive to minds plunged in worldly pleasures, productive of mortal fruits, full of the flowers of (beautiful) forms etc., powerful in its evil effects being at the same time almost useless, environed by the serpents of anger, etc.,[10] lasting for a moment like the lightning, and depending upon a perishable body.

10. O Thou of discriminative intellect, death shall surely await thee if thou dependest upon boyhood,[11] which is troubled by several diseases, which is an obstruction to the attainment of emancipation, which is as a powerful axe to (the tree of) calmness, which is at heart devoid of discrimination between right and wrong, which is the refuge of fools, and which is fickle like an elephant, as minds (then) are allured by different false conditions.

11. O Thou of discriminative intellect, death shall surely await thee if thou dependest upon the ocean of youth which is agitated by innumerable waves of mental anguish and disease, which is the recep-

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[7] Which prevents one from understanding discrimination. Cf. " From Kâma arises Krodha, from Krodha comes bewilderment." Bh. Gîtâ II.

[8] Sacrifices without attachment to the fruits thereof purify the mind and awake discrimination. Devotional rites strengthen the power of discrimination.

[9] 'Death' here means 'prolonged perdition.'

[10] 'Desire, anger, covetousness, delusion, lust and malice'—the well-known *Arshadvarga*, the six enemies to spiritual progress.

[11] By 'boyhood' is meant 'immaturity of understanding.' In this and the two succeeding slokas the author wishes to point out the illusory nature of different stages of life.

tacle of the rivers of strong desire, where there are eddies of doubtful thoughts as to what actions might be done and what not, which is difficult of investigation[12] which contains monsters of desire and anger and which is disliked[12] by the venerable."

(*To be continued.*)

Theosophy in all Lands.

EUROPE.

LONDON. *October 28th*, 1898.

For some weeks we have been living in the midst of rumours of wars which have made one wonder whether the last year of the nineteenth century was going to be signalized by a great European conflict. Happily the news to-day is of a more pacific character and once more for the time being the evil day of warfare on a large scale seems put off. As Theosophists we may be ready to await calmly and bear patiently any of those grand-scale disasters which overtake nations under the karmic law but we should be less than human did we not rejoice when, also under karmic law, the evils are averted and we can keep to that work, so much in need of our best efforts, of bringing some glimmer of the light that has helped us to the helping of the world.

However in the midst of the turbulent thought currents to which all this has given rise, and which the evening papers are largely responsible for rendering more turgid than would otherwise be the case, the work of our various branches goes steadily on. Lectures have been given at the Blavatsky Lodge by Mr. Mead, Mr. Leadbeater and Mrs. Hooper. Mr. Mead has spoken twice on the subject of 'Hermes the thrice Greatest,' throwing much suggestive light on the fragments of this Egypto-Greek philosophy which have come down to us. The substance of these lectures with Mr. Mead's version of the Hermes fragments will appear in due course in the *Theosophical Review*, and students will doubtless welcome them in a form suitable for study and reference.

Mr. Leadbeater took for his subject, "What Theosophy does for us" and in the course of a practical address reminded those present of the advantages enjoyed by all who had come in contact with this teaching, and of the individual responsibility for right use of the privilege which was thus incurred. The openness and clearness of the Theosophic truths as now placed before the world were in marked contrast to the difficulties which had surrounded the would-be student in days of old—even in the early days of our own society things had not been made so easy for the learners as was now the case; perhaps those who had struggled with the earlier difficulties were more strengthened from their contest, as the muscles mental as well as physical could only develop by exercise; but in whatever way the immense gain of theosophical knowledge had come, it behooved the recipient to avail himself to the full of the opportunity for self-evolution which was thus within his reach.

[12] That is, youth generally is unsuited to the exercise of discrimination.

On the 20th of the month, Mrs. Hooper placed before the Lodge a most valuable and interesting fund of information relating to the beliefs of savages. As the result of extensive reading of the literature devoted to this subject Mrs. Hooper is convinced that the religious beliefs of even the most degraded savage tribes indicate clearly an origin superior to that assigned by many of the materialistic school of anthropology. They evidence, as Mr. Andrew Lang has recently pointed out in his new work, 'The Making of Religion,' a decadence from a purer, higher teaching rather than an evolution from almost animal ignorance. Believing that Theosophy affords the clue, in its teaching as to the appearance among the earlier races of mankind of great teachers who gave to infant humanity its religion as well as its agriculture, science and art, the lecturer has followed with great interest the evidence that clearly proves how, in many cases, the religious conceptions of savage races are far in advance of anything their limited minds have the capacity to evolve. This is notably the case with some African tribes, particularly one which recognises a supreme deity of great benevolence while its own customs and practices are of the most awful description. It is inconceivable that so cruel and barbarous a people could have spontaneously evolved the concept of benevolence so foreign to its own nature. Mrs. Hooper gave many kindred illustrations all of which tended to show that the idea of a Supreme God, over and above all creative gods or tribal deities, was common to most of the savage peoples. The teaching of a trinity was often most clearly to be recognised, especially among the Maories. Of these interesting people Mrs. Hooper gave a full account. Their system of religious belief is quite a complicated one and their schools of initiation seem founded on a quite remarkable knowledge of occult truth. The lecture concluded with several interesting particulars relative to beliefs in the immortality of the soul, and the universality of schools of magic and traditions of mysteries and initiations.

Before these words are in type the Haskell lecturer of the present year will probably have presented his message to India. Dr. Fairbairn is a man of clear thought and powerful utterance and it is good to note that he goes to India full of a desire to learn as well as to teach. In a speech to a gathering of friends assembled to bid him farewell he is reported as saying that he realised how much more religion entered into the life of the Hindu than of the Westerner, and he considered that for the future well-being of both peoples, "to interpret India to England was even a greater necessity than to interpret England to India." Theosophists will heartily wish him God-speed in that mission.

From Dr. Fairbairn to Dr. Horton is an easy step—the older and the younger of non-conformist divines—and the latter seems to be moving in the direction of open recognition of facts which Theosophy has long been teaching, though he would probably repudiate the notion that the T. S. was in any way responsible for the spread of the idea to which he recently gave utterance. Opening some new buildings connected with a congregational church he emphasized the importance of creating a pure spiritual atmosphere; every person exhaled an atmosphere wholesome or impure, good or bad, he told his hearers, and the places they frequented became charged with it. Once he looked upon the re-consecration of St. Paul's Cathedral because a man had committed suicide there, as an act of superstition; now he had come to the conclusion that the death of such a man would vitiate the atmosphere and spread a perfect miasma. The idea underlying the

act of re-consecration became in these circumstances something more than mere superstition. He urged his hearers to develop such a spirituality of life and purpose that everyone entering the building they were then opening would feel its influence, and yield themselves to the same life of service and devotion.—This, from the man who is even now fighting vigorously against what he feels to be the worser elements in Romanism and Anglicanism, is surely an indication of the way thought is trending.

And here on another line is a straw to show how the wind blows. Mr. David Christie Murray the well-known novelist, states in the *Morning*, a London paper, that on one occasion he was most clearly and distinctly inspired by an apparition of Robert Louis Stevenson (then recently dead) with a particular verse to complete a poem of weird nature which he was writing, of which one stanza completely eluded him. The verse was duly included in the poem and Mr. Murray vouches for the accuracy of the story and adds —"if I am asked for a profession of faith, I have none to offer. I have not dared to reject belief entirely, and I have never dared to give it undisputed house-room. I am content to offer the story as a contribution to a theme in which many thoughtful minds are interested." Not a very satisfactory solution for his own mind, but that Mr. Murray should publicly avow the truth of the story marks a marvellous change in public opinion, since November 1875 for instance.

From the North of England comes the newspaper report of a sermon preached by a Church of England clergyman (the Rev. Conrad Noel) which openly teaches re-incarnation and includes a frank admission that the speaker was, in many important points, at one both with Theosophy and Spiritualism. But lest we "think more highly of ourselves than we ought to think" there is always Mr. Myers of the Psychical Research Society to remind us of past troubles, which he last did in the current issue of the *National Review*, wherein he also makes the astounding assertion that the communications between the living and the dead "*now*" (?) opened by Mrs. Piper's mediumship are either "the first break in a cloud-firmament ancient as life on earth," or else "the sequel and development of that well-loved Gospel which first took from Death his sting and from the grave its victory." This is pretty good even for Mr. Myers and the Psychical Research Society. Shade of Gordon Cumming, what latter day prophet have we here?

A. B. C.

HOLLAND.

The customary round of Lodge work has, as usual, been during the summer but, nevertheless, a good deal of propaganda carried on. Quite a number of our Dutch members met this y (Austria), in search of health and found there among the peo nationalities gathered together for cure, many intelligent men were interested to hear something of Theosophy, of which th name. In the early morning Mr. Fricke generally had a discussing these subjects. In Hilversum two drawing-r held by Mr. Obreen and in accordance with the resolut Convention, a stall for the sale of Dutch and English was secured in the Woman's Industrial Exhibition a

Further on, the conversation is resumed, after our questioner has witnessed the restoration to wholeness, of some newly arrived souls (who were distorted and in bonds owing to the untoward surroundings of their earth-life), by a wonderful process which is described at length in the chapter on "A Magnetic Chorale," and the questioner asks:

"Is it not mercy which has been shown to these, in liberating them from their condition of suffering?"

"Not by any means," was the reply.

"By what name do you call it then?"

"Justice. Hitherto they have been the victims of an injustice they were powerless to withstand; we have only been the instruments of helping to terminate the effects of the wrong, and introducing them into a commensurate compensation. You judge of justice in the light of your earth impressions: let me advise you to get rid of that idea. Justice rightly dispensed is justness, and such you will ever find it with us; it is the quality of being just, carried to perfection, with every attendant circumstance taken into consideration; think of it as such, and you will love its righteousness, in which there is no shade of fickleness, favouritism or partiality."

"Would you not call it justice tempered with mercy?"

"No! Strict justice needs no tempering. You have been in the habit of thinking of justice as necessarily allied to oppression. It is so on earth, but you will not find that here, therefore you have to learn that with us it means strict rightness, and if you add any mercy to that on behalf of either party, the adulteration produces injustice."

In the chapter on "The Relationship of Sleep to Death," the questioner is instructed as to the process by which, when the bodies of mortals are resting in sleep, their souls are withdrawn and are attracted to their friends who are in the life beyond, and with whom, in this manner sweet communion is held, thus keeping the links of friendship constantly renewed.

If any mortal hopes, by some means, to escape the suffering supposed to be consequent upon a life of sin, he may be undeceived by reading the thrilling chapter entitled, "The Harvest of Jealousy."

In "Across the Mists," the questioner is taken by his guide back to earth on a visit for purposes of instruction, and finds that physical objects are scarcely perceptible, so he asks:

"Look at that shadow moving, Cushna; what is it?"

"A man in whom there is no spirituality, therefore we see him as a dark shadow. As one becomes more Christ-like the body becomes illuminated with a lambent glory which corresponds to the shadowless light of paradise."

"Is that always so?"

"Always. The amount and quality of light radiating from a man, declares his real condition. We do not need to be told, it is impossible to deceive us, because it is impossible to tamper with the witness."

The writer here remarks:

"What a flood of light this simple incident threw upon a whole host of Bible passages which rushed through my mind with the rapidity of thought; the prophecy of Isaiah, 'darkness shall cover the earth, and gross darkness the people'; the postulate of St. John, that 'the light shineth in darkness, and the darkness comprehendeth it not;' and the terribly clear declara-

tion of the Saviour—"This is the condemnation, that light is come into the world, and men love darkness rather than light because their deeds are evil." On meeting a class of children who had, in earth-life, been ragged hungry and homeless wanderers in our large cities, our enquirers is instructed as follows:

"Men wonder where these children, gutter-bred, learn these acts of humanity and consideration, which for purity of motive put so called Christian philanthropy to the blush; where they are taught to help to bear each other's burdens; where they are first instructed in the practical application of the golden rule: I can answer the inquiry. They are instructed in the elementary schools of heaven, to which they are summoned while their bodies lie asleep in dark corners and doorways, under barrels or carts, or in the out-houses of some Christian city. Angels, who have learned the deeper secrets of the love of God, meet with these despised and outcast children there, teach them the geography of home, and show them the surest way to reach that rest which still remaineth. How could their bare and chilblained feet scale the sharp and icy points of your cold theology while the howling winds of fierce damnation raged around with threatening force? They would slip, fall and their little souls lie in mangled masses at the foot of some precipice of sectarian contention; they could never enter heaven by such a path. But do not fear; the angels know the road, and in the lessons of their dreams these little pilgrims are travelling homewards through the green meadows of forbearing love, led along by the once outcast Jesus. You need have no anxiety about their welfare because they fall short of your sectarian standard; when you shall enter you will find many such whom you once knew, waiting to sing your 'Welcome Home.'"

A poetess, in the realms beyond, presents the following ideas concerning "The Word of God":

"One of the first lessons we have to teach on our return is, that the word of God can never be a printed book. God *is*, and His word is like Himself, an ever-present, ever-living, moving power; what is written can never be more than an historic record of what was the word of God to Moses, Samuel, David, Isaiah, or Paul. The seasons, the flowers, the harvests, and the sunshine were not given long ages ago, once and for all; God continually renews each in its own appointed time; so it is with his word. It is like a well of water, continually bubbling up, not a stagnant pool that for two thousand years has maintained a dead unvarying level. Men have to learn that He speaks to-day, if they will but listen, as much as ever He did. A printed book only traces the course of the stream in the past, it cannot show the broadening revelation of the present, and only faintly indicates the idea of future boundless love. This our brethren on earth have yet to learn, and with it they will recognise that the ordination of the ministry of angels is the everlasting channel through which the word of God must flow. This is the gospel of Christ, the gospel of Redeeming Love."

The author teaches in his excellent book, that the universal aim in higher spheres as well as in earth-life is, the continued progress and unfolding of every individual soul; and *love* is the mainspring of the combined mechanism that, in obedience to divine law, operates unceasingly for the accomplishment of this sublime purpose.

Whether we regard it as an artistic work of fiction or an allegory; as inspirational or as a direct revelation from the planes beyond us; certain it is that it has been made the vehicle for the vivid presentation of many divine truths, for making manifest the boundless love of the Infinite One and

His messengers, and for portraying, with startling reality the unerring action of karmic law. Theosophists may wish it had gone further and illustrated the truths pertaining to reincarnation, but these are not supposed to have so soon come under the observation of the newly arrived soul, and probably we may in future, get something further from the same or a similar source that will show forth more *definitely* and more fully, other aspects of theosophic truth.

There are twenty-one chapters in the book, averaging nearly twenty pages each, and it is brought out in the usual thorough manner which characterises of the publications of Geo. Redway.

W. A. E.

LIFE'S QUESTIONS.

By Ernest Temple.

[*Truslove and Comba, New York.*]

The novel and suggestive work before us is a new departure in the literary field, the evident aim of the author being to induce people to think for themselves; and as an aid to this effort, he has been "formulating their problems for them in the simplest possible language," so that those who have the requisite courage to freely exercise their minds upon the vital problems of life, may have such facilities at hand as will help them, materially, in their undertaking. Those also who are already well grounded in their individual opinions, cannot fail to reap considerable benefit from this work, if they will only devote a little time daily to answering a few of these questions, concisely, and in the best language they can command. Another class of people who are exceptionally thoughtless—perhaps mentally lazy— may be encouraged by the very excellent method here presented, to seriously consider the problems of existence by which they are confronted, and thus enlarge their comprehension of truth, to the great benefit of themselves and others. Some idea of the general trend of the book may be conveyed by quoting from a page, and as they are mainly independent of each other, we open at random, and on page 16 find the following :—

What is Science?
Is it knowledge?
Is it a process of collecting facts?
Is it a classification of facts?
Is it a promulgation of hypotheses?
Is it concerned with physical facts only?
Is it concerned with facts of every sort?
Are the methods of science opposed to the methods of religion?
Should science and religion be in any way opposed to each other?

After every note of interrogation in the book, the reader is expected to imagine these further questions :—

If not, why not? If so, why?

A work of this character must commend itself to the good sense of every thoughtful reader. There are over a hundred pages 8 vo. in the book, and the printing and paper are excellent.

W. A. E.

AMRITABINDU AND KAIVALYA UPANISHADS.

WITH COMMENTARIES;

TRANSLATED BY A. MAHADEVA SASTRI. B.A.*

The success which attended Mr. Mahadeva Sastri's publication of the translation of the Bhagavadgîtâ with Srî Sankarâchârya's commentary thereon, as was manifest by its very favourable reception at the hands of the public, encouraged the author to continue the labour for which he is so well qualified, and as a result we are now presented with a smaller work containing two of the minor Upanishads, as above named, together with suitable commentaries. The learned translator says, in his introduction (see page 20):—

"The two Upanishads under notice represent the current orthodox Brâhmanism as founded on the teaching of the Upanishads. While maintaining that truth in the abstract and the ultimate aim of life is one and the same for all, Brâhmanism points out different paths to different classes of aspirants, each path being suited to the intellectual, moral, and spiritual progress of those to whom it is recommended.

He whose mind is so well prepared by a long course of training in the previous incarnations as to realise at the first hearing the Vedântic teaching regarding the unity of the Self and Brahman and the evanescent nature of all else,—such a Mahâtman lives in the infinite Bliss of Brahman, and has achieved the highest object of life.

It is others who are to walk in one or other of the various paths pointed out by the Sruti. The one aim to be achieved in all these is the perfect purity and steadiness of Manas, which being attained, Brahman will shine forth in its true nature in Manas. The paths described in the following pages are these:—

"(1) Contemplation of the Nirguna or unconditioned Brahman.
(2) Contemplation of Saguna or conditioned Brahman.
(3) Contemplation of Saguna-Brahman as external to oneself.
(4) Symbolic contemplation.
(5) Performance of religious works without hope of reward."

By commencing on either of these paths the earnest and devoted pilgrims will eventually reach the goal. The book opens with sixteen pages of the Sanskrit text; then follow the translations and commentaries of which there are about 100 pages. Like the previous translation of Bhagavadgîtâ, the English is excellently well and carefully rendered, and the mechanical work is creditable to the publishers.

W. A. E.

A BUDDHIST CATECHISM.

[The following extracts are taken from a review of Colonel Olcott's 33rd edition of the "Buddhist Catechism" as given by Anna Ballard in *The New Unity* (America), 8th September 1898.]

Soon after the author went to the Orient, about 20 years ago, he conferred with the leading Buddhists of Ceylon, where Buddhism is the national faith. He studied his subject and prepared a Catechism for that faith. Being literary by avocation he was the right person for the need which he saw. His Catechism was first printed in 1881. It has now been printed in

* Printed by Thompson & Co., Broadway, Madras.

twenty languages, mostly by Buddhists, for Buddhist nations. Its acceptability is therefore self proved. * * * The author has accomplished his aim to present Buddhism both succinctly and comprehensively for the convenience of beginners. * * * This inexpensive little volume is a helpful reference book, and as such it ought to be owned by every eager searcher after whatever truth has been stored away in the Orient. * * * This little volume of definition, comprehensive and clear, ought to be kept for constant sale in America. It is the best brief exposition of its grand subject. And in other regard than brevity, it is not surpassed, unless we each for ourselves take Childers, Spence Hardy, etc., with volumes by living students also, season them with our own reason as directed by the Teacher himself, and so make our own opinion as to what was, is, and forever will be, the Buddhism of Buddha.

THE TAO TEH KING.

The indefatigable and scholarly Dr. Paul Carus has brought out still another book bearing on the faith of the teeming millions of China. It is scarcely right to call Laotze's teaching a religion—though it is accepted almost as such by the vast majority of the inhabitants of the Celestial Empire. It is more of a philosophy with ethics interspersed, appealing mostly to the head—as all philosophies do, and less to the heart as every religion does. This edition of Tao Teh King as brought out by the Open Court Publishing Company seems to be very nearly complete, leaving little to be desired by a student of this philosophy. There is a very full introduction by the editor, giving the gist of the philosopher's teachings and comparing his ethical teachings with those of the Western teachers. The comparison would have yielded still better results if the *Gîtâ* and other books of Hindu teachings had been requisitioned as well. For the thoughts are, after all, those of an Oriental and the nearest neighbour of the Hindus. There is also a useful chapter in the book dealing with the later fate of Taoism. The edition contains a very readable English translation based on the previous translations of European sinologues and compared with the original with the help of two Japanese students studying in America. The complete text is printed and, what is still more useful, is that it is fully transliterated, which is an immense help to a beginner in Chinese. The notes and comments at the end help considerably in the elucidation of the translation, which is necessarily unintelligible in places to persons who have not made Taoism their lifelong study. For it must be said that the almost aphoristic nature of the original does not lend itself to easy comprehension. Besides, it is ever to be kept in mind and never allowed to be lost sight of by earnest seekers of the truth, that no amount of study of written words—however learned and holy may be the writer—will ever teach the whole truth. For words are, after all, a means of communication on the physical plane, and can never express the absolute truth—which is *Anirvachanîya*, as is well said by the great Indian sophist Śrî Harsha. This same idea is well and beautifully expressed by Mrs. Besant in her recent lecture on "Occultism, &c." to the Blavatsky Lodge :—"It is a thing that must always be remembered, that the spirit can never be expressed in terms of the intellect, that the one can never be grasped in the terms of the many, and that any intellectual presentment of spiritual truths must necessarily be partial, must necessarily be imperfect, must be as has often be

said, a coloured glass through which the white light is seen; a ray is passed through the prism of the intellect which breaks up the white light of the spirit, showing it in varied colours as these scattered leaves, each one of which is imperfect in itself." (p. 13). This idea was ever uppermost in the minds of the old Hindu sages, and they never depended even on oral teachings, much less on written teachings, to communicate the truth—but they communicated the truth in the only way in which it could be communicated, i.e., by silent infiltration from the Higher planes direct into the consciousness of the earnest disciple, as is witnessed by the teaching of the holy sage—the patron yogi of the Vedantins—Dakshinamurti, *Guroshtu maunamavyâ Khyânam—Suishuastu Chchina Sansâyah.*

(The Master teaches by keeping silence, and the doubts of the disciples are dispelled).

With this, we commend the book to the students in many lands who delight in intellectual food—for they will find it in plenty in the teachings of this old world master—belonging to a different civilization and a different era than our own.

A HINDU.

MAGAZINES.

In the October *Theosophical Review* Dr. Alexander Wilder concludes his valuable paper on "Alchemy and the Great Work;" this is followed by a brief article, "On the dark Lake," by a Russian. "Sibyllists and Sibyllines" by Mr. Mead is continued, the present instalment containing some beautiful quotations, being a "Study in Christian Origins." H. W. Hunt next gives "A Plea for Darwinism," and presents some very strong arguments in support of his views. He states in closing: "Perhaps I may be permitted to say that Darwinism without Theosophy, appears to me to be a body without a soul, but that is no reason why it should be rejected when kept within its legitimate limits—that is to say, the origin of the physical body of man." "The Triumph of Spirit" is a brief allegorical sketch by Mina Sandeman, Miss Hardcastle writes on "Early Arabian Mysticism: Al-Kindi"—Al Kindi being the name of an ancient Arabian philosopher. Mrs. Cooper-Oakley concludes her paper on "Fratres Lucis," and Mrs. Besant continues her essays on "Problems of Religion," discussing the "Existence of the soul," after a few prefatory words in defense of the honest doubter, and in recognition of the fact that the sceptic should be met on his own ground. Mr. Leadbeater gives a historical view of "The Cross," in its different aspects and variations, and referring to its supposed phallic relation, says: "In every case yet examined it has been found that in the earlier and purer stages of any faith, none but the spiritual meaning was ever thought of in connection with its various symbols, and that where creation was suggested it was always the creation of ideas by the divine mind. Wherever, on the other hand, phallic emblems and ceremonies of an indecent nature are found to be associated with a religion, it may be taken as a sure sign of the degeneracy of that religion—an indication that at any rate in the country where such emblems and practices may be seen, the pristine purity of the faith has been lost and its spiritual power is rapidly passing away." "The Maori Trinity," by Mrs. Cooper, concludes the main articles.

Teosofia (Rome) for October contains an article by Signor Calvari on "Will and Desire," several translations and other valuable matter.

The Revue Théosophique Française for October announces the publication at the Librairie de l' Art Independant, 10, rue St. Lazare, Paris, of Volume I. of the French Edition of the "Secret Doctrine." This is the happy result of the self-sacrificing and untiring labors of Commandant D. A. Courmes, F.T.S., the leader of our movement in France. The number of the *Revue* under notice is full of interesting articles, original and translated, on Theosophical subjects; among them one by Dr. Pascal on "Pre-historic Races."

Philadelphia. Our Buenos Aires contemporary has again presented itself for notice and we give it cordial welcome. It is full of interesting matter, original and selected.

Sophia (Madrid) contains mostly translations of standard Theosophical writings, and Senor Arturo Soria y Mata's erudite researches on the beginnings of things are continued.

Theosophia (Amsterdam) gives us articles on the school of Pythagoras, translations of Mrs. Besant's writings, an article on the "Tao te King," a translation of Mr. Orkwill's "An Astral Journey," and a summary of news, among others of the new work that is opening among the Panchamas of South India.

Theosophischer Wegweiser. (*Theosophical Guide*) is the name of a German monthly edited by Arthur Weber, in Leipsic, Inselstrasse, 25.

The contents of the first number are:

'Let there be Light' (Editor), 'Rays of Light,' 'The present state of the Theosophical Movement' (by the Editor of the *Lotus Blüthen*), 'The Esoteric Philosophy' (Dr. Hübbe-Schleiden), 'The bliss of Man' (G. H. von W.) 'The moral teachings of occult Philosophy' (Editor), '(Constitution and Mission of the Theosophical Society' (Editor), etc.

The *Theosophical Guide* is free from the spirit of clericalism, intolerance and partisanship. It works for the spreading of light through the darkness and not for the glorification of or opposition to any person or society, leaving the fate of them to the loss of their own nature (Karma). It will call the attention of the German people to the necessity of reviving the true spirit of that "*International Theosophical Brotherhood of Humanity*," which has existed on the higher plane for thousands of years. True brotherhood is only possible on a theosophical basis, which is the recognition of the unity and indivisibility of the light of divine wisdom that shines into all, whether they belong to this or that Theosophical Society or not. The number reports about the work of the different theosophical organisations. [Annual Conventions of the "Indian Section" and the European Section of the Theosophical Society; Annual Convention of the Theosophical Society in England, Theosophical Movement in Germany and Austria.]

Mind commences its third volume with the issue for October. It is filled with interesting reading, some of the articles being specially theosophic. "Telepathy a Scientific Fact," gives many experiences which demonstrate the fact of Telepathy, beyond doubt.

The November issue has a very attractive table of contents, and the few articles that we have read, of the long list, are exceptionally good, "Why do you Fear," is very hope-inspiring; "Rational Religion" abounds in earnest thoughts; "Blavatsky's services to Mankind," is a vigorous and outspoken defense of H. P. B. and of Theosophy, by Cate C. Havens; "The Circle of Life" by Mabel Gifford is very spiritual in tone; and "encouragement," by Lillian F. McLean, is of especial use to parents, as showing the disastrous effects of discouraging words upon the immature minds of children.

Omega is the first number of a radical health journal published in New York City and formed by the consolidation of four valuable health magazines, prominent among which is Dr. Holbrook's *Journal of Hygiene*, which has been before the public forty-eight years. Professor Chas. A. Tyrrel is editor-in-chief, but Dr. Holbrook will be retained as associate editor and continue his valuable "Notes concerning Health" as heretofore. Dr. A. Wilford Hall, Ph. D., LL.D., makes an earnest plea for Cremation, in the opening article, and the contributions of the various medical gentlemen, following this are valuable, may success attend the worthy efforts of the editors of *Omega*.

Food, Home and Garden has a sensible editorial on "The Vegetarian Principle." We quote the following: "The advocate of peace may, by indulging in the carnivorous appetite, be fostering, both in himself and by his example in others, an indifference to the taking of life, which is an essential element of war. A nation of Vegetarians would seek a humane method of settling international and domestic difficulties, but a nation with its passions fired by carnivorous indulgences prefers fighting, to any of the peaceful avocations. A large party in such nations will exist that will take every opportunity to arouse the passion for war under the most ostentatious display of patriotism, and hence no peace man can claim consistency who indulges carnivorous habits, which are so inflammatory of the war fever."

October *Abkari*, the quarterly of the Anglo-Indian Temperance Association, contains a portrait of the editor, Mr. Frederick Grubb, of London, who is about to visit India on an extended temperance mission. He is expected to arrive in Bombay about December 10th, and will visit the chief cities and towns throughout India to hold meetings and co-operate with local temperance societies, and will also attend the sittings of the "National Congress" which convenes in Madras in December. Among much important matter on temperance, in the magazine, we notice a good report of a temperance lecture given in Bombay, in June last, by our earnest co-worker, Dr. Arthur Richardson, Ph. D., now Principal of the Central Hindu College at Benares.

The number of *Prasnottara* for October-November, 1898, is by far the best ever issued by the Section and, we think, by any other Section. Among other noticeable features is an excellent report of the October Convention at Benares.

The *Journal of the Maha-Bodhi Society*, has a leader on "The Great Chinese Traveller," Hiuen Tsiang; a continued article on "The Buddha Dharma;" one on "The Doctrine of Karma," and an extended notice of Dr. Paul Carus' work—"Buddhism and its Christian Critics"—the whole comprising a very good number.

The Brahmavadin opens with some of the sayings of Srî Ramakrishna Paramahamsa, followed by the editorial, "How the Universe exists in Me," which abounds in Hindu philosophy. "Satan and Science" is a curious and unique production—poor 'Satan,' how are the mighty fallen! "An Epistle from a Father to his Son" will well repay perusal.

The Theosophic Gleaner (November) opens with a continued article on "The destination of Man, and the Law of his Being": this is followed by various selections from T. S. literature and some interesting correspondence relating to "The Order of the Golden Age."

The Buddhist has an excellent leader in its October issue, entitled "Anarchism in Europe," from which we quote in "Cuttings and Comments."

Following this are translations from Lord Buddha's discourses, stories relating to the Buddha and other matter including the continued report of the "Buddhist Controversy" which was held at Panadura, near Colombo, in 1873. Reports of Buddhist educational activities are very cheering (see Supplement).

Light of the East (October) has articles on "A Motto of Millions," "The Caste System," "Vegetarianism," "The Aim of Marriage," also some interesting gleanings from exchanges.

We have also received from America *The Manifesto*, the organ of the numerous Shaker Societies; *The Forum*, organ of the "T. S. A.;"—The *New Century*, Organ of the Universal Brotherhood; *The Metaphysical Magazine*; *The Phrenological Journal*; *The New Unity*, and a number of other periodicals.

Modern Astrology for November contains some notes from a very interesting lecture by Mr. Leadbeater, on "The Religion of Chaldæa," an excellent paper on "The Science of the Soul," by Mrs. Bessie Leo, a continued article on "Pre-existence," quite logical in its trend, and the usual amount of matters astrological.

The Arya Bala Bodhini. In the current issue of this magazine, Miss Lilian Edger gives the second instalment of her useful and instructive "Religious talks with Hindu Boys;" the editor has an appropriate article on "The Evils of Attachment"; our Southern Provincial Secretary, K. Narayanaswami Aiyar, presents a satisfactory report of the Annual Convention of the Indian Section, T. S., at Benares, and T. A. Swaminatha Aiyar commences a series of articles on "Hindu Ideals," which promise to be well adapted to the moral and spiritual needs of Hindu youth. The *Christian College Magazine*, and the *Prabuddha Bharata* are also received.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

"*Anarchism in Europe.*"

The Editor of *The Buddhist*, at the close of a good editorial on "Anarchism in Europe," says:

"The eternal principle of Karma finds no place in the philosophy which forms the basis of the European code of morals. * * * This is a truth, which the Western mind, taught from the cradle to believe in a crude theory of creation and divine interference in human affairs, fails to apply to the sphere of life and conduct. As long as this remains so, it is no matter for wonder if men failing to see the justice of their being condemned, for no fault of theirs, to lifelong want and misery while their neighbours are rolling in wealth and plenty, should, in their blind hatred attempt to upset this system of injustice and even wreak their vengence on those whom they regard as the representatives of the social order which is apparently trampling them in the dust. If, on the other hand, in the moral consciousness of the Western peoples, the truths of Karma and Rebirth take the place of the exploded story of creation; if they are taught to look upon their present condition, not as the result of an arbitrary divine interference, but as, to a very great extent, of their own making, being mainly due to their actions in the past; and if they are further taught the wholesome truth that every act of theirs in the present will bear corresponding results in the future, which no power, human or divine, can alter in the least degree; then indeed, it may be hoped that they will show more contentment in their lot in life, greater patience in misfortune, more forbearance towards others, and stronger efforts to restrain their passions.

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The only possible remedy for Anarchism and similar evils, lies in a remodelling of the Western ethical philosophy so as to allow a place in it for the paramount truths of Karma and Rebirth."

The Prophet again.

A propos of the "Cutting and Comment" on p. 127 of November *Theosophist*, entitled, "Another Modern Prophet," a correspondent of the *Spectator*, of September 24th, writes as follows:

"Incidentally I should like to point out the close similarity between the prophetic description of Sayid Hassan regarding the end of the fight and the actual words of the newspaper correspondent who reported the scene:—'The field white with jibbah-clad corpses like a meadow dotted with snowdrifts.' This is one of clearest and most unmistakable accounts of second-sight or prevision with which I am acquainted.—I am, Sir, &c.,

JOHN W. TAYLOR.

The prophet had said, in 1870-71, referring to this plain which was covered with large white stones, that it would, after the battle, "be strewn with human skulls, as thickly as it is now covered with stones." The Editor of the *Spectator* adds:

"We will not pin our faith to Sayid Hassan's second-sight; but as to the genuineness of Ali Gifoon's Memoirs [in which Sayid Hassan's prophecies are published] there is no sort of doubt. The writer of this note has frequently seen him and talked to him. He is an officer in a Soudanese regiment, of great bravery and high character."

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The Press, the Theosophical Society, and its founders.

The new attitude towards Theosophical matters, lately manifested by the Anglo-Indian Press is thus alluded to by *The Indian Mirror*:—

"There was a time when it was the practice for Anglo-Indian journals to give a wide berth to all news relating to the Theosophical Society. But with the progress of the times and the Society, a change has come over the spirit of their dreams. The *Pioneer* has published a long account of the Convention at Benares; of the Indian Section of the Society, from its "own correspondent," and the *Englishman* and the *Statesman*—the latter an old antagonist—have honored their columns by reproducing the account of the Allahabad newspaper. Verily, there is salvation for all who seek it—even for Anglo-Indian journalists."

The Mirror also at the close of an extended editorial concerning the recent Convention of the Indian Section of the T. S. and the progress of the Society, says:

"The old prophecies of its enemies about its collapse have been all belied and the Society is to-day more vigorous than ever. One by one its disparagers have retreated from the field of hostile criticism or joined its ranks, and some of them are probably to be found among its leaders. Among the objects of the Society, none was so misunderstood or ridiculed by the world at large as the investigation of the latent powers in man—in other words, the study of the occult sciences. All that is changed to-day. At the close of the nineteenth century, and at the end of the quarter century's existence of the Theosophical Society, the science of occultism promises to become a fascinating and absorbing study for the foremost scientists and scholars of the day. Of course, the credit of the achievement is largely withheld from the Theosophical Society, but the Society probably little cares for that, its main object being the spiritual emancipation of mankind. Its ideas have germinated, and become already healthy shrubs, and bid fair, in the course of the next century, to become mighty trees. The Theosophical Society is preparing the world for the advent of the *Satya Yuga*, and the world will acknowledge its debt to the Society some day. With the commencement of the twentieth century, the Theosophical Society is bound to acquire fresh vigour with the help, indeed, of the old spiritual forces, but also with the help of new workers. The workers are changing continuously, but the Society remaineth. Speak-

ing of new workers, we ought never to forget the old ones, specially those two who founded the Society. Helena Petrovna Blavatsky, alas! is gone. Had she been living to-day, what a triumph would have been her's in the address of Sir William Crookes before the British Association!"

The Editor also truly says that the ignorant world that maligned her is just beginning to do justice to her memory; and referring to the surviving Founder, he adds:

"Colonel Olcott is happily still among the living, and may he live for many years to come! India's debt to him is immense, and India loves him with a whole-hearted affection."

The Editor of *The Hindu* justly says:

"The good old Editor of the *Mirror* has been one of the staunchest supporters of the cause of Theosophy in India. He has been connected with the movement ever since it was started."

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Theosophy day by day.

A little pamphlet called 'Theosophy in every day life' is now being reprinted here in India. It is a valuable book containing many helpful thoughts and I suggest the plan of reading a set of quotations each morning, trying to live up to them during the day, and meditating upon them in leisure hours.

Every boy belonging to the "Arya Bala Samaj" should try and procure for himself one of these books and as the price of them is only one anna each they should be purchased and freely distributed throughout India.

CONSTANCE WACHTMEISTER.

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"Religions" and "THE RELIGION."

In an editorial comment on "Islam," an article in the *Prabuddha Bhârata*, of September 2nd, we find the following:

"We want to lead mankind to the place where there is neither the Vedas nor the Bible nor the Korân. Mankind ought to be taught that religions are but the varied expressions of THE RELIGION, which is oneness, so that each may choose the path that suits him best."

Quite sound theosophical doctrine that; doctrine that Theosophists have been teaching, "lo, these many years." Thanks, brother, for your aid. As you say, "theories of Vedantism, however fine and wonderful they may be are entirely valueless to the vast mass of mankind," unless put in practice.

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A strange shower.

We remember hearing some very queer stories at different times, about living creatures falling from the clouds—snakes, toads, frogs and even turtles. The following from *The Planters' Gazette* of Behar, may interest the curious;

"There was a shower of fish a few days ago at the Planters' Club, Mûzaffarpûr. Apparently they came from a low black cloud, and fell over a space of about 30 or 40 yards in diameter on and round about the 'Chabootra' in front of the Club House. Mr. Ranson, the chemist, picked some up alive, which he has preserved in spirit to take home. Hitherto a gentleman of blameless reputation and of unquestioned veracity, he is still somewhat doubtful of the attitude of his numerous friends in Bradford when he trots out his bottled fishes. A similar shower of small fish fell on the garden at Dowdpur on the following day."

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES. *

SECOND ORIENTAL SERIES, CHAPTER XXI.

THE Nizam's Hyderabad, as it is called, to distinguish it from Hyderabad, Sind, is one of the most distinctively Asiatic cities in India. It has a picturesqueness and artistic interest in strong contrast with other large towns, especially the Presidency capitals. The streets are alive with fighting men armed and equipped like the figures in an illustrated edition of the "Arabian Nights," elephants and camels are seen in processions, the stamp of Orientalism is upon every shop in every bazaar, and life goes on in the ancient fashion with little colouring by Western influence. At the same time, Hyderabad is one of the worst centres of dishonesty and immorality, as bad as Lucknow; bribery and corruption are said to be rife and public mal-administration to be the normal condition of things. Yet, despite all this, there has been a centre of Theosophical work there for many years and a few earnest souls have kept the torch burning amid the spiritual gloom. All honour to them.

I reached this place on the 11th September (1885) at 4-30 P. M. and received the usual welcome, with an address and garlands, and had to make the expected reply. An American colleague was quite right in saying in a recent letter that, with my keen sense of humour, it must often sorely tax my powers of self-restraint to listen to some of the fantastically extravagant panegyrics that are read to me on arrival at Indian stations. It would be simply impossible if it were not for my knowledge of the heartfelt sincerity that is usually covered over by these perfumed garlands of compliment. There is a voice of the soul which makes one pay no heed to mere speech, and which stirs up the responsive emotion in one of my nature.

* Two full series, or volumes, of thirty chapters each, one tracing the history of the Theosophical Society up to the time of the departure of the Founders from New York to India, the other subsequently, have appeared. The first volume is available in book form. The present series is the third.

On the day following my arrival I had the good fortune to witness a display of that superlative mnemonic training of which India affords so many examples. The reader will find in the *Theosophist* for January, 1886, an article by myself on "Some Aspects of Memory" which, besides a general inquiry into the subject, covers also a report on the Hyderabad experiments under notice. Thirteen years having elapsed, it may be as well to recall the marvellous details in the present connection. I shall therefore reprint the certificate which the spectators handed to the Brahmin Pandit: it reads as follows:—

"HYDERABAD (DECCAN), *the 14th September*, 1885.

The undersigned have much pleasure in certifying to the following intellectual achievement by Vedanta Dasigacharya of Theruvellur, Madras Presidency, of which they were eye-witnesses.

The Acharya, having arranged ten of us in two lines, simultaneously kept in mind and did the following eleven things:—

I. Played a game of chess, without seeing the board.

II. Carried on a conversation upon various subjects.

III. Completed a Sanskrit sloka from the first line given.

IV. Multiplied five figures by a multiplier of four figures.

V. Added a sum of three columns each, of eight rows of figures.

VI. Committed to memory a Sanskrit sloka of sixteen words—the words being given him out of their order, and at the option of the tester.

VII. Completed a "magic square" in which the separate sums in the several squares added up to a total named, whether tried horizontally or vertically.

VIII. Without seing the chess-board, directed the movements of a knight so that it should make the circuit of the board within the outline of a horse traced on it, and enter no other squares than those.

IX. Completed a second magic square with a different number from that in the above-named.

X. Kept count of the strokes of a bell rung by a gentleman present.

XI. Committed to memory two sentences in Spanish, given on the same system as No. VI., and correctly repeated the same at the end.

As a study in mnemonics this was a most instructive experiment. The Acharya has, it seems, acquired the power of creating in his mind for each of the several things he does, a separate mnemonic point, or thought-centre, and around this forces the ideas relating to it to cluster and group themselves."

Signed by H. S. Olcott, Bezonji Aderji, G. Raghoonath, M. Raghunayekaloo, A. T. Muthukistna, Darabji Dossabhoy, Hanumant Row, Bhimaj Raojee, and Iyaloo Naidu—all members of our Society.

The plan is for the Pandit to go around the group of testers one by one, as many times as may be necessary to complete the mental tests, doing with each, each time, one part of the whole mental task set him by that person. Thus, with the first, he will think out and order, one move in the game of chess; with the second, follow his lead in the conversation which is meant to disturb his mnemonic labors; to the third, dictate one line of the desired Sanskrit poetry; to the fourth, name the first part of the quotient, etc., etc. He would thus have to fix in his mind

every fact related to the result expected by each of his testers, and at the close, reel off the final results without error. From me he took from dictation, the two lines of Spanish in this fashion: The words were privately written by me on a slip of paper and under each its proper number in the sequence was placed; thus:—

Ay	*de*	*mi!*	*un*	*año*	*felice*
1	2	3	4	5	6
Parece	*como*	*uno*	*soplo*	*legero.*	
7	8	9	10	11.	

Here we have eleven words running in a certain sequence, but I was allowed to give the Pundit any one of the eleven out of its order each time that he stopped in front of me in his circuits. Only two things are required, *viz.*, that the word shall be distinctly pronounced until he can catch the sound, and that as we give each we shall tell him its number in the sentence. It is his business then to keep all in memory until the eleven rounds of the circle are made, when he will ponder a moment and then recite the couplet correctly, giving each word its place in the sequence. He must do the same in the case of each of the other testers. Thus he carries forward his sum in addition, multiplication, subtraction, division, etc., one stage at each round, and when he comes again to the same person must pick up the thread of the suspended mnemonic feat and proceed on another stage. So all around the circle. Figure for yourselves the number of separate mental activities he is obliged to keep going throughout, and if this does not amaze you, you must have been reborn from some anterior wonder-breeding planet. This evident overstraining of the brain brings on at last, primarily a lassitude and then an exhaustion of the mentality. I have this at first hands, in fact, the Principal of one of our Sanskrit schools who had been a proficient Asthâvadhâni, had had to give it up completely to save his "wits from falling into ruin." Whoever wishes to go farther into this important subject will find the best authorities cited in the number of the *Theosophist* above mentioned.

My audiences at the Nizam's capital and at the adjacent British military station of Secunderabad were very large and attentive. The topics given me by the Committee were "The Unity of Religions," "Mesmerism and its relation to Occult Science" (doubtless suggested by the recollection of my healings during my previous visit), "Who am I? Whence came I? and whither am I going?" There were the usual conversation (or puzzle-putting) meetings, Branch gatherings, and admissions of applicants into membership.

Adoni, the cotton carpet-weaving centre, was my next stopping place, and here I was asked to lecture on "The Aryans and their religion." On to Bellary next, where one of our staunchest colleagues, Mr. A. Sabhapathy Moodeliar, lives. After spending three days with our friends there, I went to Gooty, which for many years has been made a stronghold of Theosophy by our local members, especially P. Casava

Pillay, J. Sreenivas Row, and T. Ramachendra Row, than whom no society has three more active and useful workers. Before leaving Bellary, I had the chance of testing the alleged efficacy of my snake stone which, my older readers may recollect, I got from a snake-charmer at Bombay soon after our arrival in India. At that time the mere approach of the stone (which was no stone, but a bit of bone) to an angry cobra would make it sway on its coils, lean over backward, and finally subside to the ground, but it did not work so at Bellary. The cobra on which I tried it was apparently trained to obey the signs of his Master's hand and paid no attention to me or the stone. So I put the failure as a counterbalance to the Bombay success.

Our Gooty friends had bought at Government auction a fine stone building for a nominal price, and had not only installed in it a Sanskrit school which they had established, but made it the Branch head-quarters and the chief place for lectures and other public meetings. Just back of the town rises a rocky hill of 1,000 feet height, crowned with a strong fort which had been captured and recaptured at different times in battle before the British occupation. Within its walled enclosure is the alleged tomb of Gautam Rishi, (not the Buddha,) which is a place of pilgrimage. It is now dismantled and might be bought of Government for a nominal sum. As there are many good rooms that could be made habitable at trifling cost, I thought it would be an admirable place of retreat for some European friends of mine who had a mind to realise in practice Mr. Sinnett's ideal of a castleful of mystics, as described in his novel, "Karma." So after getting all needed information I proposed it to them, but nothing came of it.

To reach the last station on my tour programme, Anantapur, I had to travel all night in a bullock carriage, which shook me about to such a degree that sleep was almost impossible and I was not sorry when, a mile from the place of destination, I found ready for me a tent pitched, with bath and breakfast ready. Anantapur was all dressed out with flags, a band of musicians obstreperously greeted me, there was a public address to reply to in presence of a great crowd, and in the evening an overflowing audience listened to me on the subject of "Modern Scepticism and Brahma Vidya." The next evening I organized the Anantapur T. S. and, later, took the "bandy" again for Gooty, which was reached at 8 A. M., after another sleepless night. Thus closed my long tour of 113 days, of 1885, in the course of which I had visited 31 Branches and given 56 public lectures besides uncounted private discussions and answerings of questions. Beyond doubt the tour did good in restoring the courage of friends, enlightening the outside public as to our views and aims, removing unjustifiable suspicions as to H. P. B. and the Masters, strengthening old centres with new members and creating fresh ones where previously we had not been represented. In a word, the bolder policy had been vindicated, and it was very easy to see, on giving a retrospective glance over the year, that it would have been a great misfortune if I had

istened to timid counsellors and stayed quietly at Adyar, waiting for the clouds to roll by.

Again I must emphasize the fact, which I tried to make clear in the last Chapter, that I did not count upon my own powers or abilities only to do this work, but also, and especially, upon the help I derived (and still get) from those who stand behind this movement. Without them, I should have been powerless to breast and push back the adverse current of hatred which was sweeping in against us. With their aid I untwisted every coil of the missionary serpent which was trying to crush us into a mass of broken ribs and bruised flesh. Not one of my readers can realise what we had to go through, and I especially, in those dark days. On the one hand the active opposition of the sneering public and the faint-heartedness of many of our colleagues whom I had the right to count upon as standing beside me, staunch and true; the outright desertion of others, a poorly filled treasury with increasing expenses to meet; a pressure on me to consent to certain radical changes in the Society's policy and platform and, finally, my compulsory separation from H. P. B. who, for eleven years, had been working with me in close accord of general aims and ideals. On the other hand, the tragical situation of H. P. B. herself, virtually an exile packed away in a cheap little Italian inn on the slope of Mount Vesuvius, racked with rheumatic gout, ordered imperatively by Dr. Mary Scharlieb to keep herself perfectly quiet on peril of life, suffering privations that I had not the money to alleviate, chafing like a wounded lioness over her inability to fight her slanderers, and writing me the sharp and angry letters that might naturally be expected from her under the circumstances.

My earnest desire was to carry out the doctor's wishes, which I knew to be based on simple common sense; the one absolutely necessary thing for H. P. B. to do, if she would save her life, was to keep perfectly quiet in some retired spot, out of reach of her friends or enemies, and especially to abstain from correspondence or newspaper reading. She was like a powder magazine and just an incautious bit of gossip in a letter was enough to make her explode. The Doctor so warned her before leaving and I so wrote her in the letter to which she replied in March. "Calm your fears," she said, "for, *with the exception of Solovioff* and Miss * * * I know of no European theosophists with whom I would correspond or to whom I would divulge my address." To Solovioff—fancy that! To that contemptible person, who took advantage of her guileless confidence and her fervent love for her countrymen, to watch and spy upon her daily actions, inveigle her into confidential correspondence, and betray her in a book gotten up for pecuniary profit and written in her very mother language and published in the motherland she so adored to the day of her death. The staunch souls who were only anxious to prove how loyal they could be, she saw not before her mind's eye; but to this poor creature of a professional *litterateur*, because he was a Russian and played the devoted friend, she gave her confidence

and revealed the necessary secret of her retreat. And to crush me with the sense of her displeasure for daring to doubt her discretion, she addresses me, after ten years of chumship, as "My dear Colonel Olcott!"

"Writing as I do," she says in a letter of no date, but from Torre del Greco, "in a damp room at the North side of Vesuvius, my feet on uncarpeted stone flags, and in Italy, where people suffer in-doors of cold more than in Russia, for stoves are unknown and the cold air circulates from under doors and through windows *ad libitum*, I feel pretty sure to have, notwithstanding my every precaution, a relapse of rheumatic gout, unless you do what I must ask you to do. If you have not sent me away to die, and since there is no money for a better *appartement* or to buy carpets and rugs, please send me.....the old carpet bought at Bombay, with a few other things we want..... ..I can cut the carpet in two and thus avoid agony and suffering. It is raining and cold and damp even now, while in September it becomes so cold that, even the old landlord told me, no one, least of all an invalid, could stop here after August. Wherever I go, I shall need carpets, and they are a luxury unknown in Italy and France, etc., etc.;" the letter being full to the end with a statement of her miseries. How would any of our readers have felt under such a state of things? And to think that she, whose teachings have been the consolation and guiding lamp of thousands, and of many who are surrounded with luxuries, that this poor, stricken woman, this lighter and-up of dark paths and dispenser of spiritual brightness, should have been crying out across the seas to her old chum, as poor as herself, in accents of distress, thus doubling and quadrupling the load of care he had to carry behind his smiles and jests, for the sake of the growing multitude who had embarked in our movement and would have felt themselves dropping into a gulf of despair if it had failed. Is it too much, then, to say that naught but the knowledge of the Unseen Master Helpers would have carried me through that time and landed me at last on the farther shore of success? "For lo, the winter is past, the rain is over and gone: the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Later on, she settled among friends in London who saw that she lacked no comfort and did their best to lighten her every burden; but think of her in the cold Spring of 1885 on the northern slope of Vesuvius, living from hand to mouth, and writing at "a rickety old table" that with great difficulty she had procured, and with her poor gouty feet on the cold stones of the uncarpeted floor!

H. S. Olcott.

THEOSOPHICAL AXIOMS ILLUSTRATED.

IV.

Family Relationship and Duties.

AMID the manifold complexities of Western civilisation and evolution during the past few hundred years, one very marked feature has been the gradual decay of the binding strength and power of family ties. It may be that this disintegrating process is a needful one prior to the realisation of the great idea and ideal of universal human brotherhood; but, as is abundantly evident, the process is attended with many dangers and has its very undesirable developments. If we turn our attention to the Orient we see a very marked contrast. There the hereditary relationship with its obligations and responsibilities is much stronger, and is more fully and universally acknowledged; and the correspondingly wider practical effect on the daily life and conduct is well known. No doubt the worship of ancestors which forms so large and integral a part of their family life, very largely sustains the great fabric of their social and family responsibilities, and tends to the preservation of the root-principle of loving family life and unity. Western peoples having lost, or almost so, all sense of relation beyond the lower psychic and physical, cannot appreciate the great reverence and love with which the Oriental regards his ancestors, from whom in a very real sense he has received, and to whom he is indebted for, not merely the present passing physical life, but for all the potencies and possibilities of his nature. They are to him veritable gods, from whom he traces his descent, and who hold for him the keys of the future. How different the conceptions and the practice in the Occident, where the controlling influence of the progenitors in the great majority of instances, ends long ere the children have ripened into manhood and womanhood! Oftentimes in the early years of childhood the parents and guardians are too intent on exercising their own will over the child, too often ignoring the sacredness attaching to their individuality, and as a consequence the reaction as the child's powers mature, causes it to cast off restraint and ignore responsibility, through its lack of reverence for the true and enduring relations of heredity—largely arising from its defective education, viewed in its widest meaning. But let us leave details for the present, in order to obtain a wider view of general principles.

In the practical application of Theosophical principles perhaps there is no subject of such wide range and deep and permanent interest, which is fraught with such possibilities, such lasting results for good or evil as the one which we now venture to take up. When reincarnation is first presented to the Western mind, we frequently find that

one of the first objections to it is, that it must tend to weaken the close and enduring relationship of parent to child, &c. A very limited acquaintance with the place of reincarnation in the great evolutionary programme soon dispels so superficial and illusive an objection as the above. From the wider range of view which it supplies, all family relationships of whatever grade, from the nearest and most intimate to the remote, are seen as freighted with possibilities and weighted with responsibilities which stretch into the ages of the past, and the eternities of the future; and compared with which, one ephemeral earth-life is but a grain of sand on the sea-shore.

That Divine Wisdom evolved the scheme of the intimate connection of human egos in physical earthly relationships which should extend throughout æons of time, is beyond question; and we may rest assured that it must have presented itself to the mind of Infinite Wisdom and Love as the fittest means for the gradual building up of permanent traits of character; of evolving those high qualities of pity, compassion, self-sacrifice, loving regard for others, devotion, and all that is summed up in true nobility and divineness of nature and character. The close interplay of mutual interest and affection which these relationships involve may, and generally do, begin in self-interest, but they ever tend to the purification and exaltation of all that is best in human life and character. If we for a moment try to imagine an alternative, namely, the independent and isolated evolution of the individual entities, what a loveless and dreary thing would the budding human being and his conditions present to our view! No mother-love, no father's solicitude and care, no brotherly acts of kindness, no sisterly devotion; no training school for the exercise of nobler qualities, and for helpful service and enjoyment in the higher realms of life and being! The mind rightly revolts from such a contingency.

We see that these relationships are deeply imbedded in the soul of the world: that they have been gradually evolved through untold ages; that they exist in the very dust we trample under our feet; that they are exemplified in a thousand ways in the vegetable kingdom; and that all animal life is linked together by the same means. We see in family life the germ from which has grown all the varied relationships of man to man. Springing from the life of the family, we have the tribal and national developments and racial affinities; and if we proceed far enough we find that man is linked to man throughout the wide world, whatever his national peculiarities. And indeed during recent times we see our world fast becoming a small family training-school for a small fraction of humanity, isolated only by physical impediments from the greater families of the Solar System and of the Cosmos.

It is in the light of this larger range of idea in regard to the universe and man, which the axioms of Theosophy furnish, that we wish to examine our varied relationships in the earth-life, their possibilities and their responsibilities; and to trace out how they impinge upon,

and supply conditions for, our personal spiritual growth and advancement. The importance of these relationships is enhanced by the fact that the road of progress is absolutely barred to all who ignore the responsibilities which they involve; for no man liveth or dieth to himself, even if he would, as was so vainly attempted by the Anchorites of the Theban deserts.

These varied relationships fall into a natural order, in which we will attempt a consideration of them. That of husband and wife; of parent and child; of children to their parents; of brother to brother; and then follow the remoter degrees of consanguinity. Before we come to the details of our theme, to the duties and responsibilities of the several particular relationships, it may be helpful to take a broad and more general view which will cover every relationship of man to his fellow man.

There is an aspect pertaining to this more general survey which is little understood, and too frequently ignored by many; more especially in regard to the nearer and more intimate relationships. The strict *individuality* of each personality is often lost sight of,—too much and too large a portion of the individual child, for instance, is assumed to belong by hereditary right to the parent. Ignorant of the fact of the supreme importance, and in this connection, of the entire independence of each individual ego; of the I am I, which constitutes the soul of the child's soul, the essence, the life of its life; a position toward it, and a possession is assumed, to which the immediate parent of the body—the temporary vehicle of the soul—has no right. This great cardinal truth and fact in nature should at all times be distinctly recognized in this, and also in all the more distant earthly relationships. That the special form of the present relationship is only a passing incident should never be overlooked. The unity of the individuality in no way contravenes the mysterious facts connected with hereditary evolution, an important element of the problem being that each single human life is composed, is in some way related to, and is the sum, the potentiality, of myriads of other lives stretching backward into the night of time. Yet while allowing the full weight of these considerations, it is none the less true that each one has now within himself the vast and important results of an individual evolutionary course, the material of which has been drawn from millions of parents in the long ancestral line, through which he has come in æons of past time; and that there is also a career before him pregnant with possibilities which are peculiarly his own. This wondrously complex character of each individual should at all times be kept well in view in all our relations with others; and in whatever form the relationship may at present be, we should in all our dealings with or actions toward them, regard it as a guiding principle. If this be done, and our intercourse be guided by it, all our relationships will be purified and ennobled thereby.

How sacred is the relationship of two human souls who during the earth-life are physically functioning in opposite sexes, and have pledged

and given themselves to each other for the entire period of the earthly sojourn. How fateful for good or ill is the sacred alliance! What valuable lessons may be learned in the close and endearing relationship which the surrender to each other implies! What opportunities it gives for drawing out the tenderest sympathies; for the exercise of self-denial, self-control and patience; and what intimate interblending of the varied characteristics of each. And if union results in other lives being entrusted to their loving care for a time, who have drawn many of their qualities and characteristics from their united life, how greatly enriched and ennobled is the relationship existing between them; how sacred the ties which bind them in a common life, thus united to and participated in by other lives. How full of possibilities; how rich in opportunities for giving help and aiding in life's arduous journey, are those who are thus united in the strongest and purest bonds of earthly love; more especially if the true ends of life are perceived, and faithfully endeavoured to be realised. Yet one cannot help noting the sad fact that ideal marriage unions are as yet in a very small minority; though there has undoubtedly been a very great improvement in marital relationships during the nineteenth century. The spiritual equality of the sexes has been practically recognized in a way almost unknown in preceding centuries, and the home life and the moral tone of society in general has been greatly improved thereby. But very much still remains of indifference and ignorance to be removed, of a true knowledge to be attained, of what should be the primary ends and aims of the united lives of the opposite sexes.

As at present so largely obtains, the union is viewed too exclusively from its merely physical aspects, and the larger, deeper and more enduring sides of our common nature practically ignored. Compatibility in the psychical and spiritual nature, and a suitable evenness of their development receive very little attention and give smaller concern to the contracting parties, or their guardians and advisers. And thus in a thoughtless way the fruits of future sorrows are sown, too frequently resulting in a life-long misery and pain; and of hindrance in spiritual progress to the individuals concerned, as well as of their usefulness in various ways to others; thereby seriously retarding the upward progress of the soul. It is just here that our Theosophical Axioms may be advantageously applied. Let each of the contracting parties be instructed in the principles of re-incarnation and of karma; and of the great evolutionary processes implied as they relate to our complex nature considered in its threefold character and development, physical, psychical and spiritual. Let them understand the temporary nature of the contemplated union; and at the same time, its importance in relation to the growth and perfecting of the soul; and that union on the higher planes of being has permanence, and is consequently of far greater significance and importance than any mere earthly union and relationship, and the foundation of a happy union of an endearing and spiritually fruitful character will be more firmly laid.

Let us now turn our attention to the relationship subsisting between parents and children. We will in this connection quote a few sentences from one long resident in the far East. "The Occidental family circle is a very small affair indeed compared with the Oriental family group. In this nineteenth century the Occidental family is almost disintegrated:—it practically means little more than husband, wife, and children well under age. The Oriental family means not only parents and their blood-kindred, but grandparents and their kindred, and great-grandparents, and all the dead behind them. This idea of the family cultivates sympathetic representation to such a degree that the range of the emotion belonging to such representation may extend to many groups and sub-groups of living families, and even in time of national peril to the whole nation as one great family—a feeling much deeper than what we call patriotism. And as a religious emotion the feeling is extended to all the past in a blended sense of love, of loyalty and of gratitude, not less real than the feeling to living kindred."

It is easily seen that where the belief in this extended and enduring character of the family relationship obtains, the responsibilities connected with it grow in importance and significance. In the West no such fulness of feeling is possible while the belief in one earth-life only, maintains its hold.

Perhaps one of the most appalling facts in relation to the low condition of mankind at present obtaining, is the miserable surroundings and the appalling ignorance into which the vast majority are born. The terrible, karmically weighted and degrading conditions into which they enter for the purpose of learning another lesson in life's possibilities! How very, very few have fairly good, not to speak of ideal surroundings in which to commence the arduous task lying before them! Look whichever way we may we see disabilities in the pathway of the new-comer who is about taking up the burdens and the responsibilities of the earthly sojourn. Is he born in the lap of luxury, its gilded baits and snares may effectually entangle him and nullify the otherwise favourable conditions. And if among the many myriads at the opposite extremity of the social scale, what almost insuperable of obstacles beset him! And how extremely limited the number who appear to have sufficient innate force, or who come into sufficiently favourable circumstances to enable them to rise above the terrible array of hostile powers and forces which close upon them on every side! Upon a serious survey of these saddening features which constitute the lot of so vast a proportion of the human race, one is in no way surprised that pessimism has so many adherents. Between these two poles there are the more favourably situated middle classes; but even of these how very small a proportion have the inestimable advantage of a really liberal and free educational training; as it is chiefly among this large class that narrow religious prejudices so greatly preponderate. And by these means the mind of youth at its most plastic period, is often unconsciously enthral-

led and entangled in the subtleties and illusions of some narrow, crude and materialistic religious beliefs, from which only the strongest and most resolute souls are eventually able to disentangle themselves. And these efforts if successful, too frequently absorb some of the best years of life, as the writer knows by bitter experience. When will the happy age arrive, in which every child shall be trained in the beauty of a clear spirit and an open mind, and in the use of reason rightly, and in living for the ideal good; and new generations shall grow up to a fairer, a sweeter and nobler life?

We must not further pursue this phase of our subject, but confine ourselves to a few hints to those who are conscious of the importance of the parental charge, and who recognize the desirability of avoiding the dangers and pitfalls from which they have themselves in measure escaped.

One very common feature in regard to children who are born of the same parents is, the often considerable difference in the degree of development of their mental, moral and spiritual natures. Why those of such diversity of character should be attracted to the same parents, with our very limited knowledge we cannot fully understand (though no doubt many luminous suggestions might be offered); the fact that such is the case is evidenced with more or less clearness in almost every family. While this common fact throws a side light on the extreme complexity of the problems of evolutionary life, it also indicates that each child requires special study, and a particular line of treatment suited to it on the part of its parents and guardians. As each child will receive fostering care, it will also need a special line of treatment suited to its varied characteristics; and the quiet suppression or development of some particular traits or tendencies in various directions in which it may give evidence of a redundance or a deficiency. This difference of treatment should be carried out with intelligent motive, and with loving impartiality.

Another important consideration which should never be lost from view is, *that each one has a distinct future of its own.* That whatever likeness and affinities they may discover to the parents, their essential and permanent qualities are entirely their own. This independence of character should not only be recognized in our treatment of and bearing toward them, but the child should be early instructed in the elements of the evolutionary fact. By this means a permanent basis for a belief in the Divine, and in its consequent immortality, and its noble possibilities in the future will be firmly laid, and also the necessity for making its choice between good and evil for their own sake; their relation to its higher welfare will become apparent, and decision will be made on rational grounds. At present the most marked feature in many, perhaps the majority, is, a strong development of the passional nature, while the reasoning faculties, the judgment and the will are weak and undeveloped. What is needed is a trained suppression of the

former, and a careful development of the last named faculties and qualities.

It remains that we now take a cursory view of general earthly relationships, their character and their responsibilities. How very mixed in character are the experiences arising from these relationships! Pleasure-giving and painful; helpful and hindering; ministering keen and soul-wounding pain, and heart-comforting, spirit-sustaining benefit and blessing.

In considering the nature and character of these relationships we shall again find our Theosophical Axioms most helpful and instructive. The general view of these relationships is that they consist in belonging or being related to the same geneaological tree; that they pertain to *physical* heredity only; and that however enduring the ties may be on other planes in the future, they commence with the present earthly life. Such is the view which is usually taken, and in which all peoples of Western origin have been educated. But the axioms of the Ancient Wisdom Religion and its philosophy reveal the fact, which Science also is beginning to recognize, that these considerations and conclusions are far too limited and circumscribed; that other factors have to be taken into account which are of wide reaching significance. Here the Buddhist conception regarding the bundle of potentialities and affinities termed 'Soul' is illuminative: "for him the conventional soul—the single, tenuous, tremulous, transparent inner man—does not exist. The Oriental Ego is not individual. It is an aggregate or composite of inconceivable complexity,—the concentrated sum of the creative thinking of previous lives beyond all reckoning." This view opens a vista regarding the relationship of soul to soul during the formative process, of inconceivable magnitude and complexity; a wealth of life and relationship beyond all bound. That there is a relationship of soul to soul, of life to life, and of spirit to spirit of a far deeper, more significant and enduring character than is ordinarily conceived. That as a consequence naturally and logically following, there are affinities, attractions and repulsions which bring together in a strange and mysterious manner the like and the unlike through some inexplicable workings of psychic and spiritual under-currents; and consequent relationships extend through myriads of earthly lives. And further, that these varied conditions and the complexities which they involve are the fruitful sources of the love and hate, the joy and sorrow, the pleasure and pain, &c., &c., involved in the natural ties of consanguinity.

And as these mixed conditions have obtained in the past throughout untold ages, so will they also continue in the future, until cause and effect are worn out. Or, in other words, until the soul has evolved those high and spiritual qualities which will enable it to include in an equality, within its embrace and regard, *all other egos*, in whom at present it has ordinarily only a more distant interest.

Those personal, magnetic and psychic links which bind us to other entities throughout many earth-lives will only be loosened—or perhaps

we should say blended and expanded—as we pass on from birth to birth, into higher and higher conditions of spiritual development. And let it be remembered that we shall not lose our dear ones; our loving regard for them will not suffer any decrease, but with the expansion of our spiritual horizon, and the enlargement of our consciousness, the potential union we even now have with all other souls will become to us a reality, an ever present conscious fact; each and all being seen as united to us in a near and enduring union, becoming in very deed, "our mother, our sister and our brother." Having become consciously united to, and harmoniously blended with the Universal Entity, the true 'Soul of the World,' and partaking of its all-embracing and ennobling consciousness, the lower, narrower, finite relationships, with their evanescent attractions, loves, &c., will no longer affect us in any way that can minister to our satisfaction.

While penning the above, the following lines have come to hand, which fittingly express our conclusions:

"My wealth is common; I possess
No petty province, but the whole;
What's mine alone is mine far less
Than treasure shared by every soul.
Talk not of store,
Millions or more—
Of values which the purse may hold—
But this divine!
I own the mine
Whose grains outweigh a planet's gold.
I have a stake in every star,
In every beam that fills the day;
All hearts of men my coffers are,
My ores arterial tides convey;
The fields, the skies,
The sweet replies
Of thought to thought are my gold dust;
The oaks, the brooks,
And speaking looks
Of lovers, faith and friendship's trust
....
And to the soul
The boundless whole
Its bounty all doth daily bring."

"The wise man is he who seizes on the commonest things near at hand, and transforms them into beauty and blessing. The world is his, and he is helped infinitely if he can make the centre of that world a *happy home*. Here let him will, and do, and dare; let him learn patience, self-control, unselfishness, and, above all, power of love. As he conquers himself, he shall learn to know himself. The voices of wife and childwhen he goes out into the world shall make his own voice seem a symphyon, and sorrow and painshall flee at his approach."

For the present we have need to constantly keep in view the responsibilities which our relationship to others entails, and that we duly fulfil our varied obligations toward them ; as in this way only can we work out our indebtedness, and look forward with confidence to our final release. It was well said by St. Paul, " If a man care not for those of his own household, he hath denied the faith, and is worse than an infidel. " Nature's ties are sacred ; if we injure or neglect, we must necessarily suffer. They are an excellently designed training school,—handmaidens to higher things—means for the development and perfecting of the spiritual faculties. How pure and chaste is true mother-love ! How deep and firm a brother's friendship ! How tender a sister's solicitude ! How consoling and strengthening a father's thoughtful advice and care !

W. A. Mayers.

PRACTICAL METAPHYSICS.

At no period in the world's history has spiritual science in its many phases reached so important a place nor so broad a sphere as at the present day. The word mysticism is losing its force, for the mystical is becoming unveiled under the knowledge of a higher law. Ideas regarding the latent powers of mind, the undeveloped senses, once hinted at, are now accepted as facts by the occult world, acknowledged and proven. Out of the many different cults of mental and spiritual development in different ages among different people, indicating every one of them that a power invisible, superior to matter, has arisen ; a teaching most spiritual and practical, no less than that of the Christ philosophy so long ritualized, becomes realized, and reflected in the body as physical health and strength. We are living in a practical age. Theories of life and being, as well as of science and mechanics, must be *proven* to us before we are satisfied of their true basis. It is not enough that ideas, either philosophical or theological be drawn out on paper ; they must become externalized in the one case, and a living entity in human form and life in the other, before they really attract us. " What does your science or religion do for you now ? " we ask ; show us the present benefits, not those alone of a future, is our demand ? Metaphysical Healing in its spiritual and practical aspect comes forward to fill this demand.

Not infrequently we see articles in magazines and newspapers entitled ' Mental healing,' ' Christian Science,' or ' Practical Metaphysics,' evidently from the pen of those who have had no practical experience or acquaintance with the subject. The ideas are many of them fairly well expressed and are therefore all the more misleading to those unacquainted with the subject, but to one who truly understands the principle of metaphysical healing, and who knows its effects from having put it into practice, these statements appear like the blind man's vague efforts at describing light, or his argument against there being any light at all.

Mind cure, so called, is very often indiscriminately associated with Christian Science, or Christian Metaphysics. There is a distinct difference between the two. One partakes largely of will power and the law of suggestion on the mental plane, while Christian Science or Practical Metaphysics takes for its basis the New Testament teachings. There is really no new philosophy connected with it, save the conception of putting the principle into practice. Starting with the premise of the wisest philosophers, that "Spirit is power," that "matter is unreal and impotent," united with the acme of the great Master's precept, "God is Spirit"—Spirit is God, Spirit is omnipotent, the "flesh profiteth nothing," and ACTING upon this wisdom, where flesh is diseased, we rise to a place where the spirit dominates and health is established. "These signs shall follow them that believe, they shall lay hands on the sick and they shall recover,"—is the announcement by the Master, of a Principle which will prove itself to any one who will practise it. He used it and it answered to Him. His disciples also, and it answered to them. Many to-day are using it, and it being a Principle, is as potent now as ever. Jesus recognized but one power—God; but one creation—the *real*; that which proceeded from Him and the spiritual Ego alone as the man. "Let thine eye be single" to this image, refusing to see any deflection therefrom, "and thy whole body shall be full of light." Children can be taught this and will develop a high and holy dignity thereby and will be saved a long journey in error,—steps that have to be retraced by the one who has been taught the doctrines of total depravity, original sin, &c. But—this principle *when put into practice* is so potent that applied even after erroneous teachings have taken root and disease of body has consequently followed, such effects will become annulled; pernicious thought-currents will be cut off and new ones established.

The "laying on of hands" is not literal but figurative, meaning the right use of the power of Mind—Thought rightly directed. Judging "not according to appearances," but judging righteous judgment, *viz.*, the man is not really diseased, but only deceived (or unawakened) or led by the senses out of recognition of the realm of the Ego where all is health and peace: not separated from the divine law and harmony of the One Creator, but lost, as it were, for the time, in delusion. The healer or teacher comes to call forth the spiritual man that he may manifest and rule in the sense realm, dissipate delusion, and "make of the body a fit tabernacle for the indwelling of the spirit." This may be done through spoken words, as in teaching, or silently, but there is nothing of the hypnotic or mesmeric element connected with it, for the healer exercises no will over the patient. Metaphysical healing is nothing more than an act of faith, founded upon understanding of the spirit power—an act of obedience to the demands of this power.

The "silence" so misunderstood and even feared by the untaught, is nothing more or less than the closet of prayer, in the high sense of the word prayer, which does not consist in begging or pleading for

something, but ascends to the plane of the Divine, takes hold of the high law—"Believe that you have and you have." In other words, know it, claim it, and so bring it into manifestation.

Take the case of one coming to a healer to be relieved of disease, with no knowledge of the method or principle, and no higher motive than that which prompted him to apply to an M. D. for aid. He simply wants health, but not having obtained it through any of the ordinary channels, as a last resort he comes to the "mental" or metaphysical "healer," just as the ten lepers and many others went to the great Master. He did not turn them away saying, if I heal you it will only give you the opportunity to continue your life of carnality; no, for he knew that before health could be established in the body a change must take place in the mind, which must become polarized to a degree, upon the soul substance and abstracted from the grosser sense plane—for the body, in and of itself a chemical compound, has neither power to be ill or well, but is only a mirror upon which is reflected the infinite phases or states of mind. The people of to-day who come to those who are practising the same principle of healing that the Master taught, though their motive is only that of health, in the beginning, are changed from their gross and material belief and desires, to a more refined and spiritual state of mind, or the healing could not take place. Those who are healed are often heard to say, "I have received something much greater than I expected—not alone health but peace of mind." Even where health does not at once become manifest, a consciousness of truth is awakened in the soul, which brings love, faith and rest. Those who are healed, no matter of what disease or discomfort, always begin to inquire, how was it done; and this makes teaching of the principle necessary and possible, which is after all the greatest part of the work, since it unfolds the principle through which individual healing and self-culture is accomplished, for the whole idea is that of bringing one into a knowledge of the Christ within; of man's true dominion over himself through understanding of his union with the creative spirit.

No physician would refuse to prescribe for the most 'debased' or unfortunate who applied to him for medical aid, yet it is questioned by some as to whether it is not a mistake to attempt to heal through 'mental' methods such as have led a profligate life, only to assist them to continue again the pursuit of sense enjoyment. Does not this apply to all, only in different degrees? If some are more materially minded than others, they above others need the pure spiritual healing, and are changed thereby into a better state of thought and action, frequently developing to a remarkable degree the higher nature.

Frequently those who come to be healed of a certain disease, as, rheumatism, are also cured of some abnormal tendency such as 'drinking.' A case of this kind came under my own experience. Children who are treated for the cure of bodily ailments often become more quiet and happy in their temperament. A little child who was healed of defec-

tive sight, while in one of my classes, was healed of fretfulness and quarrelling at the same time, which the mother said was the worst malady of the two.

I speak from about fourteen years of experience in both teaching and healing, in America and Australia, in many different places in both countries, but principally in Chicago and Sydney. In all of these places there are to-day many adherents to the metaphysical teaching; societies formed for the promulgation of the principle and practice of the higher thought among intelligent and thoughtful people who have given the subject a fair hearing, and have proved its value to themselves by an application of it in their daily lives.

That every case applying for healing does not at once wholly respond is no proof that Practical Metaphysics is not a science, but only that the art of applying it is not perfectly understood. Frequently, the conditions surrounding a patient are of an adverse nature (friends or relatives being opposed to the treatment) and have to be met and conquered just as the disease in its more apparent forms has to be.

Ignorance is the root of all disease. Intelligence is its cure. The healer begins to instruct in the silence as to what man is and why he cannot be diseased or imperfect. The patient is always taught of himself as of the real Ego—that region wherein is no imperfection; and when he is awakened to "know the Truth", his freedom from disease and fear is gained.

The reason why the silent treatment is often most efficacious, is because when speaking to one "mentally" no objection is raised to the arguments deduced against the reality of disease. The senses all testify in favour of disease and are so entirely linked with the external as to shut out all possible communication with the interior power. But the silent words of truth go straight past the portals of sense, to the realm of reality, and are there confirmed by the soul—the Ego—which hearing itself called upon to assist itself, immediately begins to act, and to come forth.

The Healer and the science has much to endure of criticism from those who do not understand why one is not always as quickly healed as another, or, as in some cases, do not *seem* to respond, when neither is at fault. The fruit is sometimes slow in coming to perfection, just as it is sometimes in plants in ripening: just as in the case of some children in school whose intellects are not so quickly awakened as in others. The line of ancestry of some who seek healing has perhaps not been educated or called out in "faith" and spirituality. The patient may be eager and receptive in herself, but there is an inheritance lying in the background that has to be destroyed. Again, the idea of metaphysical healing is new, or the idea of bringing any of the occult forces to bear in practical affairs, without the medium of material aid, is new. The subject of Mind is one of immense breadth and thickness. Obstacles innumberable come up to baffle and obstruct. Amid all this,

knowledge and demonstration in healing and self-development have been attained that are marvellous. It is the strength and faith of several millions of people living on the earth to-day, whose principle and practice it is to summon spiritual aid not only for the dissolution of disease but for every phase of trouble and unrest. Indeed there is nothing in the whole universe against us save our own ignorance and false beliefs. These are beginning to take flight. All nature, seen and unseen, is waiting our bidding to serve us. Neither present negative conditions nor past errors have power to hold him who with resolution turns his face toward the light and claims the power that is his rightful inheritance. Personally I went into an investigation of the subject with no selfish motive. Its meaning to me is Truth made alive—a practice of the Christ Science. The philosophy of Being called into form. The smallest result which comes from the practice and recognition of it is Health of body.

ANNA W. MILLS.

Editor's Note.—It is most appropriate that, just at this time, when a stupidly prejudiced English Coroner and jury have held for trial a namesake—though not a relative—of Mrs. A. W. Mills, for manslaughter, because a patient who preferred the Christian science method of healing to that of the regular medical schools, died on her hands, that the claims of this school should be presented to our readers by one of its most, if not its most, distinguished leaders. Dr. and Mrs. J. P. Mills having just spent three pleasant weeks at Adyar, we have had a good opportunity for sifting their views to the bottom. To sum them up in one word, they are, Practical Monism. The philosophy of the eternal Unity of things, with its corollary of the identity of the human spirit with the All, is the basis of their teaching that disease, sorrow and other human ills pertain to the physical self, and outside its limitations have no existence. He who can, by meditation, lift his consciousness to the perception of the Higher Self, dominates the Lower Self, drives out all morbific conditions, extirpates all sickness and other causes of suffering and mounts to a higher plane of conscious activity. To Asiatics, this, of course, is not a new idea, it being but a fragment of their old theosophical system, and they would be apt to hesitate long before conceding that the Practical Metaphysician can so swiftly stride on towards adeptship. At the same time, it is beyond doubt that the followers of Dr. and Mrs. Mills, of Mrs. Eddy and the other leaders of this astonishingly vital movement, are constantly proving their ability to heal the sick by their peculiar methods. What the explanation is must rest awhile as a mooted point. Certainly, the theory of therapeutic suggestion seems to us the most reasonable and, by a curious coincidence, while these proof-sheets are before us, the overland mail brings us Prof. Charcot's essay "La Foi Qui Guerit" (Paris, Alcan, 1897) which takes this very view of the case.

GOPALA TAPANI UPANISHAD.

PART I.

1. Om. The word '*Krish*' means '*Bhû*' (existence), and the word '*Na*' means liberation (bliss). These two joined together make 'Krishna,' the supreme Brahman.

Nârâyana's commentary.—In the Pippalâda branch of the Atharva Veda there occur three Upanishads, *viz.*, "Pûrva Gopâlatâpanî Upanishad" (*i.e.*, Part I.), "Uttara Gopâlatâpanî" (*i.e.*, Part II.), and "Krishnopanishad." The first of these is devoted to the description of the worship, &c., of conditioned Brahman (*Saguna*). 'God manifests himself to the devotee when he is pleased with the latter's repetition of His Mantra, meditation, worship, &c.,' hence it is first. The nature of "Gopâla" is thus described in "Nrisimhatâpanî Upanishad:" "Verily He who is pure Chit and Ânanda, assumes form by (his) Mâyâ."

According to "Ekâkshara Nighantu" (Dictionary of single letters) the letter *Na* signifies destruction and purity. Here it means Bliss (*i.e.*, pure Brahman).

Although the word *Krish* means 'existence,' and 'existence' refers to Brahman, yet it cannot constitute a full name and cannot convey the complete idea. Supposing the word stands as *Krish*, without the *na* at the end, it would lead one to take it as referring to Mâyâ, which has also the quality of 'existence' in so far as it is the support of all actions. Therefore the addition of the syllable *na* is essential in order to obviate such a wrong inference, because it means 'Bliss,' and there is no 'Bliss' in Mâyâ which is by its nature *Jada* (inert), nor can *na* by itself represent Brahman, since it without being joined to *Krish*, might suggest that *Aiśvarya* (dominion, rulership, &c.) belongs to Mâyâ, while in reality it must be attributed to Brahman.

Again, *Krish*= Bhû, which means the *Driśya* (object); *Na* signifies Brahman (the subject). The word *Krishna* thus implies the union of 'object' and 'subject.' In other words, by destruction of the 'object,' which is the superimposed phenomenon, pure âtmic condition is attained. Such attainment is the attainment of supreme Brahman indicated by the word Krishna.

Some do not recognize verse No. 1.

2. Om. Adoration to Krishna, whose nature is *Sat*, *Chit* and *A'nanda*, who does (all) functions, without effort, who is to be known through the Vedântas who is the Teacher (Guru) and the witness of Buddhi.

Na. This is a benedictory verse. The order in which the attributes *Sat*, *Chit*, and *A'nanda* are mentioned to aspirants indicates that spiritual experience (*anubhavis*) realizes *Sat* first, then *Chit*, and lastly *A'nanda*. The two component parts of the word '*Krishna*,' *viz.*, '*Krish*' and '*na*', mean respectively *Sat* and *A'nanda*, *i. e.*, the first and the last of the three terms by which Brahman is indicated. So long as the first and the last are mentioned, it is as much as enumerating all the three attributes *Sat*, *Chit* and *A'nanda*. This ellipsis of the middle word or words is technicality known in Sanskrit as *Pratyâhâra*. The two epithets, *Sat* (Existence) and *A'nanda* (Bliss), describe what is called the *Svarûpalakshana* (true nature) of Brahman, The description given in the text as performing all (functions)* without effort, refers to the manifested aspect or conditioned Brahman, the *Tatasthalakshana*.

Brahman can only be known by the study, practice and realisation of the Vedânta. This is the only means of reaching him, and hence the text says " who is to be known through theVedânta." He is also called " the Teacher and the Witness of Buddhi," for He is the fountain-head of all knowledge; He is the 'Witness' of everything—action, thought and speech. Buddhi guides men's thoughts. Man can deceive man and other beings, but Him none can deceive, for He sees directly through the innermost hearts of all. Even the cleverest hypocrisy cannot go undetected by Him, as nothing is concealed from His view.

Viśveśvara's Commentary.—Filled with compassion, " Gopâla Tâpanî" introduces " *Gopâla vidyâ*" and expounds the methods of *Saguna* worship with a view to free the thirsty aspirants from the bonds of *Samsâra* (birth and death) and enable them to attain Śrî Krishna whose real nature is *Sat*, *Chit*, and *Ánanda*. The verse—it's (Sruti's) first verse—is a very auspicious one and has a three-fold purpose: (1) The chanting of it enables the student to get over all obstacles and gain the *Vidyâ*, to be taught subsequently. (2) It satisfies *Śishtâchâra*, (approved usage); it is placed in the beginning of the treatise as an auspicious verse, in deference to the usual rule followed by all great persons, of having *Mangala* (auspicious benediction) in the beginning, middle and end of a treatise; at least in any one of these three stages there must be *Mangala*. (3) It particularizes the real object of worship, in a nutshell as it were, that is elaborately detailed in the course of the treatise. Thus the very first verse serves as a benediction and a salutation to the deity whose worship it is the purpose of the *Tâpanî* to describe.

" Who does all (functions) without effort: He frees his devotees from all *Klesa*, which is of five kinds, *viz.*, (1) " Ignorance, (2) egoism, (3) desire, (4) aversion, and (5) ardent attachment to life, are the five afflictions."

* The functions performed in the manifested condition are (1) Creation (evolution) of the universe, (2) Preservation, (3) Destruction.

"Known through the Vedânta,"—the Sruti (Br. Up. III. 9-26) also says: "I ask that person who is the subject of (described in) the Upanishads." Again, in the Smriti (Bh. Gîtâ 15, 15) the Almighty says: "I am known by all the Vedas." It means that this *Gopâla vidyâ* frees those that are desirous of salvation from the pains and miseries of womb-life, birth, old age, disease, &c., all of which it destroys, and leads them to Krishna, the Supreme Brahman, who is the remover of *Samsâra*. Moreover this *vidyâ* entirely annihilates *Avidyâ*, *&c.*, which is the cause of *Samsâra*. Hence it is called Upanishad (Upa), near, (Krishna), nishad; leads to, and destroys,.....

Appayadîkshita's Commentary.—I hasten to comment upon "Gopâlatâpanî" *Sruti* in which Lord Srî Krishna is described both in his *Saguna* and *Nirguna* aspects.....The attributes employed in this sloka are very significant and the student should note them carefully; the qualifying clauses, "who does (all functions) without effort," and "who is the Teacher," refer to the *Saguna* aspect; while the rest, who is *Sat*, *Chit*, and *Ananda* in essence, &c., denote the *Nirguna* aspect.

3. Om. Once Munis addressed Brâhmana thus:—Who is the Supreme God? Whom does Death fear? Through whose knowledge does all become known? What makes this (universe) continue its (everchanging) course.

Na. 'Brâhmana' is the son of Brahmâ; also called the self-existent (*Svayambhu*).

Vi. This episode is introduced here to show that this "Gopâlavidyâ" comes from a very high and sacred source. 'Munis:' *Sanaka, &c.*

4. To these (four questions) Brâhmana replied, Srî Krishna verily is the Supreme God.

Na. This reply contains the eighteen Syllabled Mantra, which refers to Vishnu, the collective form of the four *Vyûhas* (of Vishnu). The epithet 'Supreme God' applies to Paramâtman, *i.e.*, the *Vâsudeva Vyûha* (cf. "Bhagavad Gîtâ," Chap. XV, verse 17): "The highest Person is verily another, declared to be the Supreme Self." "*Vasudeva* is all." (17—19).

Vi. "Krishna" means the destroyer of the sins of his devotees.

5. Death is afraid of Govinda.

Na. This passage refers to the *Sankarashana Vyûha*. The "Gîtâ" says, Chap. XI, verse 32: "Time am I, laying desolate the world made manifest on earth to slay mankind."

Vi. "Govinda" is derived from *Go*, knowledge, and *Vid*, to know, *i.e.*, He who is to be known by knowledge. All-knowledge or omniscience raises one to the state of immortality. God is omniscient and immortal. Hence Death is afraid of Him, *i.e.*, Death obeys Him. "Taittarîyopanishad" says (II. 11): From fear of Him the wind blows; from fear the sun rises."

6. By knowing the Lord of Gopîjana, That (the universe) is known.

Na. This refers to the *Aniruddha Vyûha*. The Sruti (Br. Up. I. 4-7) says: "He pervades It" (the universe). The "Gîtâ" also says (Chap. XV. v. 17): "He who pervades and sustains the three worlds, the indestructible I'svara." "By which the universe is upheld." (VII. 5).

This very Upanishad further on says: "The Lord of *Gopîjana* supports the universe."

"It is known:" The universe is His body; when He is known, His body is also known; so everything is known, and all-knowledge is attained.

Vi. "Cowherds" is the ordinary meaning of the word "*Gopîjana*" which is used in the text. *Gopî* means *Mâyâ* because it protects or sustains (from the root *Gup*, to protect) the universe of name and form; when derived from the root, *Gup*, to veil, the word still means *Mâyâ*, for *Mâyâ* limits or covers, as it were, the Supreme Brahman, "the veil of *Mâyâ*," being the familiar expression. *Jana* means the universe which is produced by *Mâyâ*. He is the "Lord" (*Vallabha*) of the cowherds (*Gopîjana*, (*i.e.*). He is the Lord of creation, preservation and destruction of the universe.

"It is known," *i.e.*, everything in the universe is known, the Sruti says, (Chchâ. Up. VI. 1-5). "By a knowledge of Him everything is known, just as by a knowledge of one mass of earth every article made of earth is known."

7. By *Svâhâ* this goes on changing and changing.

Na. The reference here is to the "*Pradyumna Vyûha.*" Bhagavad Gîtâ, Chap. XIV. verse 3, says: "My womb is mighty Brahman, in that I place the germ." (IX, 10) "By my presiding, Prakriti sends forth the moving and immoving." (XIV. 4) "I their generating father."

It means he is the lord of *Mâyâ*, the Supreme Person, the germ being *Mâyâ*. Tai. Up. says (II. 6) He thought: "Let me become many." Up. Br. (II. 5-19) says: "The Lord became (many) through the energies of *Mâyâ*." Again the "Gîtâ" says (Chap. VII. verse 14.): "This divine *Mâyâ* of mine, *guna*-made, is hard to pierce."

Some people might take this verse to inculcate the idea of more than one deity. But it is purely a misconception, for the Sruti establishes the unity of Godhead, and explains further, "Wind (*Vâyu*) &c., are differentiations."

Vi. Su-âhâ: the actions performed in connection with oblations are caused by this; hence it is called *Svâhâ*, which means *Mâyâ*. "This goes on in transmigratory life," *i.e.*, the whole lot of souls, or *jîvas*.

8. Thus they questioned him again:—"Who is Krishna? Who is that Govinda? Who is the Lord of *Gopîjana*? What is *Svâhâ*?

Vi. "They", Sanaka and other Munis. "Him," *i. e.*, Brâhmana, the son of Brahma. *Gopijana*, cowherds.

9. Brâhmana replied: "(Krishna) is he who destroys sins; Govinda is the seer who on earth is known through the Vedas; (the Lord of *Gopîjana*) is he who guides (or controls) the attributes of Avidyâ; *Svâhâ* is his *Mâyâ*.

Na. By eliminating from the devotees the germs of desire, attachment, &c., which are the result of *Avidyâ*, He bestows on them His own self; or according to another reading, *vidya*, &c., means, he is the bestower of knowledge; for the Śruti says, *gopis* and *gos* mean "*Rigs*," *i.e.*, all the *Rigs* praise him only.

Vi. "Krishna" is the destroyer of sins. The word also means *Sat*, *Chit* and *A'nanda*.

Gopî—the energies of protection; *Jana*—aggregate; "by *Aidyâkalâ*" means the aggregate of such energies. He is the "leader" of the attributes of *Avidyâ*; by knowing Him as the supporter of all, one recognizes one self and understands that everything else is superimposed on Him.

10. All these are the supreme Brahman (*i.e.*, not different from the supreme Brahman.)

Na. "All these," *i.e.*, the four *Vyûhas*—*Vâsudeva*, *Sankarshana*, *Aniruddha* and *Pradyumna* "Brahman"—Krishna.

Vi. Sakala—all; everything that is with *Mâyâ* (*Kalâ*) is Brahman.

Ap. All—the attributes, 'Destroyer of Sins,' &c., apply to Brahman alone. In reality, only the unconditioned Brahman exists. But in the *Vyavahâra* or relative (worldly) aspect, everything is applied to the conditioned Brahman.

11. Who meditates on It, tastes, and worships (It), he becomes immortal, he becomes immortal.

Na. "Tastes—utters the Mantra. The repetition of the phrase 'he becomes immortal,' indicates that this section ends here.

Vi. "Tastes—repeats the five divisioned Mantra, adding thereto the *Kâmabîja*.

12. They addressed him again: "What is his form? How is the taste? What is his worship? All these explain to us who are anxious to know.

Na. "Taste"—the uttering of the Mantra, or the name of these (Mantras).

13. The *Hairanya* (Hiranyagarbha) replied: "(Meditate) on him who has the form of a *Gopa*, the cloud-colored youth, sitting at (the root of) the Kalpa tree."

Na. "The Kalpa tree"—the celestial tree.

In contemplation the deity ought to be thought of as seated at the root of the *Kalpa Vriksha*, the tree that yields all that is desired.

Vi. This is the form of the deity on which the devotee has to meditate. "The form of *Gopa*," the protector. "Cloud-colored, *Abrâbha*

like the ocean, *i.e.*, fathomless. "Kalpa tree": the Vedas; for they grant and gratify all desires. "*Asrita*" is the word used in the text. It means "Described by them"; or it may be taken to mean that he must be approached for the fulfilment of all actions; that is, the fruit of all actions. *Upâsanâ*. &c., which are described in the Vedas, is to approach him. For, everything depends on the Lord. Vedanta Sutra, III. 2-38 says: "From him (flows) the result." The "Gîtâ" also has, Chap. VII, verse 22; "He obtains these desires. I decreeing the benefits;" or it may mean the Kalpa tree whereunder the Lord is seated on a lion-shaped throne.

14. Here are some verses: He who is the full blown lotus-eyed, who is cloud-colored, whose raiment is of the color of the lightning, who is two armed, and is possessed of *Jnânamudrâ*, who wears the garland of *Vanamâlâ* and is the Ruler.

Who is surrounded by *Gopas*, *Gopîs* and cows, who is seated at the root of the divine tree, who is decked with divine ornaments, who is seated at the centre of the golden lotus.

Who is attended (*Sevita*) by a breeze which carries with it small particles from the waves of water from the *Jumna* (*Kâlindî*). He who meditates upon Him (Krishna), is freed from *Samsâra*.

Na. "*Jnânamûdra*:" "The end of the thumb joined with that of the forefinger of the right hand so as to form a circle, and held just near the heart, while the left hand is kept touching the lap or knee in the sitting posture. This posture is called the *Jnânamudrâ*. Srî Ramachandra was very fond of it." The better reading should be *Maunamudrâ*. This *mudrâ* or posture is adopted only by those who practise and aim at the peace or tranquillity which is the result of Yoga.

"*Vanamâlâ*:" *Vana* means the collection of flowers, tender leaves and fruits; for it is said "Vishnu wears the garland of Vana, *i.e.*, the fourteen worlds. The black color of the earth, the white of water, the red of fire, *asita* of air, the blue of ether—these five colors together form the Vana garland of Vishnu."

"Divine ornaments;" *Kaustubha* and other ornaments: For details of these, and their explanations, refer to "Narasimhatâpanîyopanishad."

Vi. "Full-blown lotus-eyed:" *Satpundarîka nayana*, *Sat*, pure; *Pundarîka*, the lotus of the heart, and *Nayana*, abode; *i.e.*, His abode is the pure heart (of the devotees). "Cloud coloured:" *Megha* refers to the purified (*Upatapta*) mind, and *Abhâ* means the flashes of light proceeding from *Sat* and *Chit*. "Whose raiment is of the color of the lightning": *Vaidyuta*, self shining. *Ambara*, consciousness. "Two-armed:" *Hiranyagarbha* and *Virât* are his two arms. "*Jnânamudrâ*:" that state of mind in which *Sat*, *Chit* and *A'nanda* are realized from a knowledge of the trascendental phrase, THAT ART THOU; it refers to the modification of the mind or *Vritti*, as it is technically called;

Jnânamudrâdhya: (*i.e.*, the possessor of *Jnânamudrâ*) he is shining in such *Vritti* of the mind.

"*Vanamâlâ*:" *Vana*, lonely places; *mâlâ*, shines; He shines in lonely places among his devotees.

"Ruler:" he is the leader of Brahmâ and other Devas.

"*Gopas*, *Gopîs* and cows:" *Gopas*—*Jîvas*; *Gopîs*—*Mâyâ*; *cows*—the Vedas. All these are his (*vîta*) *i. e.*, depend on him.

"Divine ornaments:" the six acquisitions, *viz.*, full dominion, strength, fame, wealth, knowledge and salvation. "Centre of the golden lotus:" *Ratna* is the word in the text, which means 'very pure; lotus, *i.e.*, the heart; centre, *i.e.*, the ether in it.

Kâlindî—pure *Upâsanâ*; the waves are the different conditions of it. "Breeze"—the breath falling on them. *Sevita*—worshipped through this.

Ap. "*Jnânamudrâ*;" this Mudrâ or posture is peculiar to Dakshinâmûrti—Lord Siva in the meditative aspect, initiating the Munis. Here it is applied to Srî Krishna, for in his real aspect, *i.e.*, of Parabrahman, he teaches Brahmâ and others the mysteries.

"Golden lotus:" the heart.

"Is freed from *Samsâra*:" he who with a purified mind meditates upon Saguna Brahman without the least expectation of reward, gradually attains salvation, *i.e.*, by slow degrees. Whereas, to him who meditates on Nirguna Brahman, the salvation is immediate; he gains it at once. Here it may be questioned: Nirguna Brahman has no body, nor attributes; but here Krishna is said to have so many attributes—'lotus-eyed, &c.' How can we justly say then that Krishna, as described above, is Nirguna Brahman? The answer is that here the Nirguna condition is attributed to Krishnâ who has the Saguna condition also.

14. The taste (utterance) of him is the Mantra of five parts, the first of which, '*Krishnâya*, is prefixed with the *Kamâbîja* (*Klîm*) as indicated by the words '*Jala*' (*K*),' *Bhûmi*' (*l*), (*î*) the fire and 'Indu' (*m*); whose second part is '*Govindâya*,' the third '*Gopîjana*,' the fourth '*Vallabhâya*,' and the fifth and last '*Svâhâ*.' He who chants this five divisioned Mantra attains Brahman himself with his five parts, *viz.*, the earth, heaven, fire, the sun and the moon. Verily he attains Brahman.

Na. "*Jala*," &c.: like the reflection of the moon in water. This denotes the relation between him and his Mantra. The S'ruti (Brahma Bindu, Up. 12) says: "The only one, the self of all beings, exists in all beings. He is seen as one and as many, like the moon in water."

The first four parts of the Mantra have four syllables each, while the last has only two.

'The five parts' (of Brahman) are the heart, the head, *Sikhâ* (tuft of hair), arms, and *Astra* (weapons). These five are referred to in the following Mantras respectively :—

1. *Klîm Krishnâya Divyâtmane Hridayâya namah* (touching the heart).

2. *Govindâya Bhûmyâtmane Sirase Svâhâ* (touching the crown of the head).

3. *Gopîjana Sûryâtmane Sikhâya Vashat* (touching the tuft of hair on the head).

4. *Vallabhâya Chandramasâtmane Kavachâya Hum* (touching the shoulders).

5. *Svâhâ Sâgnyâtmane Astrâya Phat* (striking the left palm with the fingers of the right).

"Attains Brahman himself :" *i.e.*, the form of *Virât*. The Seer, Metre, &c., of this Mantra are as follows :—Rishi, Seer, : Nârada, Metre : Gâyatrî, Deity, Krishna ; *Bîja* (root-letter) : *Klîm*, *S'akti* (force), *Svâhâ* ; *kîlaka*, *jam* : *Jîva*, *Vam* ; so says the Sâradâtilaka,

The repetition at the end of the verse, "Verily he attains Brahman," indicates the close of a sub-section of this treatise.

Ap. "Attains Brahman himself—the Saguna Brahman is here referred to.

R. ANANTHAKRISHNA SASTRY.

(*To be concluded.*)

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*UNKNOWN PHYSICS.**

No. I.

[The first portion of this translation is missing, but the author has evidently been considering a certain class of phenomena which are not explainable by any rules of physical science hitherto known.—Ed.]

IT is not that there is any break in causality but the fault lies in our lack of knowledge. Mysterious phenomena will only disappear when our knowledge has reached the highest summit. As this is not the case now, we must be on the look-out for such phenomena, which must always exist, at any other time as well as to-day, because they are the result of active forces. That is the point where science must agree with me.

What now, are these phenomena ? We know already by what signs we may distinguish them. They are denied by the majority and accepted only by the minority ; they seem to be in contradiction with the laws of nature, but by closer examination they are only in contradiction with the *known* laws and follow a law as yet unknown

* A portion of a translation from the German of Carl Du Prel, by Madame A. Haemmerle : for the *Theosophist*.

to us. As I myself belong to the minority, I need not look far to find such phenomena—they are to be found in Occultism.

One may easily conceive that it is just such phenomena that seem to be in contradiction with the laws of nature, which belong to the most important facts. Just because, according to our theories, they ought not to be, we should make them the object of our scientifical investigation; for nature has no real contradiction, the contradiction can only exist between the facts and our theory. But this contradiction must stimulate us to enlarge the theory, to develop the law of causality till the fact is encompassed by it.

Scientific progress is always brought about by a new fact being discovered, a fact in contradiction with the current theory, which gets enlarged by a new natural law and the new fact is then explained thereby. Facts are eternal; theories change; it is, therefore, uttermost foolishness to reject the facts in order to save the theory; that is like running one's head against the wall. One of the principal reasons of the slowness of progress is the obstinacy of the theorists in rejecting facts.

Now magic must be defined in order to make it stand in harmony with the supposition that in nature everything occurs naturally? The definition is simple; magic is unknown physics. The unknown forces lie partly in external nature, partly in man, the microcosm. As inactive forces do not exist and as even the unknown forces will show their activity and efficacy under suitable circumstances, so magic does exist; but we must look upon it as upon something quite innocent; *viz.*, phenomena which occur through forces still unknown to us. At all ages men through whom such phenomena reveal themselves have existed. They were called performers of miracles, saints, magicians, witches, etc. We may call them by the universal term Magi; for only the aim for which such forces were employed differ, the forces as such are identical. Magic is the miracle of the laity; miracle is the magic of saints. But all magic, all miracles are only unknown physics—never mind from whence they proceed; whether or they are black or white magic.

Magic in its origin is our unknown application of unknown forces; afterwards it becomes conscious application of unknown forces, at which stand-point it is possible (most likely) that the magician considers himself to be an exceptional being; but finally it becomes a conscious application of known forces.

At this state magic is recognised as natural law and becomes one branch of science both physical and psychological. The aim of science is, therefore, to consume or assimilate magic, but the latter produces more and more matter for consideration. In the mediæval ages, processes were employed by the saints, the magicians and the witches, requiring the use of unknown forces, which experience had taught how to employ. Still the scientific theory was quite unknown and this gap was filled up

by the church under the name of miracle, by the people under the name of demoniac superstition. Now that these studies revive, we observe already that part of these proceedings may be explained by what is now called hypnotism, but as soon as the theory of hypnotism becomes known it ceases to be magic. Faust, in the cellar of Auerbach, performing his feats, is a magician. Hansen performing the same feats at Cheiningen, is a man of science.

Until lately, science has constantly denied the reality of hypnotism and suggestion, and has thereby delayed progress by at least a half century. Now this part of ancient magic has been resolved scientifically. But as phenomena with unknown causation *must* still occur, we must continue our investigations, and here we again perceive the outward sign that only the minority give testimony to these facts, and the inward proof shows that their investigation opens to us new particulars which enlighten us about mediæval magic.

The doctrine of suggestion itself drives us to further development and investigation. It would really be a strange thing if by this first plunge in old magic we should have fallen on the only gold grain, and that all the rest were merely loose stones. It is much more probable that if we continue our exploration we shall find other parts of magic to have their due claim. The doctrine of suggestion is far from being concluded and we shall see it still applied in many unexpected ways. I have even proved in my "Experimental Psychology" that suggestion may be used as a lever to set free the magic gifts or faculties in man, which have been denied, hitherto, only because they were so little accessible to experiments and one had always wait, for their spontaneous appearance. Suggestion even runs through the whole domain of magic and touches the utmost limit of spirit where the hypnotiser of the medium is invisible and imparts his suggestion by thought-transference. "Those who do not understand this"—says Paracelsus —*aut taceat, aut discat.*

But another domain exists, which nowadays is recognized only by the minority, but which will enjoy a general acknowledgment in the future, so much more as we therein find the dominant force by which all magical phenomena appear. The key to magic lies in animal magnetism, or as Reichenbach called it in later years, the "Od Force." That is the physics of magic, and when this shall be duly investigated magic will be adopted by science, and being delivered from all that is marvellous and wonderful, will be approved by everybody. Even Schopenhauer, astonished by the facts of table-turning, thought it a proof of the magic of will-power. He believed in a direct effect of the will by the "Thing in itself," and thereby fell into the mistake afore-named, of a half-way scientifical theory, putting between the known natural laws an active metaphysical principle. But indeed, the table never would have turned if the human hand had not been an odic source. Schopenhauer has overlooked this physical side of the question; he has

confounded the lever which sets free the moving force, the will, with the force itself.

It is, therefore, Mesmer and Reichenbach who have opened the road of understanding about magic, without their knowing it themselves. Mesmer has only shown the organic influence of the Od on the diseased organism ; Reichenbach has experienced its influence on the healthy body. Reichenbach shows distinctly the physical and natural side of the odic manifestation, he has written the real physics of magic, and as the "Od" is the dynamic agent of all magic, we must expect to see magic explained according to the basis on which Reichenbach has presented it. Mesmer on the contrary, without wishing to do it, has rather supplied superstition. He has discovered in magnetic somnambulism the state in which man is the most fitted for magnetic operations and in which state clairvoyance and telepathy occur. He kept this discovery secret, but when Puysegur had the same experience, spontaneously, and had collected a great many facts, magic began to revive under the old name of miracle; the physical side of the phenomena was put aside, and only in our days it begins to dawn on us that even the wonderful gifts of the somnambule are amenable to regular laws, and the rest are founded on the regulation and domination of quantitative and qualitative odic influences.

The present generation is again in danger of putting out of sight the physical side of magic, and that on account of the discovery of suggestion. Because, it appears as if suggestion could do without animal magnetism, the "Od." Indeed many hypnotizers believe that Mesmer is superseded by Braid, and that suggestion alone exists, and there is no magnetism at all.

That would be very bad ; for as suggestion indeed possesses a magical influence, we would again return to the old magic of belief in wonders and miracles, instead of possessing the scientifical magic with "Od" as physical foundation.

If therapeutic suggestion, as such, would be able to influence a foreign body and produce in this body organic alterations, then would such a direct influence of the mind on a foreign body be real magic and the law of causality would be defective. But it is by no means so. Foreign suggestion as such, has no influence at all. It only becomes an auto-suggestion by the receiver, when he is put into an artificial sleep in order to be in a state of psychical non-resistance. In this state he accepts the strange suggestion, *viz.*, he changes it into auto-suggestion, which then dominates in his mind because it lies there as a single and isolated idea, or conception. But this conception is not yet of any use. To make such a conception act upon the diseased body and produce organic effects, it is necessary that a force be conducted from the brain to the organ, and this force must be able to produce organic effect. Only by these processes is it possible for suggestion to act upon a foreign organism. But suggestion as such, neither an auto-suggestion,

nor a foreign one, can produce an effect; it is only the lever that sets loose, that releases, the real active force.

But now, what is this real active force? We can only judge it by its effects. It acts in the same way as animal magnetism. It increases vitality and it repairs organic defects, in one word it organizes. If Mesmer has told us that animal magnetism is identical with vital force and natural healing force, then we must add: the force by which suggestion realises organic changes or effects is identical with animal magnetism. When magnetism is practised it flows out of the magnetizer's body, by suggestion it is taken out of the body of the patient himself. Hence suggestion acts by an auto-magnetic effect of the receiver. Therefore Mesmer is not useless since Braid appeared; animal magnetism is not put aside because suggestion exists; on the contrary it is now proved to be a real fact. During the last century the Medical profession has fought against the doctrine of Mesmer, and now it says that animal magnetism is hypnotism misunderstood; that everything may be explained by suggestion. But suggestion can only be realised by its own power, or by a mediatory force. If we admit the first named case then Medicine confounds the lever with the force itself and admits magic in a far higher degree than I can admit it, that is to say, in accepting a wonder, and in the second case, a Medical science which disowns or denies the vital force has only the resource of explaining the realisation of suggestion by the electric currents that circulate in the organism and to consider them to be the mediatory force. But here the motive stands far behind the object. An electricity that is able to effectuate the most diverse organic changes, and even just such changes as are required by the patient and according to a given order; an electricity that can produce an artificial stigma and the most marvellous psychic phenomena which suggestion produces, this electricity is really an extraordinary, a most mad thing.

Suggestion is no force at all, it is only the lever that releases an Od-current of animal magnetism, which in a normal and healthy body is directed by the unconscious will and, through suggestion, by a conscious will. In a normal life this current takes care, unconsciously, of the whole organism; by suggestion it executes a special and directed task, be it of an organic or psychic kind.

We see that magic is produced by unknown forces; but a real magician is only one who knows how to use those forces and who can use them *ad libitum*. Only in this respect suggestion may be considered as magic; but this magic is only unknown psychics and psychology, and the law of causality exists here as everywhere. Realisation of a suggestion is no wonder; it is realised by the same process which often occurs spontaneously or by therapeutic agency. When a stigma is produced through religious exaltation; when a woman with child gets frightened at something and the child bears the mark of it; when a paralytic, all of a sudden, gets the use of his legs because he tries to

escape a danger; when through the new therapeutic system according to Dr. Pitch, the organism is exposed to a cold of 70° and then all of a sudden the stored up vital force expends itself again through the whole organism—in all these cases, an Od-current of unusual force is set loose and conducted to the selected spot where it exhibits its organic activity, and this also occurs through suggestion.

Unknown forces are not inactive forces, and therefore we cannot discover anything new in the magical domain, but already existing natural examples can only be copied; for art can only use forces which nature has given and they can only act under the same conditions as they do in nature. We are going to explain this more in detail, because it is just with this one point that the most interesting chapter of Unknown Physics is concerned.

CARL DU PREL.

THE VEDANTA SU'TRAS.

(*Continued from page* 99.)

TO them we reply as follows: "How do you read all this peculiar meaning in these two simple and common words, *atha* and *atah*, and why do you abandon their general and universally accepted import?

If you say, "We do so, in order to make our meaning consistent with the subsequent Sûtras, to be found in the "Sâdhana Adhyâya" (Book III. ch. IV.) of this treatise, where the necessity of *sama*, *dama*, &c., is taught;" we reply, then why make this Sûtra at all? for the purpose served by this Sûtra is the same as those of the Sâdhana Adhyâya, and therefore it is redundant, and it is a well-known maxim that the Sûtra authors are very concise, and they rejoice at the saving of half a syllable, as at the birth of a son. Therefore, the sûtra-kâra would not have made this redundant Sûtra. Moreover in the Sâdhana Adhyâya, there is no *injunction* commanding either the renunciation of *all* Karmas, or the adoption of *sama*, *dama*, &c., as the principal subject matter discussed therein. On the contrary, it lays down the general proposition that *vidyâ* (divine science) is the cause that leads to the attainment of the highest end of man and is not subsidiary to Karma (ritualism), and as a means to the attainment of such *Vidyâ* through *Samâdhi*, it merely incidentally *describes* (not *enjoins*) the renunciation or falling off of Kâmya Karmas, which naturally takes place when persons are in a state of *Samâdhi* (for persons in a state of trance, do not *naturally* perform any *Kâmya* Karmas, and so there should be no *injunction* for them not to perform any *Kâmya* Karmas—things natural, as eating, &c., are never enjoined). This dropping off of Karmas is described in the "Sûtra Upamardanam," Ch. III. 4, 16: "And it is the destroyer',' (*i.e.*, *Samâdhi* destroys all Karmas).

In fact, that *Adhyâya*, later on, establishes an injunction, in only so far, that in the *Sanyâsa* stage, the chief object of pursuit *should be*

Vidyâ (Divine Science), and not that there should be a renunciation of all Karmas. So also the Sûtra III. 4, 27, teaches *sama*, *dama*, &c., to the *Sanyâsins*, as the means subsidiary to the attainment of that Vidyâ—the science of *Asamprajñâta Samâdhi*, which leads to the direct cognition of Brahman through Yoga,—that science which is the end of all sciences

To this effect is the *Śruti* :—

तस्मादेवं वित्शान्तोदांत उपरतस्तितिक्षुश्रद्धावित्तोभूत्वा आत्मन्येवआत्मानं पश्यति,

" Therefore one whom thus He knows, sees the supreme self in his self by having subdued his senses, self-controlled, free from desires, enduring, and full of faith " (Brihad-Áranyaka Up. IV. 4, 23).

So also in Brihad-Nâradîya (XXXI. 54), we find that *sama*, *dama*, &c., are taught, as the *subsidiary* means to the attainment of direct cognition, through *Samprajñâta Samâdhi*. For, after describing the four *Sâdhanas*, such as, the discrimination of the real and the unreal, &c., it goes on to say :—" Having purified their minds by these four *Sâdhanas*, let the wise persons, who are merciful to all creatures, contemplate on the All-pervading and undecaying Lord." This text shows that the four *Sâdhanas* are *subsidiary* to contemplation.

The Sûtra, III. 4, 25, अत एव चाग्निन्धनाद्यनपेक्षा cannot be interpreted to teach the renunciation of *all* actions, for this reason :—Sûtra III. 4. 25, अत एव चाग्निन्धनाद्यनपेक्षा (" Therefore there is discarding of fire-sacrifice, &c.)," shows, that if such external means, as fire-sacrifice, &c. (which also lead to *Samâdhi*), are found (by *some* persons) to be inconsistent with *sama*, *dama*, &c., because distracting their attention, then *they* only may renounce such external Karmas (as fire-sacrifice, &c.) for the sake of the *internal* Karmas, like *sama*, *dama*, &c. This also shows that the *sama*, *dama*, Sûtra III. 4, 27, does not teach renunciation of *all* actions, but only an alternative means, like fire-sacrifice, &c. For fire-sacrifices, &c., are also *indirect* means of *Brahma-jñâna*, by the following chain of causation :—performance of external karmas leads to the purity of heart (*chitta suddhi*), which leads to dispassion (*vairâgya*), from which comes *sanyâsa*, then by *Śravana*, &c., comes *Brahma Jñâna*. So also *sama*, *damâ*, &c., are internal means—*indirect* all the same—of *Brahma-Jñâna* and the Sûtras III. 4, 25 and 27, show this and do not teach renunciation of action.

For had Sûtra III. 4, 25 taught renunciation of Karmas, then it would contradict Sûtras III. 4, 26 and III. 4, 33 (सर्वापेक्षा च यज्ञादिश्रुतेरश्ववत् and सहकारित्वेनच), which show that sacrifices, &c., are *indirect* means of *Brahma Jñâna*, just as a horse is an indirect means of leading one to a destined goal (and therefore not obstacles that they should be renounced).

If you say that there *is* really a conflict between Sûtra III. 4, 25, which says fire-sacrifices should be discarded, and III. 4, 26, which

says they are like a horse, and indirect means, and that the Sûtra-Kara meant to indicate such a conflict, we say "No, Sûtra III. 4, 25, teaches the discarding of *external* fire-sacrifice for the *Sanyâsins*, (but does not say that they are exonerated from the duty of performing *internal* fire-sacrifice). For *Sanyâsins must* also perform *Agnihotra* sacrifices, &c., though not in the *external* fire, for they keep none, but in the *internal* fire—the external *fire* drawn and placed within one's own body (by the mystic rite performed at the time of taking *Sanyâsa*). So there is no *real* conflict between these two Sûtras. For thus we read in the Vishnu Purâna, in the section treating of *Sanyâsa* (III. 9, 30) :—

कृत्वाग्निहोत्रं स्वशरीरसंस्थं शरीरमग्निस्वमुखेजुहोति ।
विप्रस्तु भैक्ष्योपचिते हविर्भि श्चित्ताग्निना स व्रजतिस्वलोकान् ॥

"Having deposited the sacrificial fire in his own person, the sage feeds the vital flame with the oblations in the shape of alms collected by begging, through the altar of his mouth; and by means of his spiritual fire, he proceeds to his *own* "proper abode."

So also in Moksha Dharma:

प्रादेशमात्रे तृदिनिष्ठितं यत् तस्मिन्प्राणान् आत्मयाजीजुहोति ।
तस्याग्निहोत्रंहुतं आत्मसंस्थं सर्वेषुलोकेषु सदेवकेषु ॥
उत्तानआस्येन हविर्जुहोति लोकस्य नाभिर्जगतः प्रतिष्ठा ।
तस्याङ्गमंङ्गानि कृताकृतञ्च वैश्वानरः सर्वमिदंप्रपेदे ॥

ccxliv. 27 and 28, "The self-sacrificer (*Átma-yôgî* as contrasted with external sacrificer) offers oblation of his *Prânas* (vital airs or forces) in the fire, placed in the heart, whose measure is a span. This *Agnihotra* performed in one's own body, lasts in all planes and for ever. With uplifted mouth he offers oblation to that which is the navel of the world, the support of the universe; and in performing this, though the various details of external *Agnihotra* cannot possibly be observed, yet the *Vaishvânara* perfects it all."

So also says the author of Nyâya, समारोपनादात्मनि अप्रतिषेधे (Nyâya Sûtras), "there is no prohibition, because the external fire is placed within (to which henceforth sacrifices are offered by the Sanyâsin)"—it means that Karmas are not prohibited; they are to be still performed, but in the internal fire. The above text of Moksha Dharma also shows, that the *Yogins* do not incur any guilt by the non-performance of the manifold *details* of the external sacrifice.

This proves that the meaning of the scriptures is not that the *Sanyâsins* should renounce *all* Karmas. So also says the Sruti (Aruneya Upanishad)—"After this (*i.e.*, after *Sanyâsa*) let him conduct himself as if without Mantras." (अत ऊर्ध्वममन्त्रवदाचरेत्) "Let him perform the *Sandhyâ* in his own self" (संधि=समाधावात्मन्याचरेत् Aruneya Upanishad), *i.e.*, let him perform the *Sandhyâ* (literally "union") in his

own body, through *Samâdhi*, with the Devas within. So also we read in another Sruti : (Paramahamsa Up.) :—"When the unity of the lower with the higher self is realised—then the film of separation between these two is broken—that breaking up is *Sandhyâ* or junction or union (*Sandhi*, conjunction)." So also we find in Manu (xii. 91) : "The self-sacrificer (*âtma-yâji*) obtains the dominion of the self by seeing his self in all, and all in his self." This verse also shows that supreme wisdom or *jñana* is but another name of *âtma-yâga* or self-sacrifice. This *âtma-yâga* is the worship of the various devas presiding over one's own bodily functions, at the times of bathing, eating, &c., with the objects of one's own enjoyment, but without Mantras (*i.e.*, the performance of every bodily function not for one's own self-gratification but as co-worker with nature). To the same effect are the texts,

एतानेके महायज्ञान् यज्ञशास्त्रविदोजनाः ।
अनीहमानाः सततं इन्द्रियेष्वेव जुह्वति॥
आत्मैव देवताः सर्वाः सर्वं आत्मन्यवस्थितं ।
खं सन्निवेशयेत् स्वेषु चेष्टनस्पर्शनेऽनिलम् ॥

"The persons versed in the laws of sacrifice, perform all these (five) great *jñânas* or sacrifices constantly in their own bodily senses, being free from all desires. The self verily is all Devatâs, all verily rests in self ; let the *âkâśa* be merged in *âkâśas*, and all bodily activities in fire, &c." This *âtma-yâga*, according to Vasishtha, is to be accomplished by mental action alone. After reciting the various Vedic sacrifices, he says :—"The external and internal are both the means of attaining release. The external sacrifice is performed by external acts, with all their due and appropriate ingredients. The internal sacrifice is performed by the mind alone in the self. *One* of these karmas *must* be performed *always*, according to due mode." So also in *Moksha-dharma*. "The sage should be always devoted to the Peace-sacrifice *śânti-yajña*), or to the Brahma sacrifice, or to the sacrifice of speech, mind and body."

So also in Gautamiya Tantra. "The mental mode alone is ordained for those who are devoted to the service of the lotus feet of the Lord who are *Sanyâsins* and who are *Mumukshus* (desiring release)." The word "alone" in the above text shows that the renunciation of *external* acts alone is taught, because the mental sacrifice is ordained.

Vasishtha has also praised *âtma-yâga*. "He who is incompetent to perform the *âtma-yâga*, should always perform the sacrifice in external fire or in a naturally risen *Śiva lingam* or in an artificially made one, as he pleases." This shows that external sacrifice is to be performed then *only* when one is incapable of performing the *âtma-yâga*.

This being so, even the *Sanyâsins* are also required to perform internal *Agnihotra*, and the *Sandhyâ* in the shape of contemplating on the meaning of Gâyatri and the oneness in nature of the self with Brah-

man. Therefore the S'ruti "Let him perform *Agnihotra all* his life," is not set aside (as it is done by those who teach the renunciation of *all* actions).

The following text of Gîtâ (xviii. 7) also does not conflict with the rule of *Sanyâsa* (as explained by us, while those who teach the renunciation of *all* actions by a *Sanyâsin*, find these as stumbling blocks):—"The renunciation of ordained (necessary) duties is never valid: the renunciation of such actions through delusion is declared to be *tâmasa* renunciation. The renunciation of *nitya* duties has never been ordained, the renunciation of the fruits of such action is what is meant by *Sanyâsa*." The word "delusion," above, means "through the idea that it is not one's duty."

If, therefore, the renunciation of Karmas be the law of *Sanyâsins* then all the above *Sruti* and *Smriti* texts will have to be (either set aside or) interpreted in a restricted sense. But it is a well-known maxim of interpretation that when a text can be explained in its universal sense, it should never be narrowed to a restricted sense.

SRIS CHANDRA BASU.

(To be continued.)

REMARKS ON EVOLUTION.

(Concluded from page 160.)

IN the humble opinion of the present writer it seems not wise to oppose the teachings of "Science" and the teachings of "Theosophy," as the promoters of the latter claim that the divine wisdom includes science—that is, precise knowledge—and rightly so. Now a fact remains a fact on its own plane, however much it may be a delusion on another. What Theosophists and others differ about is, not the facts, but the conclusions drawn from them—their significance. As no one claims, even among the highest of either side, to be in possession of ALL the facts, nor of infallible logical reasoning, the expressed theosophical ruling is, that all teachings given out are personal expressions, for which each speaker or writer is alone responsible, but not the Theosophical Society, or Theosophy itself. Each receives a fair hearing, the statements made and conclusions arrived at are allowed to stand or fall according to how true they prove, that is, how much they agree with Laws of Nature regarded as manifestations of the divine, *i.e.*, Brahman; but not judged by the opinions of writers or speakers *accepted as infallible authorities*. Truth alone is the touch-stone (*i.e.*, comparative truth, as we cannot have the absolute), and experience—physical, mental and spiritual—the only recognised path; hence everything TRUE is Theosophical; everything mistaken, personal. This is the stand-point from which the preceding lines were written, and no other. It was and is being humbly attempted to elucidate as much as possible, the conception of "Food," so as to gain a precise idea what it is and what laws of science

and nature, or what conditions of itself or of the user, render it pure or impure, fit or unfit, gross or refined. This I have not seen precisely stated, except as far as relating to persons karmically placed in situations far above the great majority not only of mankind at large, but of the adherents of Theosophy or rather the Theosophical Society. But unless this be done, it may prevent many of the weaker ones from entering the "path," for the food question has an exceedingly great practical bearing for the multitude. Certain descriptions of food requisite and sufficient for an Arhat or a disciple, to support the physical body, might be unattainable or even wholly insufficient to support those more or less far below such exalted personalities. Hence proper discriminations and wise allowances on a rational basis of natural law should guide us all, so as not to block the way for the weak. As one advances in understanding and spiritual development, the food chosen will be of exactly the quality fit for the stage attained, although it might be or might not be—according to its nature—fit for stages above or below. That food would then be an exact criterion of development, with as little disgrace attaching thereto as to the uniforms or the mess of the various inferior officers of an army. Yet this idea of disgrace seems almost to be indicated by some writings that I have seen. Apologising for this digression I shall now proceed in my attempts to define food.

We have seen that all present terrestrial organic beings are built up of essentially the same elementary matters, *viz.*, 11 indispensable or necessary, and 13 apparently non-essential, but one or more of which are more or less frequently present. Consequently the food of each of these beings, plants or animals, must contain those constituents of which each kind is composed, in a form palatable and assimilable for each individual. Now, strange to say, the taste and digestibility of each individual differs even within the species; that of the various species differs again and often very largely, from otherwise closely related ones in form and structure, while widely different ones prosper with similar or almost similar food. Then again most plants and animals can adapt themselves to a certain extent, to a different form of food, when pressed by necessity, and perhaps all require a change of diet from time to time. Were it otherwise the risk of starvation at times of scarcity would be much increased. One thing they almost all agree in (excepting those of the lowest types), *viz.*, the revulsion to the refuse and the decaying remains of their own kind. This, then, is the first and foremost point separating proper from improper food, although both may consist of very similar constituents. This enforces cleanliness and care, because sickness and death are the penalty of disregard.

The food thus taken by animals consists in most cases of the plant and animal matters in a more or less raw and fresh state, and while still throbbing with a certain amount of Life; hence we are told, that with the food the characteristics of the living victims are also imbibed, such as ferocity, hatred, revengefulness, etc.; although I confess that

I cannot understand this quite, in the case of man, unless assumed that he ate his food raw, swarming with the bacteria of putrescence or infested with ptomaines, the poisonous things produced by them. Whether plant or animal food be taken, life must be destroyed, excepting in the case of fruits, seeds, gummy exudations, or milk. But nature not only provides for the slaying, but demands it as a duty from most of its agents; for annually the germs starting into vitality are enormously in excess of the number that could possibly find sustenance, or even room for existence. Were there no plant-eating animals the numerous seedlings would choke each other long before they could produce any seeds; and even if seed be formed, experience shows that this remains so poor that only a miserable progeny results, if any. Therefore, whenever we find any organism increasing excessively, we find this to be frequently followed by its more or less speedy extinction or degeneration, in conjunction with the law mentioned previously, that no vegetable organism can for long exist on its own remains—a fact well known in agriculture and met by change of crops.

Were there no flesh eating animals, the herbivorous beasts, increasing always much faster than their food supply, would soon exhaust the latter altogether—that is, kill out the plants, and then starve, too. There would be an end of both plants and animals (a point often left out of consideration, it appears, by those dealing with these matters), and no progressive evolution could take place at all, unless the increase of each kind were nicely adjusted to requirements in the most minute details—a work, I fancy, that would task the wisdom of divinity, but leave no room for Self-development!

By making each organism food and feeder, and providing each with the means or sagacity to escape becoming prey, *i.e.*, losing life, not only is a wise control of supply and demand ensured, but also that those most fit, most intelligent, most active, shall survive in preponderance of the less fit, more dull and less active. Moreover each and every organism, be it plant or animal, has to pay a price for the food it obtains, in rendering some service essential for the existence of the food-providing species or individual, and this either directly or indirectly. Thus by far the most of the higher, conspicuously flowering plants are dependent upon the services of those mature insects, whose larvæ feed upon them, *i.e.*, for the carrying of pollen from some to the stigmas of other individuals, and without which these plants could not produce good seeds. Besides this the insects are also highly serviceable to plants by (or for) removing part of the foliage to ensure more vigorous growth. Birds again pay their price for seed, fruit, etc., by keeping the insects in control, disseminating the seeds of luscious fruits, etc., besides many other less apparent and generally ignored mutual benefits conferred upon each other. All, of course, assist, mutually, to provide a richer and easier mode of life (and therefore leisure and means of development) by their decaying dead bodies, and in the case of animals also their rich nitrogenous excrements, as mentioned be-

fore. "Of dust thou art; to dust thou shalt return," was not said only of man. Every creature lives and moves under that same prime Law, for the "dust" of each adds something to the store of fertility, that is, potentiality of food-supply, over and above what each found to start with. Wherever therefore a concourse of plants and animals take possession of a spot of earth, slowly and gradually the conditions for their existence will and must improve, and at an accelerated ratio, unless this natural sequence be interrupted by extraneous agencies, such as earthquakes, submersion, floods or fire, or are designedly neutralized by the hand of man for selfish purposes, while ignorantly supposing that they, the plants and animals, are there for his pleasure alone, and that those he cannot eat or find some "use" for are useless and must be killed.

The terrible mistake thus made is seen in the gradual decadence of the productivity of the countries under the rule of civilization, trade, industry, and "money-making," which in fifty years' time has converted large portions of Australia into lifeless deserts, and threatens to do the same for many parts of the earth, in a not very distant future, by overdoing what in itself is not wrong.

Although there may be nothing essentially wrong in killing and eating each other among the animals, nay, a real duty performed in the cause of evolution, why should meat eating be restricted among man, and even total abstention insisted on for those who enter the higher stages of occult life?

The alleged reasons usually given are (1), that man has no right to take away that which he has not given, *viz.*, Life. (2) That the cruelty practised in wholesale slaughtering tends to lower his own character exceedingly. (3) That meat as food is coarse (gross) in its nature and tends to make man brutish and ferocious. (4) That it is not only not necessary for his sustenance, but actually deleterious and degrading.

While agreeing with the objections against meat as food in excess, for any one, and with the sentiment as such in the whole, it seems to me that neither of the above reasons against it will stand critical examination either from a scientific or a theosophical stand-point, so far as a total condemnation is concerned.

1. The first duty for all higher organic beings is self preservation until, karmic deserts demand its life, *i.e.*, when its intelligence is unable to save it any longer. The same holds good for man, and theosophical teachings paint the fate of suicides and victims of accidents, etc., in very dark colours. If that be so, then, to sustain life and vigour it cannot be essentially wrong to use animal food when necessary. On the other hand, if any kind of animal tends to increase to such extent as to endanger the existence of most or all others, it would not only be right, but a solemn duty of man, to check its increase by killing, and if at the same time it can be used as food in place of what it had destroyed abnormally (sheep and cattle, etc.), it would prevent want and

starvation for many, hence save suffering on both sides of the grave, and could not be wrong.

2. The deterioration of character of those employed in wholesale slaughtering can in no way be denied so far as the tendency is concerned, yet I have known butchers, who killed scores of animals daily, as their duty and avocation, while otherwise they were too soft-hearted to drown a kitten! In inculcating abhorrence of them on account of their only means of livelihood, do we not exclude them from the benefits of the good path, which we pretend is open for All? The argument only counts against excess, which undoubtedly is represented by the wholesale slaughtering of the present day, and which cannot be too much deprecated.

3. That meat, as food, is gross (coarse, dirty?) and necessarily tends to make man brutish and ferocious in character cannot, I venture to think, be at all proved as a general axiom; for if it were so, not only would the majority of living Theosophists, myself-inclusive, and the most highly developed as well as the most tender-hearted in all European nations, be included among the brutalised, but likewise Gautama Buddha, Jesus and H. P. B. The former expressly refused to sanction the forbidding of meat for all his adherents, as demanded by Devadatta, one of his chief disciples; and his last meal consisted, as is stated, of rice and young pork* (Buddhism by T. W. Rhys Davids, 8th Thousand, Edition 1880, pp. 76, 80). He only insisted on moderation for those who partook of it from necessity and not mere gratification of taste. In this as in all matters, the precept of the Bhagavad Gîtâ "to avoid the pairs of opposites" appears to be applicable.

As a rule, the nearer the food is, in composition, to that of the body for which it is intended, the more easily is it assimilated and digested, the less is the waste ejected and the more rapid the recuperation of energy lost; therefore meat is in this respect more akin to man's bodily requirements than vegetable diet, which has to pass first into the animal condition before it can be absorbed by the human system. This demands a short explanation of organic structure and digestive action.

All organic beings, plants as well as animals, are virtually aggregates of cells, either separately or combined in endless modifications of forms. Each of these leads a *quasi* separate existence and possesses a life more or less independent from that of its neighbours, and an individual function. The actions of all or of separate sets are rendered harmonious and effective by means of the nerve centres which convey

* If all the Orientalists within the boundaries of the four seas should agree together to affirm that the Lord Buddha died from a surfeit of pork, I should not believe it. The whole tenor of his teaching contradicts it. The very first of the Five Precepts binds his followers to abstain from taking life, and sutra after sutra by himself and his greatest disciples declare that he who profits by a killing, or approves it, or is a consenting party, sins equally with the one who kills. Among others, see the "Dhammika Sutta" and the "Amagandha Sutta" (7, 11). The propagation of this falsehood has caused more Buddhists to violate the first Sila than, perhaps, any other cause.

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impulses, exciting those whose activity is required synchronously. The life of these cells is dependent upon their contents of protoplasm, a substance akin to albumen (white of egg), manifesting ceaseless circulatory motion and besides that, rhythmic contraction and extension, and seems to be of similar constitution for all living things. Most of the cells of the body are stationary and fixed in one spot, but those of the blood of animals (whether red or colourless makes no difference) are floating freely in a colourless fluid called serum, and appear to possess a kind of free mobility, *i.e.*, some will of their own. It is the blood which conveys the food to all and each of the countless hosts of cells in the body, no doubt finishing its preparation for them by means of the living blood corpuscles, as these cells are usually called, at the same time also carrying away the waste and dead products formed by the action of the stationary cells.

The waste results from the death of the individual cells and the gradual renewal of all the structures formed by them, caused through their activity; in fact the manifestation of life, is no more nor less than a continual death of the older material and, as continually, a re-birth of new cells and new structure. Every motion and emotion, every thought, and the realization of ideas by the dominating will, demands the death and dissociation of cells and cell substance and demands that it be replenished. The more active a person be, the more work, but especially physical, *i.e.*, mechanical work, is demanded, the more and the stronger food must be supplied to make good the loss. Therefore a navvy, shearer, or agricultural labourer requires a far larger quantity and much more solid food than a clerk or teacher; a postman much more than a seamstress. Likewise persons inhabiting cold countries or exposed to cold outer air in thin clothing must have very different food to what is needed in warm or hot regions, or when employed in-doors, or warmly clad; for the bodily temperature (98° F.) is kept up by a constant burning, as it were, of carbonaceous matter, just as that of a room is by fire; and the same product is eliminated, *viz.*, corbonic acid. But the warming of the body is done far more economically than any heating of rooms yet invented.

These considerations supply the rationale why Gautama Buddha refused to forbid the eating of meat, for nothing supplies the wasted and lost bodily substance so quickly and produces so perfect a feeling of satisfaction as meat, for the ordinary hard worker; it being already more than half prepared for immediate assimilation and digestion. Its excessive use, however, results in disaster to the system, for, according to a law of nature, any function, capacity, organ, etc., disused, or much reduced in application, is abolished or reduced in strength or size and in due proportion. Hence the stomachs of habitual meat eaters lose to a great extent the capacity of digesting vegetable food; lose the capacity also of supplementing the meagre store of nitrogen contained in cheap vegetable substances (like rice) directly from the air which permeates the body, and therefore suffer far more risk of starvation in case of a fail-

ure of the wanted supply, than the habitual vegetarian ; while the latter, on the other hand, if much hard work is demanded from him, requires larger quantities of food, short intervals,* and a larger and stronger stomach. It is easy for a vegetarian to subsist by and to become accustomed to, meat diet, but the reverse is far more difficult and can only be attained slowly when there is no call for great bodily or intellectual exertion, because the stomach much more readily contracts in adjusting itself to meat and other rich nitrogenous diet, than it expands for the poorer, more voluminous vegetable fare with little or no nitrogen in its composition.

J. G. O. TEPPER.

VISIONS OF SWEDENBORG.

SPINOZA held that prophecies varied with the temperament of the prophet; that the sad would prophesy things that were sad, and the cheerful, things of a happier strain. This is carrying the manufacturer's somewhat demoralising principle of "division of labour," into the field of prophecy, and the caricature almost forces a smile.† One is surprised that a deep, subtle Jewish thinker like Spinoza, should commit himself to an utterance so hazardous. In the first place it would render prophecy altogether an impossibility; as prophecy is an anticipation of events, and events are some of them joyous and some grievous, and the same events that are joyous to one person are insupportably grievous to another. Were there a prophet who could only prophecy things of a roseate hue, he would, *ipso facto*, be but half a prophet, or virtually no prophet at all. A prophet must be whole, or he is no prophet. As a poet must be great, or he is no poet, mediocrity in verse should be secluded quite from type and the public eye.‡ I think we may say that, as to this, Spinoza stands confuted by the mere statement of his axiom. It will not hold together at all; it is not worth the paper it is written on. For as Witsins points out

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[* We do not know the author's authority for his conclusions, but from an experience of vegetarianism extending over the major part of forty years, and from an extensive acquaintance with practical vegetarians, we are of opinion that one who abstains from flesh-food, can, without discomfort, after his system has become well accustomed to this diet, and is in a healthy condition, allow longer intervals to elapse between meals; because the digestive process is less rapid, and the consequent supply of nutrition more uniform.—ED. NOTE.]

† Spinoza's words are: "If a prophet were cheerful, victories would be revealed to him, peace and such things as commonly move men to joy. If on the other hand, the prophet were of gloomy disposition, wars, punishments and evil generally would be revealed to him. He would speak of things he knew: if eloquent his style would be so; if confused, confused. If from the plough, he would talk of kine; if a soldier, of generals and armies and so on. The Magi, who believed in the folly of astrology, when the nativity was revealed to them followed in imagination a star out of the East." ("Theologico-Politicus," p. 26, Ed. 1674.)

‡ Emerson has manufactured an Aphorism about the poet's "*cheerfulness* without which no man can be a poet" ("Repres. Men" *Shakespeare.*) Coleridge, the greatest poet of our epoch, is distinctly *not* cheerful. And what about the grim Dante who is the grandest bard of time, in all high human tests surpassing Avon's swan?

in his remarkable essay "On the Disposition natural to Prophecy,"—Moses, the mildest of men, pronounced dire threats upon the Israelites. Isaiah chants fates jubilant and sad; whilst Jeremiah, the mourner, grows joyful at the return of the Jews from the captivity in Babylon. The nature of events contradicts the theorem, and the conduct of the prophets themselves establishes its falsity.

Aristotle considered that a melancholy temperament was that best fitted for successful study, and probably it was the perception of this that led Spinoza into the fallacy. He saw that prophets were generally melancholy men and would be more at home in mourning than in revelry, so he without stopping to think, divided them into sad and happy.

Swedenborg seems to have been neither happy nor sad, but a man of very calm and serene nature, cheerful though placid, in company, but naturally grave, and from his studious pursuits and tastes much given to solitary meditation. He spent so much time in solitude, that the general world would most certainly classify him with the sad, the ascetic, the recluse.

No doubt but these habitudes of his tended much to qualify him as a recipient of visions. It is the object of this paper to deal with two or three of these as they are chronicled by himself, or described by others. Swedenborg's integrity was of so high an order that no one who came in personal contact with him seems ever to have called it in question. Many dissented from his views, many thought him insane, many opposed him as an enthusiast, but no one ever questioned his entire honesty of purpose.

Let us now take his own account of one of the first of his revelations, as he recounts it himself to a friend. I shall make use of Mr. Matter's * book on Swedenborg while dealing with the topic, as this French gentleman seems to have given more attention than anybody else to these singular visions, and to have investigated the facts with more critical precision than others have done. Rumour plays havoc with such stories: each narrator commonly introduces some change of his own, or omits to chronicle some item of importance, so that the anecdote is apt to become valueless by the mere act of slovenly transmission. An orator like Burke designedly repeats his points again and again, to impress them on his audience. But rumour, by repetition, eliminates almost every particle of truth and, consequently, of reasonable interest, from the anecdote entrusted to it. There are therefore many variants of the stories of the visions, and as M. Matter appears to have examined into them with great care, we cannot do better than, in the main, to follow his account.

"I was in London, says Swedenborg, and dining very late at the inn I frequented and where I had reserved myself a room in which I could always have entire freedom to meditate on spiritual themes. I was exceedingly hungry and ate with great appetite. As I was finishing I

* "Emmanuel de Swedenborg," par M. Matter. Ed. 1863.

saw a kind of cloud to spread itself before my eyes and the floor of my room became covered with hideous reptiles.

"I was still more affected as the darkness closed in apace. At last it drew off somewhat, and I saw distinctly a man seated in one of the corners of the apartment in the midst of a lively and bright light. The reptiles had all disappeared with the darkness. I was alone and you can imagine the fear that came over me, when I heard the man in a terrific tone of voice pronounce the words—'*Do not eat too much.*' At these words my sight became obscured again. The sight however re-established itself little by little, and I then found that I was alone in the chamber. A little startled still at all that I had just witnessed, I made the best of my way home to my lodgings, without breathing a word of what had happened to anybody. When I got there I abandoned myself to my reflections. I could not satisfy myself either as to how it could be the effect of mere chance, nor yet that there was any natural cause that was at all sufficient to account for it.

"The following night the same man, radiating light, appeared a second time, and said to me, 'I am God, the Lord, the Creator, and the Redeemer; I have chosen you to interpret to men the interior and spiritual sense of Holy Writ; I will dictate, and you must write.'"

M. Matter investigates this very seriously, being of opinion that this promise of dictation to Swedenborg really places him above the ancient prophets, who never pretended to anything more than inspiration. He omits the remark we should here have expected to meet with. Swedenborg claims to have seen his Maker face to face, which even Moses was not permitted to do. But at the same time that he makes this heavy demand upon human belief, he employs not a particle of imagination to introduce dignity into the scene—all is made as commonplace and heavy as a Blue Book on a Custom's Tariff, or the afternoon call of a friend. M. Matter asks: "Does Swedenborg thus claim the prophets and apostles to be only his predecessors? Evidently the truths thus edited under dictation will be much superior to the ancient ones." I should hardly conclude thus from the data presented.

Swedenborg winds up his curious recital by adding: "This second time I was not at all alarmed at the light that invested this man, bright and flashing as it was. Though exceedingly lively and brilliant, it left no painful impression upon the eyes. He was arrayed in purple, and the vision lasted about a quarter of an hour." Fancy a worm not disturbed at all in his Maker's presence! Matter, in his somewhat hypercritical way of treating his subject, remarks that a quarter of an hour is a duration out of all proportion with the amount of words uttered. Was the motive of this to convince Swedenborg of the solid reality of the facts he had witnessed? Swedenborg comments on the event thus: "This very night the eyes of my inner man were opened." He felt a radical modification throughout the whole range of his faculties. We may call it a new birth for Swedenborg, into human

existence. "Except a man be born again he cannot enter into the kingdom of God" (John iii. 3). The comment on this text in "Baxter's Saints' Rest" is (p. 73). "The greatest reformation of life that can be attained to, without this new life wrought on the soul, may procure our further delusion, but never our salvation." Swedenborg's own account of this opening of the eyes is simply that "they became capable of looking at things in the heavens, in the world of spirits, and in hell. I found, everywhere, various persons I had been acquainted with, some long since departed, others only quite recently." This is more that a modification—it represents a fundamental change of the whole being. It is a metamorphosis akin to that of a prophet; to that, say of Paul on the way to Damascus. In comparison, Matter thinks that Swedenborg's conversion is the grander of the two. I cannot say that I can respond to this view. The one is a picturesque, open-air prospect surrounded with all the freshness of nature, wherein the God of nature speaks from the heavens in a voice of thunder to recall his froward servant from the bigotries of Hebraic dogmatism, through self-denial, to the faith of charity and a martyr's crown. The other, to a lodging-house in Cold Bath Fields, with a phosphorescent human figure clothed in purple, uttering the almost preposterous phrase, "*Do not eat too much.*" I do not wish to disparage Swedenborg in the least, but if people will talk nonsense about sublimity, it needs must be that they should be answered in the same vein.*

"No mortal yet was ever in a like condition," runs on the same good gentleman. "Even for Christ to hold converse with Moses and Elias on the Mount of Transfiguration—Tabor or Hermon, be it which it may—it was necessary that they should descend."—Of course it was, if Peter, James and John were to bear witness to it. But what about preaching to the spirits in prison; did Swedenborg ever do that? After all this exaggeration, Matter drops down to a simply sceptical enquiry into three points: whether it is all to be regarded as a sad illusion in the life of a great man, or to be taken, as he takes it himself for granted, that he was a unique example amongst men, or whether we have yet to seek for a better explanation than any that has yet been adduced. That enquiry we propose to let alone on this occasion, and pass on now to another case of Swedenborgian vision.

This next instance has been variously represented, so we shall again lean on the support of M. Matter, who has devoted infinite pains to the examination of the facts, which is the great prerequisite to their being of any use at all. In almost all cases of mystery the facts, as we have seen, become in a certain sense the most mysterious part of them. The falsity, carelessness and blundering inherent in human nature tend

* [Apart from the identity of the speaker, we fail to see why this laconic admonition should, in view of the circumstances, be styled "preposterous." Swedenborg's spiritual vision was just being opened, and if he did not know that an overloaded stomach, and late dinners, would be a clog to spiritual unfoldment, it would seem highly proper that he be informed of this important fact, by some ego who was empowered to instinct him.—*Ed. note.*]

so to obscure the facts as to turn fair criticism into scepticism and to bring all frankest insight and judgment into confusion.

Swedenborg appears always to have been an object of great curiosity and even envy, to the duplicate Emanuel—that marvellous man, Kant. To the painstaking inquiries instituted by this philosopher it is largely due, that the facts relating to the next two Swedenborgian visions are handed down to us, so as to make it possible for us to employ them intelligibly. But we shall, by the aid of M. Matter, find that even Kant did not thoroughly attain to accuracy, with all the pains and trouble he bestowed upon it.

The widow of the Dutch Minister at Stockholm, a Madame de Marteville, was pressed by a creditor of her late husband's for the payment of a debt as due to him. The lady knew perfectly well that it had been paid, but no receipt for it could be found. It was a sum of 25,000 Dutch florins, and it disturbed her very much to have to pay it, as her means were so limited that the amount would nearly ruin her. Kant found that she met Swedenborg and that eight days after, she dreamt that she saw in a dream, or that she really saw, her late husband, and he told her of the desk in which she would find the document, as well as a diamond hair-pin, that she had also supposed to be lost. Kant said it happened in the year 1761, but that was the wrong year, M. Matter tell us. Mons. Matter enumerates here a number of erroneous embellishments that others have introduced into the tale, but we leave them to themselves. Madame de Marteville married again—the General DeE. We may here notice, as we pass along, the absurd reticence observed by many in relating stories of this sort. They keep back the surnames of all the witnesses on the credibility of whose evidence the whole validity of the report depends. They relate marvels that could hardly be believed under the best human attestation, and yet suppress the only thing that could confirm the evidence given,—the identification of the witnesses. Human timidity shrinks from attestation to the truth of anything that an infidel generation is unwilling to listen to, or to have established. The narrator, in respecting his listener, disobliges the interests of truth for all time. Such is the orbit of sublunary things. In petty matters, and momentous, all must be submitted to the degradation of men's opinions, till what fools think rules the world, and worse than that, rules the soul.

Three years after the death of Swedenborg, a learned ecclesiastic wrote to Madame de Marteville to tell him what he ought to think of the famous legend. The lady was invalided and her husband, the General, replied for her. The letter is dated 11th April, 1775, and is as follows:—

"Most reverend, learned, and much honoured Sir,

Indisposition deprives my wife of the pleasure she would find in being able to reply in person to the subject of your letter, she consequently imposes upon me the agreeable task of recounting the true version of her connexion with the history that seems to excite in your

mind so lively an interest. It is a most difficult matter to come across any actual fact that does not in recital become mingled with inaccuracies, and this is no exception. The following is the fact:

"About one year after the death of M. de Marteville, my wife took it into her head to pay a visit to the celebrated M. de Swedenborg, who was at that time her neighbour in Stockholm, in order to arrive at a more intimate knowledge of so remarkable a specimen of the human family.

"She communicated this her feeling of curiosity to several of her lady acquaintances, and the party was arranged for a fixed day. The ladies were all admitted. M. de Swedenborg received in a beautiful garden, and handsome salon which was vaulted, and constructed with a window in the middle of the roof, through which, he told them, he was in the habit of holding intercourse with his friends,—the spirits.

"Amongst other topics touched upon, my wife asked him if he had ever known M. de Marteville. To this he replied that he never could have known him, seeing that he himself was in London nearly the whole period that this gentleman had been Dutch Minister at the court of Stockholm.

"I ought to tell you, by the way, that the history of the 25,000 Dutch florins (please bear in mind that up to this moment no repayment had been claimed) is perfectly correct: my wife had been applied to on the subject, and had no receipt to show for the payment. Anyhow, in the above mentioned visit, no mention was made of this, whatever. Eight days later, M. de Marteville appeared to my wife, and indicated to her an English piece of furniture, within which would be found not only the receipt in question, but also a hair-pin set with twenty diamonds, that was also supposed to have been lost.

"This was at about two o'clock in the morning. Full of delight she got up at once and found everything at the spot indicated. She returned to bed, and slept soundly till nine the following morning. About eleven o'clock M. de Swedenborg called and sent up his card. Before being apprized by a word as to what had happened, he related that on the preceding night, he had met several spirits, and amongst them, M. de Marteville. M. de Swedenborg had desired to converse a little with him, but M. de Marteville excused himself as being obliged to appear to his wife, to make an important announcement to her; and he added further that, after that, he would be free to quit the celestial colony he had frequented for a year, and pass on to another, far more agreeable to him.

"These are the veritable circumstances as to what happened to my wife, in respect of the receipt and of M. de Swedenborg. I do not trust myself to attempt to penetrate the mysteries that have here to be encountered. This is not my province. I had to relate the simple facts. That duty I have strictly discharged, and I shall only be too happy to learn that in so doing I have satisfied the wishes of your Reverence.

"My wife desires her compliments sent, and with all respect allow me to subscribe myself your devoted servant."

"De E."

Thus it appears that Swedenborg knew nothing whatever of the demand made, nor of the mislaid receipt, until the whole affair was happily settled and done with. He was in no way instrumental in bringing about the result. Up to that point all he had done was to answer "No," when the lady enquired of him if he had ever met her husband. This was by no means a very miraculous or spiritual performance.

But what was remarkable, is the insight it furnishes inferentially, as to the familiarity of Swedenborg with the supramundane or celestial circles. M. de Marteville's question had furnished him with a vital link, and had created a desire in his mind to meet the gentleman in question, and exchange a few ideas with him. The desire was, it seems, effectual, and brought the two together, and yet all conversation between them was overruled in a remarkable way. The dead man had to perform an act of duty towards his wife still in the flesh, which duty had to take precedence of spiritual converse, just exactly as it would have to do in ordinary life. It teaches, if it teaches anything at all, that in the world of spirits, the will, if once excited in a right direction, has a tendency to realise its wishes. Secondly, the tale goes to establish, that a powerful mundane connection, till the duties belonging to it are adequately discharged, may be of force sufficient to detain a soul so laden, in a lower celestial circle than his spirit, *proprio motu*, is qualified to rise into. It is these incidental flashes of light into the arrangements of celestial circles that induce enquirers to wade through the ponderous works of the Swedish seer. However curious the visions may be, as ghost-lore of the eighteenth century, the chief value of Swedenborg must always lie in tracing out the celestial correspondences that he has left us an account of. If they can be shown to be correct they are of inestimable value; but if they consist only of "such stuff as dreams are made of," why then, the sooner they flit to the limbo of forgotten things, the better it will be for the crazy world at large. A humble ignorance as to the future world, which distinguished our forefathers, is infinitely preferable to such pretence of full knowledge as of late has begun to be professed amongst us. Inflation of spirit, and like distension in necromantic mystery, intellectual self aggrandisment upon quasi-scientific attainments, Pharisaical assertion of self-sacrificing charity, where truth is wanting, all weigh light in the balance against the humble but contrite ignorance that at the approach of divinity upon its path cries out from a broken heart, "I profess nothing whatever, help thou mine unbelief and incapacity."

C. A. Ward.

(*To be concluded*).

Theosophy in all Lands.

EUROPE.

LONDON, *November 30th*, 1898.

During the month that has just passed no very special Theosophic activities claim notice at the hand of the chronicler. The Quarterly Conference of the North of England Federation of the T. S. took place at Harrogate on November 12th. The attendance was not quite so large as at the summer meetings, but a warm welcome was extended to the new General Secretary of the Section, the Hon. Otway Cuffe, who presided for the first time over the discussions and gave an address on "Theosophy and Religion." Mr. Cuffe took the opportunity to visit several northern Lodges, addressing small public meetings, or successful drawing-room gatherings, in the different towns, and universal report testifies to his success in winning the affections of the members by his genial and kindly interest in all with whom he came in contact.

Towards the end of the month, Mrs. Cooper-Oakley made a little tour among the south-western lodges, holding meetings at Exeter and Plymouth which were much appreciated by the members, who are somewhat more isolated in their scattered centres of population than is the case with the North of England.

Lectures at the Blavatsky Lodge have been well attended, especially the series of Sunday evening addresses which was inaugurated on November 6th. These lectures are given by Mr. Leadbeater and are designed to help the younger students and afford an opportunity for visitors to learn something of the more elementary teachings of Theosophy, for which the Thursday lectures are not arranged. They evidently meet a long-felt want, as the advertisements say, for they have been crowded on each occasion.

Mr. Leadbeater is just about to commence a short course of lectures at the Pioneer Club, with the same syllabus as the above.

The Battersea centre is also having very largely attended public lectures on Sunday evenings. The room at the Free Library is well situated for such a purpose and a thoughtful and intelligent working-class audience seems eager for theosophical teaching. The only drawback to these public enterprises is the lack of speakers. Truly "the labourers are few" and it is wise to make haste slowly until efficient recruits prepare for the furtherance of the great work.

In the outer world the war fever has for the moment abated its severity, but unrest seems characteristic of the times, and the Jingo spirit is not allayed by such productions as the Poet Laureate's. His verses, published in the *Times* of November 23rd, happily do not express the national sentiment with accuracy, but they are calculated to irritate continental feeling.

A much more pleasing piece of literary work is Mr. H. Fielding's new book on Burma entitled "The Soul of a People."* In this charmingly written

* Macmillan & Co., 14s.

and most sympathetic book Mr. Fielding has done for the people of Burma what Lafcadio Hearne has done for the Japanese, or should one not say, has done for us? For anything which tends to make us better understand a people whom we undertake to govern is a service to us, and our failure to understand concerns our future karma perhaps more nearly than theirs. The book cannot fail to interest, and should be especially grateful to members of the Theosophical Society since it tends to promote 'brotherhood without distinction of race and creed,' and, in the account given of the nature-spirits with which the people in the more remote parts of the country seem to be so closely in touch, falls completely into line with the information we derive on such topics from those of our number who are qualified to speak on them.

From modern Burma to ancient Egypt is a far step, but I must not forget to mention another book of value to students—Marsham Adam's "Book of the Master,"* which gives a most fascinating account of the construction and real purpose of the great Pyramid and shows its connection with the far-famed "Book of the Dead." Nothing so interesting from the theosophic stand-point has appeared for a long time, though the usual authorities on matters Egyptian do not concern themselves with it. The annual meeting of the Egyptian Exploration Fund took place during the month, and a prominent speaker, Sir E. Maunde Thompson, expressed the opinion that "sooner or later we shall have in our hands substantial fragments, if not entire copies of books of the New Testament, dating back at least to the second century of our era." This, of course, is good hearing, and no doubt much that is unexpected will turn up in the way of light upon the interesting period of the beginnings of Christianity. The income of the Exploration Fund is larger this year than ever before, but it is rather sad to learn that British occupation imposes more difficulties in the work of exploration than were experienced under the old regime. This certainly seems to need explanation at the hands of an enlightened government.

While the learned explorers are thus reverently unearthing precious fragments which may throw light on the real beginning of Christianity, the aegis of the Church of Rome is thrown over a piece of miracle-mongering in which mediævalism and modern science are oddly mixed up. The Christmas number of the *Photogram*, a photographic monthly,† gives two reproductions of the 'Holy Shroud of Turin,' on which it is stated a picture of the body of Jesus Christ is miraculously impressed. This winding-sheet, which belongs to the King of Italy, was recently photographed, when the image, which had not previously been distinct, became clearly visible on the negative, and prelates and nobles flocked to investigate the details. As far as the photographs are concerned, *their* genuineness is vouched for by the signatures of an Archbishop and the President of the Committee of Sacred Art—but the original? Well the Pope says it is a miracle; the world is still saying—? It does not appear that the Psychical Research Society is going to send Dr. Hodgson to investigate and report, but then, princes, priests and nobles are interested in *this* phenomenon and the photographs are being sold at a good price for a good object—to wit the restoration of Turin Cathedral—and what more would you have?

In the *Times* and elsewhere the Ritualistic controversy continues to rage. In these periodic outbursts of feeling we seem to have an indication

* Murray, 6s.

† The Photogram, Limited, London, 5d.

that the passions which lighted the fires of Smithfield and directed the Massacre of St. Bartholemew are not yet dead in humanity, even if they manifest but as shadows of their former selves. "Even in their ashes live their wonted fires" and there is plenty of scope for Theosophists in the West as well as in the East to help in breaking down the barriers of creed. It were well if we had more able voices like that of the Bishop of Ripon, who has recently been telling us that "the future of the world does not belong to sectarianism," that "the religion of the future will be neither Protestant nor Catholic, but simply Christian," and by Christian I judge that he includes more than perhaps the term implies to a non-western reader, for he says, "the separating dogmas of the Churches will fall off as autumn leaves before the fresh winds of God.—Men will not grieve to see the old things go, for a larger faith will be theirs; they

"Will not think God's world will fall apart
Because we tear a parchment more or less."

These are the views that Theosophists would fain see dominating the leaders of religious thought, and it is an inspiring reflection that even the most insignificant of us can help to make the mental atmosphere in which such thought can grow and flourish.

A. B. C.

NEW ZEALAND SECTION.

The Auckland Branch held its annual meeting on November 4th. The Secretary reported an increase in membership during the year, the number on the roll being now 35. The Report also showed that public lectures were delivered every Sunday; that "The Secret Doctrine" class is held every Tuesday evening; on Wednesday evenings an elementary class is held for beginners; on alternate Thursday evenings a class is held for the study of the Bible; Friday evenings are alternately occupied by the H. P. B. training-class and the Bhagavad Gîtâ class; and on Saturday evenings an "At home" is usually held. The record of lectures delivered shows that there were eleven workers in this direction. Mr. S. Stuart was re-elected President, Mr. W. Will (West St. Newton, Auckland) Secretary and Treasurer.

The Annual Meeting of the Wellington Branch was held on Nov. 3rd. The Treasurer's Report was read and adopted. A fair amount of literature was sold during the year. The Secretary reported, with pleasure, a better attendance at the "Secret Doctrine" class, and also at the class for general study. The latter is attended also by visitors, by whom also the Lending Library is taken advantage of. The hour of the Sunday public meeting has been altered from 3 P.M. to 7 P.M., during the summer months, with hopes that the evening hour may suit the public better, and the members too, during the hot weather. The following officers were elected for the ensuing year. Mrs. Richmond, President: Mr. L. Johnstone (62B, Willis St., Wellington) Secretary.

The activity at Nelson continues, Mrs. Aiken goes on with her fortnightly Lectures and the group has commenced the study of 'The Key to Theosophy.' It has been decided that the third Annual Convention of this Section shall be held at Christchurch, on Friday and Saturday, 30th and 31st December.

Regarding the "Kumi" mentioned two months ago, a Maori correspondent writes: 'The Kumukumu was an amphibian, and divided honors with the

Tuatara (Lizard) and the Moa, as being the earliest in their respective classes of the world's creatures—Amphibian, Reptile, Bird. The fish he augured was their progenitor."

November 1898.

Reviews.

MLLE. MENANT ON THE PARSIS.

The Indian Parsîs have no more devoted and enthusiastic friend in the world than the gifted daughter of that great Oriental scholar, M. Menant of the Institute, who, covered with honors, is passing a green old age in the bosom of his family in the Rue Madame, Paris. It was the rare good fortune of the writer to meet her, two years ago, in her own home, and his own love for the Persian exiles proved the best passport to her friendly regard. The office of private secretary to her aged parent is filled by her with conspicuous ability and she seems perfectly at home in all the details of the branch of Oriental lore to which he devotes himself. At the same time the mutual trust and affection existing between the two is beautiful to witness. Mlle. Menant has conferred a great boon on the Parsîs by the writing of a comprehensive history of the Zoroastrian communities of India which, we sincerely trust, may be the forerunner of an epoch of more dignified literary and archæological activity than has hitherto characterized them. With everything ready, in the form of cultivated practical intelligence, command of capital, and habits of enterprise, the Parsîs have been culpably supine as regards research into their religious history, and thus brought reproach upon themselves. This has been due, more than otherwise, to ignorance of the way in which to push their energies so as to get at the truth about their scriptures and their inspired teachers. Massacre, pillage, vandalism, exile, and the struggle for wealth have caused them to hold back from researches in the lands of their forefathers which would have yielded them priceless results. Their greatest literary benefactors have been foreigners who, like Mlle. Menant, have with infinite pains picked up the tangled threads of their history and woven them together on the loom of their own genius. At a recent sitting of the French Academy, M. Perrot presented a copy of Mlle. Menant's "Les Parses," just brought out under the auspices of the Musée Guimet and dedicated to her father. It is to be hoped that it may soon be translated by the Ervad Jivanji J. Modi, and published by the Parsî Punchayet of Bombay. O.

LA PHILOSOPHIE ESOTERIQUE DE L' INDE.

Babu J. C. Chatterji, F. T. S., known extensively in Europe and America as the young Bramacharin Bodhabhikshu, a fine scholar, excellent teacher and gentleman of unblemished character, has been doing valuable work in translating some of the Upanishads with Mr. Mead, writing good articles in *Lucifer* and lecturing to private classes and public audiences in Western lands. He is now on his way home to Calcutta on a visit to his family, and after this is over will return to the fields of labor in which he has already done such good service. At Brussels, in May last, he gave a course of lectures on "The Esoteric Philosophy of India," which made so deep an impression that they have been translated into French and published at Brussels by a member of our Society. The topics discussed were: The Constitution of the human being; the relative survival of the principles which compose man; Analysis of things; the Processus of Universal Manifestation; the same

including Reincarnation, Karma, and the Path of Perfection or the Perfect Way. The author and his translator have conjointly produced an instructive, eloquent and useful text book of Eastern Philosophy.

An Italian translation of "The Self and Its Sheaths," by Sigñor Decio Calvari, F. T. S., is just received. The work is accompanied by a glossary of Theosophic terms and is creditable in all respects, alike to the translator and printers.

COLONIAL DIARIES.*

Our thanks are due to Hoe & Co., for various samples of their Colonial Diaries for 1899. They are well gotten up, and contain much valuable information.

MAGAZINES.

In *The Theosophical Review* for November, A. M. Glass presents a hopeful outlook concerning the progress of modern science, in his paper entitled "Scientific Speculations on Life." Mr. Mead's concluding chapter on "Sybillists and Sybillines," gives some very important quotations on the subject of sacrifices. Mrs. Cooper-Oakley continues her striking "Incidents in the Life of Count St. Germain"—an especially valuable compilation. Dr. A. A. Wells, in his paper on "Social Utopias" calls attention to some questions that cry loudly to humanity of the present age for solution. He says: "The true problem of political economy at the present time is, how to prevent the wealth of the community from flowing together into the hands of a small minority, leaving all the rest dependent on them for the necessaries of life." He tells us that "the rapidity of the fall [or flow] is daily increasing," and, "That something must be done to check it, instead of merely standing with folded hands helplessly watching the ruin approaching, is growing equally clear. What is to be done is not yet so clear." Evidently as he further suggests, "our new world, if it ever comes, will form the nation into a true family, a Brotherhood of Man, in which all share alike in labour and in profit." Dr. Wells does not accept all the schemes of the modern socialists, but believes in affording free scope for human individuality. We must quote one more sentence, which is this: "Constitutions may give equality but they cannot give Love, and it is but Love which is the 'fulfilling of the Law.'" How best to promote this true Brotherhood is the grand question which should appeal to each one of us.

Next, Mrs. Besant, in her "Problems of Religion," No. III., writes on "Freewill and Necessity," in her own logical and masterly style, showing how man may, if he chooses, evolve out of the bondage of necessity, into the regions of the higher will, thus becoming more and more free. Miss Hardcastle presents some historical ideas on "Sabæanism," and Mr. Leadbeater gives us the first portion of an instructive essay on "Clairvoyance," which will be read with interest. Mr. Mead follows this with a critical essay on "The Key of Truth: A Manual of the Paulician Church of Armenia," by Fred. C. Conybeare, M.A. The central idea of the manual is that "Jesus was born a man, and that it was not until his 'baptism,' at thirty years of age, that the Holy Spirit descended upon him and he became Christ or anointed. Further, that all Christians should set before themselves as a goal, the reaching of this stage of spiritual illumination, becoming in like manner 'Christs.'"

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* Hoe & Co., 5, Stringer's Street, Madras.

Mercury has as a frontispiece a good portrait of George E. Wright, the energetic President of the Chicago Branch. This issue opens with a continuation of Mrs. Besant's excellent Chicago lecture on "Clairvoyance and Mental Healing." "How Theosophy Helps in Daily Life," is a useful and very practical article, by Hattie Randolph. The continued paper on "Ancient Religions of America," by A. H. T., treats of the Toltecs and Aztecs, whose history is full of interest. "The Dream Consciousness," by May Barlow Barber, contains a variety of matter illustrative of this important subject.

The Theosophic Gleaner for December has a brief but interesting biographical sketch of the late Srî Majî, with portrait, followed by the concluding portion of D. D. Writer's paper on "The Destination of Man and the Law of his Being," and sundry reprints from our current literature.

The Brahmavâdin for November contains an editorial on "Love and Realization," and one of Swami Abhayananda's Chicago lectures on "Woman," which has some valuable ideas.

In Theosophy in Australasia, November, Mr. Studd replies to some criticisms on his former article, "The Higher Self," another instalment of "Among the Philistines" appears, and the full text of Professor Crookes' superb Presidential Address which was delivered before the British Association is given.

The December *Journal of the Maha-Bodhi Society* contains a brief biographical sketch of Bhikshu N. Saddhananda, a continued article on "Nirvana," and an English translation of a Chinese biography of the lives of the two introducers of Buddhism into China, together with some reprints.

The Buddhist, for November, treats of "Education in Ceylon," in an instructive manner, gives further instalments of "Buddhism in Ceylon," "The Buddhist Controversy" (at Pantura in 1873), and "Buddhism and India. C. W. G. writes on "Missionary Alarm at Buddhist Activity."

L' Idée Theosophique—our plucky little Belgian periodical—has reached the end of its first volume and is ready to pass on to its second. The Editor congratulates his colleagues and friends on the fact that, despite all obstacles, he has been able to print and dispose of an average Edition of 1,100 copies, and to improve the form and increase the contents of the paper. He marks the event in question by giving a translation of a complete pamphlet of Mrs. Besant's, "An Introduction to Theosophy." Our sincere good wishes go to the self-denying, earnest Editor, M. Octave Berger.

Teosofia (Rome) for November contains much interesting matter. "Will and Desire," by Señor Calvari and "Reincarnation," by Doctor Pascal are continued from the October number.

The Vâhan, in its December issue, gives among its replies to question, some valuable information concerning the "Shakers," or, as they originally called themselves, "The United Society of Believers."

Revue Théosophique Française for November, is mostly made up of translations of useful Theososphical Essays from the English originals. Dr. Pascal contributes a scholarly article on "Prehistoric Races" the materials being largely drawn from Mr. Scott Elliott's "The Story of Atlantis." The French version of "Secret Doctrine" runs on as smoothly as ever. We are glad to see that Commandant Courmes's health is a little better than it was.

Theosophischer Wegweiser (November). This number of Arthur Weber's German Monthly opens with an article on "Theosophy and the Theosophical Teachings" (from Lotusblüthen, 1893).

Theosophy is divine wisdom that can neither be taught nor learnt. The theosophical teachings only open and show the way leading to the recognition of truth or divine self-knowledge. A paper, called "The Temple of Wisdom" contains sentences of Karl von Eckartshausen. It says, that *unity* is the great law, ruling in the halls of wisdom. Whosoever accomplishes this eternal law, becomes a member of the society of the good that are living within the temple of wisdom. The way to it is shown in the article following, entitled "Know Thyself" (by C. T. Glückselig). Dr. Franz Hartmann contributes an important article about "The Truth' of the 'Theosophical Society' in Germany." External form and historical documents are not decisive in this matter. The true Theosophical Society is composed of those who care for the light of wisdom more than for the form, in which it is to become manifest. This light is nobody's invention or creation and no one is excluded from it except by his own ignorance. It has found its expression at all times in different forms and organisations and one of these is the Theosophical Society in Germany. In that Society it will manifest itself as long as the spirit of tolerance prevails therein. The number is completed by aphorisms, reports about the theosophical movement, literary notes, questions and answers, etc.

(This winter Dr. Hartmann is making a lecture tour through Austria. He will visit Graz, Vienna, Brünn, Budapest, Prague and Linz. The work in Germany is progressing. We send greetings to all working in theosophical lines. Teaching nothing as dogma, criticising neither persons, nor parties, prescribing actions to nobody, let us stand firm, avoid controversy, and continue work.) A. W.

LEIPSIC INSELSTRASSE 245.

The November *Sophia*, (Madrid) continues the translation of "The Esoteric Character of the Evangelists," by H P. B. The scholarly article on the Gensis of Things by Señor Soria y Mata is continued in this number. Form in the mineral kingdom is discussed in its relation to polarity. The positive-negative or masculine-feminine forces inherent in matter are shown to be at the basis of crystallography. An intermediate type is discovered. The crystal form varies as the Father, Mother or Son principle predominates.

Translations of "Our Theosophic Ancestry," by Mrs. Cooper-Oakley, and another detachment of Platonic philosophy make altogether a very attractive number.

The October number of *Balder*, (Christiania) contains valuable articles on "Esoteric Christianity," "Individuality and Personality," "The Mental Plane" (a translation from "Ancient Wisdom,") Yoga in its relation to religion, &c.

Lotus Blüthen, by Dr. Hartmann, again makes its appearance, with translations from the Gîtâ, the Teaching of Paracelsus, &c.

Theosophia (Amsterdam) contains articles on "The School of Pythagoras," by Lorenzo, translations from the "Outer Court" and "Theosophy and its Evidences." There are valuable articles from the pens of Johan van Manen, Sincero and others.

Number 4 of *Philadelphia*, the new Buenos Ayres Theosophical magazine, is received. It is conducted in the Spanish language—as our readers

already know—and has a wide field of usefulness among Spanish-speaking Americans.

The Upanishad Artha Dipiká is a monthly publication in Tamil, conducted by Mr. A. Siva Row, F. T. S., containing the principal Upanishads with Advaita, Visishtâdvaita, and Dvaita Bhâshyas. The first number under review, has 32 pages, and contains the first verse of the I'sâvâsyopanishad with the three commentaries in Tamil, and the beginning of the second verse. Mr. Siva Row uses in the journal the Devanagari type for the text of the Upanishad and for the Sanskrit words which occur in the commentaries. There is an introduction in this number which gives the purport of the Isávâsyopanishad, as well as of the three leading Bhâshyas, *viz.*, Advaita of Srî Sankarâchârya, Visishtâdvaita of Srî Râmânuja, Dvaita of Srî Madhvâchârya. The Tamil rendering is very liberal, even the grammatical terms which occur in the commentaries are not left without being translated into Tamil. Of course it is a gigantic undertaking. It would cover, we believe, 2 or 3 issues more to complete this small Upanishad, Isá, with 18 verses. To complete the ten principal Upanishads with the commentaries in Tamil it would take nearly ten years. If Mr. Siva Row makes the Journal a fortnightly instead of a monthly, or if he adds some forms more he can accomplish the work within five years. Instead of using Devanagari type if he should use the Grantha characters for the Sanskrit words, the journal would be studied more easily by the public, as most men in the villages do not know Devanagari. Moreover, the Grantha characters are more like Tamil in appearance, and their use would avoid the inevitable mistakes which are made by the illiterate Devanagari compositors of Southern India.

It is to be hoped that all the patriotic gentlemen in the Tamil country will encourage the laudable undertaking of Mr. Siva Row, who has started this journal out of mere love of the Vedânta doctrine.

We also acknowledge the receipt of the *English Theosophist*, edited, by W. A. Bulmer, the *Prabuddha Bhârata* and the *Arya Bala Bodhini*—the latter being too late for review.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

Moving Towards Peace.

Mr. Stead, in his *Review of Reviews*, for November, referring to the Tsar's proclamation which asks for national co-operation to secure peace says, it "affords an opportunity of simply transcedent importance," and, further :—"The welfare of the whole wide world for many generations is involved in the response given to his proposal. There is imminent danger that for lack of an adequate popular demonstration in its favour, his chivalrous effort may fall to the ground and bear no fruit. * * * If ever there was a time when the peoples should bestir themselves, now is the time and this is the opportunity."

He urges people everywhere to hold public meetings, pass resolutions and appeal to the press and the pulpit in aid of this most noble and needful cause.

WHAT TO DO.

Those who wish to help in this campaign of peace are urged to—

1. Speak to their friends about it.

2. Call upon or write to the most influential men or women in the neighbourhood, urging them to action.

3. Write a letter to the local newspaper calling attention to the war against war,' and asking the editor to support the cause.

4. Endeavour to secure the passing of a resolution in its favour by any association with which they are connected, and see that a report of the resolution is duly sent to the local press.

5. If possible, induce all the ministers of religion to press the matter upon their congregations.

6. Secure the holding of a town's meeting called by requisition to the Mayor, for the purpose of expressing sympathy, and of electing a local committee to co-operate with the National Organisation for appeal to the peoples.

7. Support, if possible, by subscription, the costs, and

8. Think seriously every day if only for one moment, with that longing wish which is the essence of effective prayer, that the hearts of men and women may be stirred, and the present opportunity utilised for the deliverance of a suffering world from one of the worst scourges that ever afflicted mankind.

For further information and copies of the Tsar's Rescript, apply to the *Review of Reviews* Office, Mowbray House, Norfolk Street, London W. C.

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Failure of Christian Missions.

On the occasion of the recent consecration of the new Bishop of Calcutta, the sermon was preached in St. Paul's Cathedral, London, by the Reverend H. O. Moore. In alluding to Christian Missions in India, he thought it might be said that they were a failure and might as well be abandoned. But they could not determine as to the secret influences that were at work in maturing the labours to the glory of Him to whom a thousand years were as but one day. But the mission work must go on, even if it seemed to fail, utterly. Even if they did not make a single convert in a hundred years, it must still go on, notwithstanding the disappointments.

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Soul-communion during sleep.

Mr. C. G. Oyston, in a letter to the Editor of *Mind*, our valued American exchange, relates the following striking experience of his wife, and adds that "coincidence, mental collusion, hallucination, or hypnotic suggestion as a possible explanation, is absolutely out of the question":—

"While residing in Cleveland, Ohio, during the winter of 1888-89, one morning as I awoke, my wife informed me that she had visited her friend Mrs. L——, in England, during sleep, and had seen her lying in bed; that she arose, threw her arms round my wife's neck, and pleaded pathetically to be taken with her to Ohio; that she pushed her friend back on the bed and exclaimed: "I cannot take you now, Annie, Indeed I cannot!" I gave this narrative only a passing thought at the time, supposing it be simply a dream; consequently I did not record the date. However, a few days later my wife received a letter from Mrs. L——, in which were these words: "You came to me the other night, and you looked so beautiful and well. I begged of you to take me with you, but you pushed me away and said: 'Not yet, Annie; I cannot take you yet.' This letter was received in less than two weeks after the occurrence recorded, and before any possible material communication could be made."

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The Relics of Buddha.

The portion of the Buddha's undoubted bones and ashes, discovered by Mr. Peppe, near Piprahwa, in the Basti District, early this year, have been offered by the North-West Provinces Government to the King of Siam, who is the only existing Buddhist monarch, on condition that the latter offers a portion of the relics to the Buddhists of Burma and Ceylon. The King of Siam has gratefully accepted the offer and deputed a Royal Commissioner to receive the relics this month in India. The portions to be given to the Burma and Ceylon Buddhists will be made over hereafter in Bangkok by the King of Siam, to the representatives from these bodies.—*Madras Mail.*

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Japanese and Indian Industries.

We make the following extract from the London letter of the *Amrita Bazar Patrika.* The writer draws a striking comparison between the Indians and the Japanese, very much to the advantage of the latter. But who shall say that the criticism, scathing as it is, is not also just?

The Japanese, an Oriental nation of skilled handicraftsmen, like the Indians, have long realized that machinery and steam are rapidly destroying all handicrafts, and they bid fair to rival or even outstrip European industries in all the Asiatic markets; while there is hardly a decent home in Europe or the United States that is not decorated in part by the beautiful loom-work, pottery, and metal-work of the enterprising Japanese. But the Japanese for the last thirty years have sent their cleverest young men to Europe and the United States, to serve years on and in the best workshops, returning to their own country to establish industries, and train others to carry them on. This is not so with the best youth of India. They come to this country (England) in increasing numbers; but it is to study the learned professions, and *not* to put on workmen's garb, and stand at the lathe or the dye vat. It is the best *aristocracy* of Japan which takes the lead in the industrial development of the country. The aristocracy of India, the great caste of Brahmans, does nothing of the kind, and its leaders appear to be more interested in the cutting-off of Mr. Tilak's moustache than in the whole industrial future of India.—*Indian Mirror.*

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Excavation at Ka[illegible]

Babu P. C. Mukherji, F.T.S., well known to *Theosophist* readers as an archæologist, has been ordered to [illegible] N[illegible]l Terai to continue the work of excavation [illegible] D. Fuhrer [illegible] the site of ancient [illegible]

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Buddhist Education in Ceylon.

We learn from the *Ceylon Standard* that a convention of the local managers of Buddhist schools was held at the Buddhist Hall, Pettah, Colombo, on the 14th of December.—Mr. A. E. Buultjens, General Manager of Buddhist Schools, occupying the chair. Reports from the local managers of about 68 schools were read and adopted. The remarkable increase of this work in the Island, under the auspices of the Buddhist Theosophical Society was favourably commented on, and the change in ten years, from 6 schools with an attendance of 685 children, and a grant-in-aid of only Rs. 84, to the present condition—79 schools with an attendance of 9,280 children and a grant of Rs. 22, 185 and over—was considered worthy of record.

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Valuable Plague Preventive.

As a remarkable immunity from plague was obtained in the Baroda State where the disease was prevailing, which resulted in its sudden and rapid decline and total disappearance in a number of towns, we publish the formula there used, for the benefit of the public. Each pill contains, quinine grs. 2, camphor gr. $\frac{1}{4}$, ipecacuanha gr. $\frac{1}{4}$, and carbolic acid m. $\frac{1}{4}$. One pill should be taken in the morning and one in the evening. As a prophylactic these pills seem to be, according to published statistics, much superior to inoculation, which sometimes produces unpleasant results.

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Wanted, copies of "Vâhan."

We shall esteem it a great favour if any of our readers, who have back numbers of the *Vâhan* which they do not propose to bind, will send us the following, *viz.*, 1st Series—Nos. 15 and 16; Vol. III, No. 8; and Vol. VI. No. 1., as we need them to bind for the Adyar Library. An equivalent for any or all of these, will be returned if desired.

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Fatality of Numbers.

The oft-repeated coincidences which have forced us to recognize that events of real importance to the Theosophical Society usually happen on the 7th, 17th and 27th days of the month, prepare us all to concede the possibility that a like fatefulness, for good or ill, may exist in the cases of other societies, families and individuals. For instance, we have the very recent one of the death of Mrs. Hudson, professionally known as Miss May Habgood, in Australia, as the sequel to a train of events associated with the number 13.

The following brief extract from an article in the *Indian Daily News* will illustrate this point:

"As regards the dates of these occurrences and the incidence of the fateful number 13, the circumstances are almost without a parallel. They would almost bid us believe that they are beyond the pale of mere coincidence. When Mr. Hudson sailed from Colombo in the spring to go to London in search of a company, the date was the 13th of May. He arrived in London on the 31st of May, the same combination of figures inverted. On the 13th of June, just 13 days after Mr. Hudson arrived in England, the accident happened to his little son. The Policeman who picked him up from the pavement was No. 13 of his Division; the cab in which Mr. Hudson conveyed the child to the hospital was No. 13. The child was blind for 13 days after his accident. On returning to Australia with his wife and children, Mr. Hudson, who had written for rooms in an hotel in Adelaide, found that No. 13 had been reserved for him. When leaving for India for his present tour, the ship sailed on the 13th of October. On arriving at Colombo, Mr. Hudson changed into the s. s. *Valetta* to come on to Calcutta. He had engaged berth No. 12 for himself; curiously enough, however, this berth was swamped by a sea that came aboard through the open port, and Mr. Hudson had in consequence, to sleep in berth No. 13. The sad news of Mrs. Hudson's death was brought him by a wire arriving here on the 13th of November. Mrs. Hudson's birthday is the 13th of December. Surely a more startling sequence of events has never been heard of."

Only while writing the above paragraph has it occurred to us that the new gallery of the Western Section of the Adyar Library was only finished and the first of the books moved in, on the 17th November last, the twenty-third anniversary of the Inauguration of the President-Founder at Mott Memorial Hall, New York, on the 17th November 1875. We had hoped to move in a month earlier, but the unusually

prolonged season of the rains prevented the masons and carpenters from finishing their work sooner than they did.

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Modern witch-hunting.

Witch-hunting in modern times is beset with difficulties. A woman in South Africa was being persecuted for causing the death of one of her neighbour's children by means of witchcraft, and through the instrumentality of a wolf, but suit was brought against her persecutor by the District Commissioner, Mr. A. D. Campbell, and the Magistrate found the prisoner guilty and sentenced him to pay a fine of £5, or to suffer imprisonment two months. Hereafter the Mashona man, Chiziba, will probably beware of witch-hunting. The woman whom he had denounced as a witch had been ostracised and nearly starved. The ancient method of fixing the guilt upon the accused party, as practised by the old Saxons, was to have the accused "plunge his or her hand into a basin of boiling water and bring out a stone from the bottom." If the hand suffered no injury the person was supposed to be innocent, but if the skin should peel off the guilt was certain.

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Superstition concerning rubies.

Rubies, sapphires, topazes and emery powder are simply different forms of the mineral, Corundum. From a notice in the *Times of India*, of a recent monograph on "Corundum," by Mr. T. H. Holland, A.R.C.S., who is, at present, Deputy Superintendent of the Geological Survey of India, we extract the following concerning certain Hindu superstitions:

"The world derived its love of precious stones from the East: and in the East rubies and sapphires were originally venerated because they were thought to possess supernatural attributes. The Hindus believed that a ruby, when thrown into a hundred times its bulk of milk, turned the liquid a brilliant red; that it would make the lotus bud to blossom; and that after exposure to the rising sun it would flood a whole house with effulgent crimson light. A stone of perfect colour and lustre was considered to bring its possessor wealth, success, and long life, and the Hindu classics are full of stories of the great prices paid for flawless specimens. Many of the superstitions connected with the ruby still survive in India, and among these may be mentioned the belief that 'rubies grow in the heads of serpents,' who use them to illumine the place where they search for food, thus attracting insects by the light. Sapphires, too, were supposed to have their own peculiar qualities. There was a fancy that they were exceptionally cold to the touch, and for that reason they were thought to have the power of 'extinguishing fire, and of curing fever, inflammation, and evil passions.' A particular variety was held to bring fame, so that the fortunate possessor of both rubies and sapphires was fairly sure of the joys of this world."

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Our popular ignorance.

At the meeting of the International Congress of Zoölogy at Cambridge, August 23rd, Sir John Lubbock, in his presidential address, showed that there was a very wide field in natural science yet undiscovered, especially in regard to the habits of the common species of animals, fishes and insects. He said:—"What a wonderful thing it would be for mankind if we could stop the enormous expenditure on engines for the destruction of life and property and spend the tenth, the hundredth, even the thousandth part on scientific progress."

In closing his interesting discourse he said:

"We know little about our own senses—how we see and hear, taste or smell, and naturally even less about those of other animals. They are no doubt in some cases much acuter than ours, and have different limits. Animals certainly hear sounds which are beyond the range of our ears. I have shown that they perceive the ultra-violet rays which are invisible to us. As white light consists of a combination of the primary colours this suggests interesting colour problems. Many animals possess organs apparently of sense and richly supplied with nerves which yet appear to have no relation to any sense known to us. They perceive sounds which are inaudible to us; they see sights which are not visible to us; they perhaps, possess sensations of which we have no conceptions. The familiar world which surrounds us must be a totally different place to other animals. To them it may be full of music which we cannot hear, of colour which we cannot conceive. There is still much difference of opinion as to the mental condition of animals, and some high authorities regard them as mere exquisite automata, a view to which I have never been able to reconcile myself. The relations of different classes to one another, the origin of the great groups, the past history of our own ancestors, and a hundred other problems—many of extreme practical importance—remain unsolved. We are in fact, only on the threshold of the temple of science. As regards these profound problems animals are even more instructive than plants. Ours is therefore a delightful and inspiring science."

Crookes points to occult science as the best unriddler of riddles, but Sir John Lubbock has not evolved that far.

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Last words of Socrates.

After his condemnation to death, Socrates, in the course of his defence before his judges and fellow-Athenians, said:

"God only is wise. A man who is good for anything ought not to calculate the chances of living or dying. He should only consider whether, in doing anything, he is doing right or wrong—acting the part of a good man or of a bad one. Wherever a man's place is, whether it be one which he has chosen, or that in which he has been placed by a commander, there he ought to remain. In the hour of danger he should not think of death or anything but disgrace. Men of Athens, I honour and love you, but I shall obey God rather than you, and while I have life and strength I shall never cease from the practice and teaching of philosophy. * * * My great and only care in life has been lest I should do an unrighteous act, or an unholy thing. The difficulty, my friends, is not to avoid death, but to avoid unrighteousness, for that runs faster than death. No evil can happen to a good man, either in life or after death."

What a grand soul, a pillar of moral strength. He lived nobly and died nobly, far above all fear of death—a glorious example for humanity.

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Astral soldiers at Abu-Hamed.

A correspondent of the *Spectator*, 6th August, 1898, sends the following extract from a letter written by an officer now serving in the Soudan:—

"When Major Sidney was killed at Abu-Hamed, the old blacks used to say: 'Never mind; our brothers were killed too, and they will always stay with the Bey.' An officer in the Railway Battalion lately took up his quarters in a house about three hundred yards from where the officers and men of the 10th Soudanese Battalion are buried, and in a few days his servant came and said he must leave. On being asked why, he said: 'Because the dead are here at night.' Further questioning brought out the following story. The night before he had gone out towards the khor where Major Sidney, Captain Fitzclarence, and the men were killed and buried, and was challenged by some one. He walked on, and was again challenged by a Soudanese soldier standing on a knoll, and as he looked he heard, 'Guard, turn out!' and saw the dead men of the 10th rise and fall-in in front

of the Bey's grave. Nothing would induce him to stay, and in a day or two another servant came with the same story, and finally the fellow had to leave and find another house. He made inquiries, and found that none of the natives would go near the place after dark, and that it was firmly believed that the grave of the Bey of the 10th was guarded every night by the men who were killed, and that any one who went out was always challenged, and saw the guard fall-in. I daresay it seems quite natural to these poor, simple old blacks, and it is rather a nice instance of their feelings towards their officers."

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The Doctors and Hypnotism.

At the annual meeting of the British Medical Association lately held at Edinburg, papers were read before the Psychological Section of that body, by Dr. J. Milne Bramwell and Mr. Frederic Myers, on "The Hypnotic State," which attracted considerable attention and provoked some discussion, Dr. Bramwell's theory, which he said was supported by his experience, was to the effect that hypnotised patients cannot be induced to do anything really wrong, because they have a dim sense of having been hypnotised. This view of the question was criticised by Dr. Mercier, who asked why, if it is possible "to make a patient eat a tallow candle on the suggestion that he is eating a stick of celery, or to drink soap and water under the suggestion that he is drinking beer, * * * why should not a man be induced to sign an important document, under the suggestion that he is signing something of a totally different character?" Other cases of possible criminal action by the hypnotised subject were mentioned by Dr. Mercier. Dr. Bramwell stated as among the results of his experience, "that the voluntary muscles can be rendered cataleptic by suggestion; the rapidity of the pulse increased or diminished; the muscular sense, thermal susceptibility, common cutaneous sensibility, hearing and sight, rendered more acute or the reverse. Anæsthesia so profound as to render the subject insensible to the faradic brush, can be induced, or analgesia alone evoked, when the subject has a perfect appreciation of tactile impressions, and yet is insensible to what would otherwise be acutely painful ones."

Mr. Myers' paper was very interesting but we have not space for a summary of his views. He spoke of unconscious cerebration as exceeding the conscious, in volume and, in some respects, in quality; and thought it might be possible to acquire some measure of control of the hypnotic stratum of our personality, and that forces or faculties buried within us may be made to emerge by hypnotic suggestion, and "we stimulate, in the depths of our being, many sanative and recuperative operations whose results rise, presently, into the perception of our waking life." This view is important, from a therapeutic stand-point. He further thinks the "hallucinatory image" evoked by the hypnotist, "is, strictly speaking, an inspiration of genius * *" and is "one of the most striking of all our indications of latent faculty."

"The painter's highest joy consists in the sudden emergence into perceptibility of some fair form created below the threshold; the 'flash upon the inward eye' of some remembered or transmuted image which deliberate effort could neither shape nor recall." * * * And so, the hypnotised girl "has evoked from her subterranean treasure-house of imagination a picture incomparably more vivid than waking effort could have afforded her."

Mr. Myers said in his concluding remarks that "Beneath the threshold of waking consciousness there lies, not merely an unconscious complex of organic processes, but an *intelligent vital control.* To incorporate that profound control with our waking will is the great evolutionary end which hypnotism, by its group of empirical artifices, is beginning to help us to attain."

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Vegetarianism and Alcoholic Stimulants.

It is said that the best physicians in Germany treat patients who are undermining their health by beer drinking, by simply prescribing a vegetarian diet, which at once lessens their appetite for beer and, in many cases, banishes it entirely. A German correspondent of *Food, Home and Garden*, testifies as follows, to the benefit he has derived from this course of treatment :—

"While I am convinced that vegetarian diet is conducive to the health generally, I know that in my case it redeemed me morally and physically. I was addicted to the habit of drink to such an extent that I was frequently taken out of the gutter. I felt the disgrace keenly and tried everything in my power to reform, but the harder I tried the more I drank, and I finally considered myself beyond human aid. But fortunately I was induced to try Vegetarianism ; not that I had much confidence in it, and it was a difficult thing to live up to at first, but as the last resort, I made the effort and found that soon my unnatural appetite for alcoholic beverages decreased perceptibly, and, to my unspeakable delight, I found myself able, in time, to conquer the passion entirely, and for several years have not touched a drop of the vile stuff."

There are hosts of people who have adopted a vegetarian diet, who can testify to an entire liberation from the troublesome abnormal cravings for acids and stimulative drinks, which are consequent upon a diet in which second-hand food obtained from the carcasses of animals forms a constituent part. Vegetarianism tends to place temperance upon a secure basis.

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Queer cure for Scorpion-sting.

We notice a brief item about a dog that was stung in the forepaw by a scorpion, and seemed to be in great pain.

A native sweeper came and bent a small bamboo into a bow, tying it with a string. He then passed the dog through the bow seven times, the result being that the dog seemed to be instantly relieved, laid down and was soon asleep. The writer says, "The only explanation I have received is that the dog was 'bamboozled, or is this, perhaps the derivation of the term 'bamboozle.'—some occult power of the bamboo ?" Who can *explain* the above ?

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French and Arab Soldiers.

We may learn a lesson from the interesting fact, published in the *Lancet*, as noted by M. Vincent and reported at a recent meeting of the Academy of Medicine at Paris. The fact is that the French soldiers are a hundred times more susceptible to typhoid fever than are the native Arab soldiers. The French nation seems to have sadly degenerated during past centuries, so that they have no longer the noble stature which characterized the ancient Gauls, but are among the smallest of the European peoples. This result is said to have been brought about by various forms of animal gratification. An American journal, *Modern Medicine*, says :—

"A handful of grapes and a small barley-cake constitute a day's rations for the Arab. The Arab is for the most part, almost exclusively a vegetarian in his dietetic habits. De Lesseps stated publicly that he never could have constructed the Suez Canal without the aid of the date-and-barley-eating Arabs, who alone were able to endure the necessary labor in the unfavorable climate of that region. The Englishmen, Frenchmen, and men of other nationalities who depend upon meat as the principal article of sustenance, quickly succumb to unfavorable climatic influences. This experience of De Lesseps made him a vegetarian, and for many years before his death he was an earnest advocate of a vegetarian mode of life and dietary. The writer is personally acquainted with a man who was an assistant civil-engineer under De Lesseps, in the construction of the Suez Canal, and recently received from this gentleman an account of observations which exactly tallied with those of De Lesseps."

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Brain-Waves and Thought Transference.

William Lynd, the noted lecturer on popular science, has an article in a recent issue of *The Christian World*, entitled "What is a Brain-wave?" The subjoined extract from this article was reproduced in the *Theosophical Review* for November, and refers to Sir William Crookes' Presidential address:—

"What did Sir William Crookes really mean when he inferred that mind could act upon mind otherwise than by means of our ordinary senses? His words implied that some aspects of this question of telepathy, or thought transference comes within the scope of physical science. Let us first of all consider the medium by means of which telegrams can be sent through space without a visible or tangible conductor between the transmitters and receivers. The experimenter produces an electric spark which represents force or energy; that spark sets the fine elastic, imponderable and invisible medium which fills all space and passes through every substance, and which we call *ether*, undulating. His receiver can be set vibrating, and the vibrations are translated into an intelligible signal, when the transmitter and receiver *are in sympathy* or in time. I have explained in former articles the *modus operandi* of Marconi's Wireless Telegraph, and it must suffice for the present to state that the receiver is so adjusted that undulations of waves of ether of a certain length or period of vibration can set up sympathetic vibrations. To put it into simple language, Marconi's transmitter and receiver should be in perfect tune or sympathy, for accurate signalling. Now where is the analogy between the wireless telegraph and thought-transference? We know that ether exists, although we do not understand its character or mechanism. We feel certain that it is the medium of heat, light and electricity—it fills interstellar space, and it probably passes *through* our planet as easily as it passes through stone and brick walls as well as our own bodies. We know that a very small amount of energy will suffice to agitate the ether and set up a wave of motion which travels at the astonishing velocity of *one hundred and eighty-six thousand four hundred miles per second.* The next question to consider is, if this ether passes through our bodies, can the brain set it in motion? This does not seem to be a difficult problem for the physiologist to solve. There cannot be thought without molecular motion. Whenever we exercise the brain there is a vibration of its particles set up and an oxidation or burning of its substance which must cause the ether to undulate, and that wave motion may travel in all directions at the rate of 186,400 miles per second. The brain can, therefore, be looked upon as a source of energy and analogous to the electric battery and induction coil used by Marconi and called the transmitter. Now waves or etheric undulations will have a certain length and period of vibration. They may fall upon thousands or millions of brains without affecting other minds; but if these brain-waves fall upon a brain which is tuned to the same pitch or period of vibration, then it is possible for the owner of that brain to have the same thoughts as the person whose thinking apparatus set the ether undulating."

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THE THEOSOPHIST.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

*OLD DIARY LEAVES.**

SECOND ORIENTAL SERIES, CHAPTER XXII.

'CHAFING like a caged lioness' is just the expression to use to convey an idea of H. P. B.'s state of mind throughout that period of three months which she spent at Torre del Greco, in 1885. What wonder, when one recalls to mind the circumstances of her compulsory exile from the Adyar home, that we had built up together and that she loved. This is one of the things most distasteful about which she complained in her letters to me. Then it was most galling to keep quiet, to so brave a hereditary fighter, child of an ancient family whose swords had always flashed in the forefront of battle from generation to generation, when called for by their sovereign. To her, as to them, the ultimate chances of conflict were of no account, the overpowering instinct was to give battle without counting the odds. But we, her colleagues, mindful of the quips and quillets of the Law, and of what her discomfiture in Court would mean to the Society, overbore her wish and wrung from her an acquiescence in the policy of silence and forbearance towards our enemies. While at Adyar with us, she saw that we were right, but in her lonesome exile in Italy, the aspect of things changed and she upbraided me in letter after letter for what she called our 'cowardice,' and our haste to sacrifice her as our scape-goat. She was utterly wrong, of course, but argumentation was useless and remonstrance a waste of time and ink. She was of a most trustful disposition in one side of her character, and hence we see her constantly deceived and victimized by people whose effusive protestations masked, sometimes, the basest plans of treachery.

From this present point of view, after the lapse of thirteen years, when people have been sifted through the sieve of time, it is mournful

* Two full series, or volumes, of thirty chapters each, one tracing the history of the Theosophical Society up to the time of the departure of the Founders from New York to India, the other subsequently, have appeared. The first volume is available in book form. The present series is the third,

to read her letters and see how her most lauded courtiers have rewarded her trust with blackest treason. To emphasize her charges against us of Adyar, she quotes their names and sayings, over and over again; she even sends me notes of theirs to her, condemnatory of myself and fulsomely laudatory of herself. Solovioff had passed five weeks with her at Würzburg, her second place of refuge, so-and-so a fortnight, so-and-so was coming,—all of whom turned enemies later on.

The form of the *Theosophist* was changed—it will be remembered—at the beginning of Vol. VII., from quarto to octavo, as the larger size was found to be inconvenient for binding and also for carriage through the mails. She was in sole charge of it then, but had appointed as her assistant Mr. Cooper-Oakley, M.A., a fine scholar, and put him in full charge when leaving home for Naples. Certain malicious persons, whose identity is now known by me since looking over her papers and our correspondence, had put it into her head that I meant to remove her name from the Title-page, because we dare not carry the obloquy of the connection any longer, and that this was but part of a scheme to pitch her out altogether. Certainly there was not a shadow of truth in all this, but she was so ill, her mind was in so distressing a state of nervous commotion, that she at once plunged at me. I was called all the harsh names conceivable, my supposed delinquency was stigmatised as sheer poltroonery, and she gave me solemn notice that if any other name than hers, save T. Subbarow's or mine, were put on the magazine, she should not write another word for it! But in due course, the new issue of the *Theosophist* reached her and she then wrote:

"Well, I *knew* that the accusation of your taking off my name from the *Theosophist* was all bosh. But they all understood it and 'felt sure' it was so—even to H. S. It was in consequence of Nivaran Babu's innocent remark,—'The magazine is coming out in its new garb and Mr. Cooper-Oakley is to be its Editor.' They said that since C.-O. had been its Editor for nearly a year already, why should Nivaran write this as news unless his name were to appear on the cover of the magazine, etc.? Well, I caught fire too. But now that's at an end...Anyhow the *Theosophist* looks very neat now,—of course, a great deal better than before. I send for it a long article, 'Have animal's souls?' I shall write, this week, one or two more."

Then she does the very unusual thing, for her, of asking my pardon, but on the basis of mutuality. "Let us" she says "forgive each other, be indulgent for each other's failings, and cease fighting and backbiting like Christian sectarians!" That shows the wonderfully elastic quality of her mind. In an instant she withdraws from an *impasse* and carries off the other fellow in her retreat! Fancying this sort of thing as recurring weekly or fortnightly, along with the normal strain of executive duties at that crisis, the reader may gauge the inner life I had to lead until our ship came into smoother waters. For all the grief caused me by her cruel letters I do not, now, hold her responsible; for her wounded spirit was played upon by unprincipled third parties, whose hope was to separate her from the Society and use her power and talents

for their own selfish ends; she was not in a state to be reasonable, and ten years of trial had proved to her that I should be ready to let myself be chopped into mincemeat rather than desert my duty, or be unfaithful to my holy Teacher; so let her say or do what she liked, it would make no difference.

When she really set herself to looking into people's motives, however, she could do it. Thus, she unmasks to me the secret plans and speculations of one man, closely connected with her Society work at that time, and whose unfavourable remarks about myself she often quotes. No doubt all this heckling was just the discipline I needed, and undoubtedly still need as much as ever, to bring me down to my bearings, but I can't say it was nice. I am not like the negro boy who, on being found pounding his finger on an anvil, explained that it was done because "it felt so good when getting well." I could have spared three-fourths of the discipline to any other needy neophyte, without regret, although, doubtless, it was best for me to have it.

H. P. B. had one trait of character that has made her memory so precious to most of her former colleagues—winsomeness. She might drive you almost mad with her sayings and doings, might make you feel ready to run as far away from her as possible, yet when she changed from one extreme to the other in her treatment of you, as she would in a flash, and looked and spoke to you with a sort of childlike blandness, your anger would vanish and you would love her in spite of herself.

There were, besides, special elements about H. P. B. which gave her power over others, *viz.*:

(*a*) Her amazing occult knowledge and phenomena-working powers, together with her relation to the hidden MASTERS.

(*b*) Her sparkling talents, especially as a conversationist, with her social accomplishments, wide travels and extraordinary adventures.

(*c*) Her insight into problems of philology, racial origins, fundamental bases of religions, and keys to old mysteries and symbols; certainly not the result of study, for a more restless and eccentric student there never was. She was not all smoothness or courtesy—far from it: when the mood was on her she was all that, but at other times she spared nobody, no matter how rich, powerful or highly placed they might be. As to trained literary faculty, she had none; she wrote under inspiration, thoughts flashed through her brain like meteors, scenes painted themselves before her mental vision and died out, often when but half caught, parenthesis bristled through her paragraphs so as to, sometimes, interminably stretch out her sentences, and she would—as it now appears—catch up and use other men's writings as though they were her own—intent only on fitting their formulated thoughts into the working out of her theme. In short, she was a genius in the same sense as Shakespeare and others, who took materials as they were found, and worked them into the amalgam upon which they put the stamp of

their own individuality. Take her two great books, for instance. She has sinned an hundred times against the canons of literary usage as regards acknowledgment of authors drawn upon, but upon both is spread the golden web of her own high powers, and the "Secret Doctrine" is found, year by year, more and more like an inexhaustible mine of occult knowledge. That is what makes widening circles of students reverence her memory, and turn their backs in scorn upon those pigmies, like Solovioff, who work like ants to distil acids to squirt on her clothing.

Her occult powers made her run after by the Spiritualists, impelled by avid curiosity, discredited by men of science who mistrusted all such pretensions, hated by the modern priests and pastors who ought to have been able to cap her phenomena by like ones of their own, but could not, and feared by the orthodox multitude, who saw in her a black sorceress and dared not come near her. This evil reputation even extended to myself by reason of our association. "Dear me! Colonel Olcott," said Lady X to me one day at her luncheon table, "how very different you are from what I had expected." "And what—may I venture to ask"—I said, "had your ladyship expected?" "Oh, you know," she replied, "we all thought that if we should meet you you would throw on us some magic spell; but, really, you are just like ourselves!" This feeling among her acquaintances accounts for much of the latitude accorded her as to conduct and conversation. The same instinct makes the courtier think the King can do no wrong, and society pass over as 'eccentricity' the millionaire's solecisms in manners, which they would revolt against in a poor man. One never knew at what moment she might do some wonderful feat of magic, or perchance whisper in their ears some message from the unseen Powers. Then, again, it was a frequent experience that the scoldings she gave her intimate friends proved subsequently to have been most timely checks in a wrong path, turnings into the right one and blessed kindnesses. Association with her was a continual excitement and the most sluggish temperament was roused into some show of activity. She was truly a great woman—to confound, if we may, the carcase with its indwelling entity, which seemed to me as far removed as possible from the ideal of the gentler sex.

After stopping three months at Torre del Greco she went to Würzburg which, as she writes me, bids fair to become a sort of theosophical Medina, since she was exiled from the Mecca of her heart, Adyar. "I have not much time now," she writes (Oct. 28, 1885), "with the 'Secret Doctrine.' I am only at the middle of Part I., but shall in a month or two send you the first six sections. I take from 'Isis' only facts, leaving out everything in the shape of dissertations, attacks on Christianity and Science—in short, all the useless stuff, and all that has lost its interest. Only myths, symbols and dogmas explained from an *esoteric* point of view. It is actually and *de facto* a new work entirely. Cycles are explained along with everything else, from their occult bearings. I wish you had sent me the Preface, or Introduction."

In this same most interesting letter she sketched out a form of

communication she wanted me to put into the *Theosophist* in her name. I find in it the outline of the whole teaching now being given out by our chief theosophical writers, as to the persistence of the Individuality throughout the Devachanic period, and its re-emergence at the close of Mahapralaya: "the same Divine monad, plus all its essence of compound spiritualities from its endless rebirths, must come down again and be reborn in a higher, hundredfold more perfected and pure earth, or planet, in short, commence again its grand cycle of reincarnations."

Among the devoted friends who thronged to her at Würzburg were the Countess Wachtmeister (ever the same faithful, loyal woman of generous heart and invincible devotion), and Frau Gustav Gebhard, of Elberfeld, whom I loved so dearly and regret so sincerely since she left us. These dear ladies nursed H. P. B. in her sore illness, being like younger sisters in their assiduous ministrations. Dr. Hübbe Schleiden and Madame Gebhard's son Franz were there also, and from this group I received a most important document. It is a complete vindication of my beloved 'chum' H. P. B. from the foul charge of the woman Coulomb and those who echoed her falsehood, that while at Cairo she became the mother of illicit offspring. The author of the document was (perhaps still is) the Royal Medical Director of that District, and the certificate was given by request of Madame Blavatsky's friends, who foresaw the immense future importance it might have. Following, is a translation of its text:

"MEDICAL CERTIFICATE,

"The undersigned testifies as requested, that Madame Blavatsky, of Bombay—New York, Corresponding Secretary of the Theosophical Society, is at present under the Medical treatment of the undersigned. She suffers from *Anteflexio Uteri*, most probably from the day of her birth; because as proven by a minute examination, she has never borne a child nor has she had any gynæcological illness.

"Würzburg, 3rd November 1885.

(Signed) DR. LEON OPPENHEIM.

"The signature of Doctor Leon Oppenheim is hereby officially attested. Würzburg, 3rd Nov. 1885.

The Royal Medical Officer of the District.

(Sd.) DR. MED. ROEDER.

"We, the undersigned, hereby certify that the above is a correct translation of the German original before us. Würzburg, Nov. 4th, 1885,

(Sd.) HUBBE SCHLEIDEN.
(„) FRANZ GEBHARD."

The document is worded as delicately as possible, was intended to cover the whole question of H. P. B.'s moral history, from her youth upward. She herself, as well as the friends in question, wrote me about the circumstances, and expressed the hope that I

would keep the paper with care against the future time when I could make the best use of it. I think that time is the present, for now that the bitterness of that olden epoch has given place to a more charitable feeling towards her, and her underlying greatness has gradually become more and more recognized, I believe that the publication of this document, of unquestionable authority, in its proper place in this chronological narrative, will give pleasure and consolation to her friends, and pupils and afford them some sort of a shield with which to ward off the arrows of slander, shot at the heart of our benefactress. As the years roll by and this movement of ours consolidates itself upon its permanent foundation, this rugged personality behind which a giant Individuality worked for humanity, will be more and more uplifted, grow brighter and brighter. For sayeth not the Buddhist aphorism; Good men shine from afar, like the snowy peaks of Himavat; while bad men are unseen, like arrows shot in the dark? "Peace to thee, H. P. B.!" is now the loving cry of thousands.

H. S. Olcott.

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*THEOSOPHY AND THE FUTURE OF INDIA.**

Mrs. Besant said :—

Twenty-three years have rolled away since, in far America, the Society was founded, whose anniversary meeting we are holding to-night, you have heard the tongues of many speakers coming from many lands. You have heard witnesses repeating over and over again what work is being done for the western world, and what work is being done for this land, where we find the birth-place of wisdom. With what words, then, shall I close our meeting? What may be said to you ere we separate for another year, ere we go forth for discharge of duty once again. One name has fallen from the lips of many a speaker; words of gratitude, deep, warm, enthusiastic words, in homage to a memory that will live ever green among us; homage to that great soul of heroic courage, of vast occult knowledge, who gave her life that the Society might live, who only left it when the worst of the struggle was over. Homage to her, indeed, the teacher of every one of us who are now striving to carry on her work; and when I heard her faithful colleague, her friend of many years, speaking of H. B. Blavatsky as dead, then my heart rose up in protest. Old friend of H. P. B.'s, she is not dead! she lives amongst us still, and may the Gods send her back amongst us to take up again the work that we will make easier for her to carry on than it was in the past. And may we, while we wait here for her return, so grow to be worthy of the truths she taught us, that when she comes back again to take up the banner of the Society, she may find an India worthier to receive her teachings, human souls more ready to profit by the truths she brings.

* A Report of Mrs. Besant's closing address at the twenty-third Anniversary of the Theosophical Society, in Victoria Hall, Madras, 28th December, 1898.

What is our work, we who remain and labour? The work of the Society is, as our President-Founder has said, a spiritual work. Some in moments of hot excitement have blamed us because we have not plunged into a tournament in the political arena, that we do not take part in social struggles, that we do not as a Society range ourselves under this banner or that, under this flag or that, on the battlefield of the world's contending forces. We have one flag under which we rally, and that is the flag of the brotherhood of man. We have one work to which our lives are given, and that is the forwarding of the spiritual progress of mankind. For we have learned from the lips of the elders and the ancient teachers who have taught us, that where the spirit is living and active, there all good things are found, there everything in its order must arise. In the old days, when the Rishis were amongst us, if the people were poor, if the country were unprosperous, if famine starved the people, if plague swept over the land, in those days they did not ask for remedies that the physical plane alone could bring. They looked to the source of evil and not its effects, and found the source in their own failure to discharge their duty, and in their neglect of that which alone can win the blessings of the Gods. Do you remember how, in the ancient books, India was wealthy above every nation of the world? Read any account you may choose to take from the ancient stories, the coronation of some great king, the return of some mighty conqueror, the welcoming home again of some one who has gone far afield and has returned again to his own, everywhere the abounding wealth of the country will strike you with amazement. Everywhere, and among every class of people, you see evidences of wide prosperity, of comfort and abundance that make us wish that such days again might dawn amongst us. But, as you study that India of the past, as you see the piles of jewels, her treasuries bursting with gold, as you see the palaces of her Rajahs, the shops of her merchants, the cottages of her peasants—everywhere you will find one pervading atmosphere, the atmosphere of spiritual life, the reverence for religious wisdom, the reverence and homage for the Gods. If India to-day is poor, where once she was rich, if India to-day is ignorant, where once she was learned, if India to-day is asking for food from abroad, as she was doing a year or two ago, instead of feeding with the overflowing of her soil the needs of distant nations, it is because India has fallen from her spirituality, and this has dried up the very sources and fountains of her prosperity. Now, when this Society takes the revival of spirituality as its work, it takes therein a continued work in every department of human activity. For spirituality means wisdom, and wisdom looking out over the varied world of men sees that men are of many types, of many powers, of differing capacities, and a nation to be truly great must have men of every type within it, and every man must be doing his appointed work. As the spiritual ideal spreads over the country, the greatest forces that the universe knows pour down from above to fertilise every acre of the land. As the clouds that float in the heavens are the best friends of the agriculturist as they pour down the rain, without which the

harvest may not grow, so the stream of life which pours down from the spiritual regions fertilises every field of human activity and brings a harvest of good of every kind, intellectual, moral and material. If India is again to be great, her greatness will begin by a spiritual revival. Let it spread from that as far as it may. Not by copying the fashions of younger nations, not by adopting the ideas of Western people, not by aping their way of living, not by endeavouring to reproduce amongst the Indian people copies of the life lived in Western lands, not thus shall come the greatness of India in the future; not thus shall be trained the youth who shall make India what she shall be in the days to come. Has it ever struck you—you have have been told the words so often that the words must be ancient in your ears—that India when she was greatest was most spiritual, that her literature, mighty in intellect, is the result of spiritual influence, and that even her material prosperity was the very lowest of the blessings of her Gods? India in the past was given by the Supreme the one great duty amongst the nations of the world, to be the mother of religion, to be the cradle of faith, to send out to all other peoples the truths of spiritual life. That was the primary duty of India, and all other good things were hers as long as she fulfilled her Karma. As gradually she fell away from that position of the mighty imperial mother of the world's faith, as she abdicated the throne of the world's thought, she lost all else that made her glorious in the past. Her wealth diminished, her independence was gradually undermined, lower and lower she sank, until her people well nigh lost their place among the nations. Other nations have trodden that path before us. There were mighty civilisations in the older world and nothing but their ruins remain to-day to mark where once they ruled, fought and lived. There was Chaldea—broken tiles tell the story of her greatness! There was ancient Egypt—the Pyramids are but tombs, but ruined monuments bearing the epitaph of her life. There was Greece—but Greece has vanished; the degenerate Greeks of to-day play no part in the moulding of the world's thinking, and no longer give beauty to fascinate the imagination of the world. There was Rome—Rome lies in her ruins and her eagles have closed their wings on the Capitol, and never again shall fly to meet the conqueror of nations. While nation after nation died and was buried, people after people whose dust scarcely remains, India—India older than the oldest of these—is not yet dead and buried. Her dust is not yet on the funeral pyre, nor is it to be found in the urns of monuments that are well nigh gone. India still lives, breathing faint and low. India still lives though even her sons despair of her, and will not live her life nor think her thought. India, the ancient mother, most ancient of all—India still stands as Durga stands. Eternity lies behind the goddess, but she remains ever young, immortal in her youth, for spirit knows no age, no birth, no dying. And where a nation stands, emblem of spirituality, she must live, though her sons deny her and though her lovers stand afar off. The mother looking over the land and asking for some one to serve her, raised her eyes to the mighty Gods

and said :— 'Lo ! I will take some of my children's souls, whom I have nursed at the breast of my wisdom, souls that are penetrated with love of my knowledge, souls that are waiting to serve me. Lo ! I will call them and send them forth to other nations. They shall be born among other peoples, and I will clothe them in bodies that they know not, and make their faces strange in the land that really gave them birth. They shall carry with them from their birth the wisdom that they sucked from my breast. Their love shall remain warm when the love of the children in my land has grown cold. Then will I bring them back to my household. I will draw them over ocean and land, from the far-off nations of earth, and I will plant them here to tell my children what they should do to recall amongst them the memory of their ancient faith, the possibility of revival that lies in the spiritual nature.' And they from many lands have heard the mother's call. They, from across many oceans, have come to her summoning voice, and they ask her own children, for very shame, to do her bidding, lest the children of her past, returning in the garb of the stranger, should be truer to India than those born on Indian soil. Such is what our mother has been doing, for many years gone by. And what shall be the result? I have said that India was not dead. India has begun again to climb the ladder. She is no longer on the lowest step. Her feet are no longer held by the mire of materialism, by the binding mud of the search for earthly gold. She is beginning to climb up the great ladder. She is living, and she is beginning to show the reality of her life. And, I tell you, children of India, that the future which lies before you shall be greater than your past has been, mightier in spiritual knowledge, grander in spiritual achievement, more potent in spiritual life, that the very Rishis themselves who are without, standing waiting, shall again find their home on Indian soil. India that the Gods have blessed—and that blessing shall never be withdrawn—shall take again her place on the throne of spiritual empire and shall rule again, shall find other nations coming to her for spiritual truth, and shall again see the peoples of the world ask for her spiritual riches. And, as she rises to that spiritual pre-eminence, again reverenced as the mother, as the teacher of nations, in the train of that shall come, with the love and reverence of the world that shall surround her, every blessing that lies waiting on the knees of the Gods, all the prosperity, the comfort and the wealth that men in the childhood of the soul desire. But these can only be safely enjoyed and can only be wisely used when the greatest in the nation live the life that is simple, frugal, holy, in the discharge of duty, and show that the spiritual man is the ideal of humanity. Then only, when the leaders of the nation are spiritual, all else that the heart desires shall they obtain."

THEOSOPHICAL AXIOMS ILLUSTRATED.

V.

Social Vices and their Remedies.

YOUR theosophical philosophies, speculations and abstract theories on the origin and destiny of the Universe and of man, his spiritual nature, its powers and their future expansion and progress, &c., &c., may be very good in their place, but the all-important question with us is,—'Do they bring a message for a sin and sorrow stricken world?' 'Have they a practical application, a remedy for the vices which are gnawing at the vitals of Society?' In a word, 'Do you bring us a Gospel for the poor, the oppressed, the ignorant and the vicious?' These are the questions which involuntarily rise in many minds when confronted with the new ideas, such as are the principles it is our object to make known to all who are open to entertain them—the thoughtful men and women of our time. It is with the desire to throw a light on, and thus to aid in the solution of, such queries as these that we take up their consideration.

It will be necessary in the first place, to examine the current *conditions of society*, as this course will best pave the way for a suggestion of the remedy or remedies which it will be our concern, our duty and pleasure to advocate.

It is usual to associate Social Vices with the besotted, the depraved, and the ignorant who are mostly found in the lower ranks of society: but it is our intention to take a deeper and more comprehensive view. There are gilded vices as well as coarse and repulsive ones, and indeed the former constitute by far the worst side of the saddening subject we have set ourselves to examine; for those who indulge in them being of a higher intellectual calibre and having larger material resources at command, have the roots of vice more deeply imbedded in their nature, and are consequently a greater power for evil in proportion. These vices which we shall particularize, in part, are no empty appearances, or superficial excrescences, but evils possessing a strong vitality; being entrenched in the tissues of our civilisation, and having powers and laws by which they grow and spread.

Where shall we go in order to obtain a view of contemporary social life. Our great cosmopolitan cities such as New York, London, Paris, at once occur to mind. Let us first direct our steps to Paris, the great centre of what is known as the world of pleasure and fashion: and we will try to view it through the eyes of an Oriental who is visiting the Western world for the first time, one who has had an antique training in the ideals of the far East. "All that which draws us of the

West to great cities, repelled or oppressed him; even luminous Paris filled him with weariness. It was the first foreign city in which he made a long sojourn. French art as reflecting the æsthetic thought of the most gifted of European races, surprised him much, but charmed him not at all. What surprised him especially was the studies of the nude, in which he recognized only an open confession of the one human weakness which, next to disloyalty and cowardice, his stoical training had taught him to despise.... He visited the pleasure resorts, the theatres, the opera; he saw with the eyes of an ascetic and a soldier, and wondered why the Western conception of life differed so little from the far Eastern conception of folly and effeminacy.... He saw the Cathedrals and Churches in vast number, and near to them the palaces of vice, and establishments enriched by the stealthy sale of artistic obscenities. He listened to sermons by great preachers; and he heard blasphemies against all faith and love by priest-haters. He saw the circles of wealth and the circles of poverty, and the abysses underlying both.... It was a world of mockery and masquerade and pleasure seeking selfishness, ruled not by religion, but by police; a world into which it were not good that man should be born."

"England, more sombre, more imposing, more formidable, furnished him with other problems to consider. He studied her wealth, forever growing, and the night-mare of squalor, forever multiplying in the shadow of it. He saw the vast ports gorged with the riches of a hundred lands, mostly plunder; and knew the English, still like their forefathers, a race of prey; and thought of the fate of her millions if she should find herself even for a single month unable to compel other races to feed them. He saw the harlotry and drunkenness that made night hideous in the world's greatest city; and he marvelled at the conventional hypocrisy that pretends not to see, and at the religion that utters thanks at existing conditions, and at the ignorance that sends missionaries where they are not needed, and at the enormous charities that help disease and vice to propagate their kind. And this in spite of the myriads of churches and the incomparable multiplication of laws! Certainly English civilization showed less than any other, the pretended power of that religion, which he had by its missionaries been taught to believe the inspiration of progress. English streets told him another story.... No; this civilisation signified a perpetual wicked struggle between the simple and the cunning, the feeble and the strong; force and craft combining to thrust weakness into a yawning and visible Hell.... And though he saw evil beyond all he could have imagined possible, he also saw much good, among both poor and rich. The stupendous riddle of it all, the countless contradictions, were beyond his powers of interpretation. And that Western science whose logic appeared to him to be irrefutable, assured him of the larger and larger expansion of the power of that so-called civilisation, as of an irresistible, inevitable measureless inundation of world-pain."

And now let us turn to a brief description given by a well-known Englishman, Alfred Russell Wallace; he writes :—" Although we have advanced beyond the savage state in intellectual achievements, we have not advanced equally in morals....it is not too much to say that the mass of our populations have not at all advanced beyond the savage code of morals, and have in many cases sunk below it. A deficient morality is the great blot of modern civilisation. . . . our whole social and moral civilisation remains in a state of barbarism. . . . we are the richest country in the world ; and yet nearly one-twentieth of our population are parish paupers and one-thirtieth known criminals. Add to these the criminals who escape detection and the poor who live mainly or partly on private charity (which according to Dr. Hawkesley, expends seven millions sterling in London alone), and we may be sure that more than *one-tenth* of our population are actually paupers and criminals."*

There is one form of misery creating selfishness in our civilisation which is so common as to appear almost universal. " We consider the cost of a thing purchased or obtained to ourselves:—about its cost in effort to the producer we do not allow ourselves to think; indeed we should be laughed at for any exhibition of conscience on the subject. And our equal insensibility to the pathetic meaning of the work of the past, and to that of the work of the present, largely explains the wastefulness of our civilisation—the reckless consumption by luxury of the labour of years in the pleasure of an hour—the inhumanity of the thousands of unthinking rich, each of whom dissipates yearly in the gratification of totally unnecessary wants the price of a hundred human lives. The cannibals of civilisation are unconsciously more cruel than those of savagery, and require much more flesh. The deeper humanity—the cosmic emotion of humanity—is essentially the enemy of useless luxury, and essentially opposed to any form of society that places no restraints upon the gratifications of sense or the pleasures of egotism." Said Iye Yasu, the greatest of Japanese soldiers and statesmen, " If we do not think, while using things, of the time and effort required to make them, then our want of consideration puts us on a level with the beasts."

There is a consideration growing out of what has already been advanced to which we wish to direct attention, ere we pass to take a nearer view of the degraded portion of our civilisation who are chiefly found in the lowest walks of life ; which adds a quota to the misery and pain that hastens many on the road to vicious courses of life as a

* There has just been issued a new work by Dr. A. R. Wallace, entitled, " The wonderful Century : its Successes and Failures." In it are chapters with the following suggestive headings : ' Militarism' ; ' The demon of greed' ; ' The plunder of the earth.' The following is from Dr. W's conclusion : " When the brightness of future ages shall have dimmed the glamour of our material progress, the judgment of history will surely be, that the ethical standard of our rulers was a deplorably low one, and that we are unworthy to possess the great and beneficent powers which science had placed in our hands."

relief from the terrible pressure they endure. It is, that vice—degrading vice—descends from the higher to the lower in the social scale. The unfeeling selfishness, the disregard of others' sufferings by those who could—if they only would—do much by word or act to alleviate, creates in the sufferer kindred qualities which find play in recklessness and debauchery. Consequently, the former needs the tearing off of its masks, the exposure of the roots of evil which the conventionalities of society assiduously hide from view. There is an urgent need of the stern rebukes of another John Baptist, crying, "Oh, generation of Vipers! who hath warned you to flee from the coming wrath? Bring forth therefore fruits meet for repentance, and think not to say within yourselves 'We have Abraham to our father—we are the aristocracy of society, &c.'" The others, the waifs and wastes of society, demand our pity, our compassionate concern and regard.

We may extend the saying attributed to Jesus, 'The poor ye have always with you,' to include a category of social evils which afflict mankind, whose presence and pressure in common with poverty, is known and realised in every community; in town and city life, and in all countries and climes where men congregate. Hidden it may be from the casual observer, but none the less, the festering sores are there. The almost daily records of our police courts witness to the fact; and our criminal and law courts unveil many a hideous blotch on society's face. The eye of the observant in walking our streets is constantly reminded of the sad fact as seen in that safe index of character, the human face. For as the record of our deeds are so accurately and surely recorded in the subtle âkasic ether, so also, is there a general summary of them outlined in the characteristic markings of the human features and countenance. The voluptuous and the sensualist carry about the evidences of their crimes, so that he who runs may read. Also, the proud, the unfeeling and the covetous carry their particular hall-marks; and to these may be added the ignorant, the besotted and the depraved, who pollute the air with their emanations, and defile the ear and mind with their filthy language.

With these facts before us we may well feel oppressed with the accumulated evidences of the existence and strength of vice and sin; their reality and power. But we should not allow their magnitude to weaken our efforts by entertaining the paralysing influence of despair:—for verily Evil being the negation of Good, has no positive, no independent existence; it is a perversion, a departure from the centre of true and real Being. God is—the Devil is not. He is a metaphysical conception, not an actuality, *per se*. Like unto a diseased condition of the organs of the body, vice and sin are foreign elements, which need to be dislodged; usurpers, truly, at present in possession, who have to be destroyed and expelled from unlawful possession of a Royal Domain. The will, the intellect and affections must be rescued from their tyranny, and directed to their proper functions and channels; the ab-

normal propensities and appetites checked and cleansed, and the eyes of the soul enlightened to see the beauty and sweetness of Nature's Laws.

It is a great work, as what is necessary is the conquest of self on all lines; and there is no escape, not even through death, from this supreme necessity of self-conquest. And it is also true that not one conquest of self on some particular line where its unlovely manifestations evidence themselves will suffice. There are millions of selves to be overcome; for the false Ego is a compound of countless ages—possesses a vitality often enduring beyond Universes, and we have barely touched even its prominent symptoms in our present age, in this paper.

We, who are chiefly engaged in the study and enunciation of the higher spiritual philosophies, cannot if we would, ignore the sad and depressing social conditions around us. And while our message may not be directly addressed to, or even suited for, the great mass who constitute the wreckage of human life, yet I think none the less should we seek out ways and means by which we may, if only in the smallest indirect way, help to remove this incubus from the heart of society, and so contribute our little effort toward the cleansing of the highways and byways of this poor sin and sorrow-stricken world.

If a caricature of true Christian teaching is being so effectively used as a means to the uplifting of the degraded, and a purification of the lower grades of society, as evidenced by the Salvation Army, surely there are and must be more powerful instruments to be found, far more suited to the work, in the verities of Theosophic truths, teachings and principles, if we knew how to find them, to make them known, and to effectively use them in this great and good work of human redemption and salvation.

Let us then bend ourselves to the endeavour to search out some of these remedies for our social evils, to find the instruments by means of which, we, and others, may be fitted and qualified to, in some effective way, in some small measure, cope with the hideous Goliaths of vice and sin. Let us search out, and fill our scrip with some small stones from the purling waters of the living stream of Divine Truth, wherewith to smite into the forehead of the panoplied monsters who flauntingly defy the Armies of the Living God.

And thus, if we, in some small way through our suggestions, indicate the remedies, and point out the fitting instruments, others with the needed acquirements and intellectual and spiritual qualities fitted for the work may take them up, and use and apply them far more effectively than we may hope to do.

The great scientifically demonstrated truth of *the union of man to man and to all nature, in all departments of his being*, so readily acknowledged and yet so little understood, appreciated or practically realized, nowhere calls for more deep and serious reflection than when we turn our

thoughts to the degraded and, too often, sadly neglected portion of mankind, with whom we are continually brought into contact in city and village life. We are all perhaps too apt to turn away our thought and attention to more congenial topics:—in effect we too often say, 'Am I my brother's keeper?' And as a result we also lose sight of the effects, the subtle effects of coarse and evil surroundings upon ourselves, even when there is no personal contact, and thus reap the penalty of our indifference. Just here several questions present themselves; we will note one of them. What is our responsibility toward such? Is it that of the Samaritan, who compassionated the Jew in his dire extremity by exercising toward him the offices of Physician, brother and friend? Or, are we to take up the role of the Priest and the Levite, who when they saw the evil estate of the man who had thus fallen among thieves and was left robbed and wounded, passed by on the other side? We may feel that the problem is so great, so vast, so complicated, and our resources so weak, so small and inadequate, that we may conclude that it will be best to dismiss the subject, and so try to save ourselves further pain and discomfort regarding it; and, having come to this decision, gather our priestly robes about us and pass on to give our attention to more congenial topics—to other activities more consonant with our refined feelings and aspirations.

But is it true that we have no hand to hold out, no helpful resources on which to draw, that can reach and help these degraded ones? We, it may be, throw our thought and interest into some abstruse subject; we plunge into a study of the 'thought planes' of the Cosmos and acquaint ourselves with the theories regarding the wonderful correlations of its forces, of the building of Universes, of suns and planets by its living conscious power. And as we look into the world of life around us, we see the effects of the same power of thought stamped on every form and object which meets our eye. All this is well and necessary; but the question before us is, does it lead to any practical issue. May we not connect even these high studies with our commonplace duties and responsibilities toward our fellowmen in need of guidance, of solace and help, amid the temptations and sorrows and pains, and dreary and soul-deadening struggles in this weary world of ours. And we may ask ourselves, 'are we not a part of this great *thought machine*, this living and ever active force? Have we not creative power, can we not send forth currents of energy? Can we not share, infinitesimal though our part may be, in pouring out the healing and life-giving virtues of compassionate thought, which lie in such abundant measure at the basis of manifested Life,—for God is Love?' Even so, we are thus privileged, we may in this way, by means within our reach at all times, minister aid and give of ourselves, thus helping to lessen and modify the woes and sorrows of the world.

All action is born of thought, and by the quiet and persistent exercise of this God-given power, we may also give indirect aid through

affecting some individual who possesses the mental, spiritual and material endowments which we lack, and thereby unloose a powerful spring, and set in motion a force which may operate for centuries.

As a case in point, take the following interesting illustration: One day a young nobleman on horse-back rode impatiently up and down the streets of a village in Cornwall, England. He was seeking for a public-house where he could get a glass of that, concerning which Shakespeare said, "Alas! that men should put an enemy in their mouths to steal away their brains." But his search was vain; and coming upon a white-haired peasant on his way home after a day of toil, the young man said with rising anger?" "Why is it that I cannot get a glass of liquor in this wretched little village?" The old man recognizing to whom he was to speak, and taking off his cap, made his humble obeisance and replied: "My Lord, about a hundred years ago a man named John Wesley came to these parts"—and the old peasant walked on. "A hundred years ago:" and he is living still—that dauntless reformer! Cornwall has never been the same since John Wesley went there to preach the Gospel of a *clear brain and a consecrated heart.* And we may add that the possession of these two valued treasures will guide their owners through all Hells and Purgatories into the innermost Paradise of God.

Having thus far given our chief attention to various symptoms of the Disease and exposed to view some of its many hidden roots, let us now proceed to a little further indicate a few remedies which suggest themselves to us. In order to brevity we will refer to *three* only, in the order of importance that they present themselves to us.

First,—a recognition of the universality of the evolutionary Law; and that good and evil each have their place in this cosmic law. Consequently, flowing from this necessary law of material being, inexplicable as it may be to us with our limited purview of the human problem, even evil itself has a work to do in furthering the evolutionary aims and purposes; otherwise it could not be. The mystery of evil is beautifully expressed in the following mystic and poetic stanza from the pen of Dr. Anna Kingsford:—

"The glory of Satan is the shadow of the Lord:
The throne of Satan is the footstool of Adonai.
Twain are the armies of God: in heaven the hosts
Of Michael; in the abyss the legions of Satan."

'We rise to higher things on our dead selves,' is an universal and everlasting truth. When we have evolved to higher grades of being, and are able to look back on our past, probably the present status of the purest among us in mind and feeling, will be looked back upon as something sufficiently humbling, aye, it may be, vile and revolting to our then exalted nature. If we give these facts their place in the great cosmic plan, it will nerve us to effort, by removing the sense of helplessness and feeling of hopelessness, in view of the degraded condition of so many of our fellow-men and women.

Let us then help to educate all classes among and around us, by giving them enlarged views of those evolutionary laws, ignorance of which is to so great an extent the underlying cause of the dire effects we see around us in the various classes of society.

Second. Another fact in regard to man's nature which is of extreme importance, and should have a larger place in the public heart and conscience is, the recognition of the truth, as we believe it, in regard to *man's spiritual nature.* That however low and degraded, however depraved his appetites may be, however sunk in sensuality, there is notwithstanding in every one *an Emanation from the Highest Source in the Universe, which is in itself essentially holy, pure, loving and Divine.* I think that I am correct in stating that this great fact is not generally believed by the many excellent religious and philanthropic workers among the low and debased, and those who are considered by them as "the lost." Or if it be held by them in some loose way, yet, that it is a scientific fact in nature, capable of demonstration to the spiritually advanced student of the higher realities of evolution, is utterly unknown to them. It is true that they recognize the claims of a common humanity; this is well, but it is not sufficient. They teach instead that these degraded ones are not yet "born again" (which is indeed true, and of themselves also), that they need and require a *new birth* by the importation of something Divine from the *outside*—a something which they do not as yet possess. We, on the contrary, submit as a fact of the higher science of the soul, that each and every one *already possesses* the Divine and spiritual potentialities, which are capable of development to an extent beyond our highest dreams, even unto the wisdom of a Buddha, and the divine love and compassion of a Christ.

This divine principle, innate in man, was in a good measure recognized by the philanthropist, Howard, in the last century, and by Elizabeth Fry, in the earlier decades of the present; aiding them in the performance of a great work in this field, with a more permanent success perhaps, than that of any others for some generations past.

A *third* universal truth and fact, flowing from those two of which I have treated is *the Essential unity of man.* This also is now largely recognized as a scientific fact whether looked at in regard to man's physical or spiritual nature. Each and all the varied parts of our complex nature are related in such an intricate and real way that, try how we may to isolate ourselves, such attempts must always prove futile. The proud autocrat and the poor beggar, the delicately bred and fashionably attired lady and the drunken prostitute, are linked and bound to each other by a thousand unbreakable ties; coming together out of the ages of the past, and stretching into, and enduring throughout the ages of the future. Bodily ties, ties of heredity, ties of blood; ties of the astral, the passional body and nature; ties of the soul and spirit; yea, ties to the *Throne of deity Itself.* Rub shoulders they must, again, again and yet again. Does not reason then, do not all the powers of our common nature, plead for the unselfish exercise of those powers of soul, of intel-

lect and heart with which nature has endowed us; of using the pity and compassion that is in us, toward these needy objects: since in helping and raising others, we are blessing and raising ourselves.

We might extend the idea of unity, and illustrate it by references to our many common interests in life—in social life, city and village life, national and international life—for the world is fast becoming one immense community.

In conclusion, allow me to draw attention to the *three* great lines of thought and action which have been indicated, the *three cardinal remedies* for our social evils.

First, a recognition of the universality of the Evolutionary Law.

Second, of the facts regarding man's essentially spiritual nature and

Third, the universal truth flowing as a necessary consequence from the above, namely, the *Unity of man*; of man's present, past and future; of man in every clime, he being of one blood whether viewed physically in regard to the body, or spiritually in regard to the soul.

I have avoided details, I have propounded no modes of action in particular cases, but have intimated broad principles only, which are capable of universal application.

W. A. M.

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*UNKNOWN PHYSICS.**

No. II.

ERNEST KAPP, in his "Philosophy of Technique," has proved in a very beautiful way that all our mechanics are only copies of our organism or parts of it, as for example the camera obscura is a copy of the eye. This "organic projection," as he calls it, is philosophically and physically regarded as being of great interest. Philosophically considered we must conclude from the "organic projection" that the soul has not only the function of thinking but also of organization. So, the brain is the instrument which the soul has constructed to find its way in the world and the whole body is its tool for terrestrial activity. Here we stand before the "monistic soul doctrine." The organic projection taken from the physical points of view, shows the technical student in what direction he will be able to find new problems and the way to solve them, *viz.*: in imitating Nature. When in future our engineers and technical students shall have a philosophical education, then the inventors need no longer wait for discoveries by chance, but they will set themselves problems in full consciousness of the natural model they will have before their eyes, and will only study by what means Nature solves the problem. The philosophically educated technologist will not lose his time in meditating blindly about aerostation, but he will re-

* Translated for the *Theosophist*, from the German of Carl du Prel, by Madame A. Haemmerle.

member that Nature has solved this problem by the wings of the birds and insects, and that man therefore has to look for the "organic projection" of the wing.

Now, if magic is nothing but "unknown physics" the "organic projection" will be enriched marvelously. We may then assert with aphoristic certainty that, *the organic projection can be extended to the magic function of the human soul;* and herewith opens for the inventor a broad field of work for many centuries. Let us suppose a technical student is at the same time an occultist and that he has won a firm conviction by reading the book entitled "Phantasms of the Living," that telepathy is a current phenomenon. The same student would have the conviction that magic on the whole is but unknown physics; he therefore would directly be confronted with the problem of telegraphing without wire. He would even have directions *how* to solve the problem. Instructed by known facts, he would say that telepathy is admitted to be psychic or mental sympathy between the agent and the percipient. This consideration translated into a mechanical adaptation is similar to equal tension of separated apparatus. This student would, therefore, long ago have looked for and discovered consciously the organic projection of telepathy, whereas we have to wait much longer for unconscious organic projection; we see that we nowadays only witness the first unwieldy experiments of telegraphing without wire.

Technical science therefore may draw new problems from occultism in the domain of magic; on the other hand, the occultist will learn from the technical organic projection that this kind of magic is only unknown physics, and that magical functions may be explained in a natural way. As it is, both parties are antagonists because they do not understand each other; if they were to work together we would witness a most unexpected progress. Because, as unknown forces are not therefore inactive forces, we may be sure that the natural models of their activity are numerous, and so the phenomena of modern occultism are indeed.

Let us admit that the aforenamed student is acquainted with sorcery and witchcraft, knows the history of the saints, has observed lunatics, artificial and natural somnanbules and has experimented with mediums and is convinced that all these magical phenomena are real facts. He, then, having the conviction that magic is only unknown physics, would have before him an endless profusion of problems. Let us admit his knowing that levitation (the lifting up from the earth, being against the law of gravity), occurs with the fakirs, and is proved by documents to have been witnessed by Joseph of Capertino, just as it often occurred with the possessed in the mediæval age; that he has seen what a dozen of English learned (men) have seen, that the medium, Home, was carried out of one window and at a height of 80 feet from the floor, and soared in through the other, the student, knowing all this would be more able to solve the problem of the nature of gravitation than Newton was; and because he would be *obliged* to acknow-

ledge that Gravitation is a changeable quality of objects, he would according to his gifts, find himself face to face with the most reforming discoveries; because no great distance separates the understanding from the execution.

The organic projection is at the same time functional projection. But not the mechanical and physiological function of the organism only which Kapp describes, are projectible; the occult capacities as well are able to be projected, because here also the original function which is to be copied is a physical occurrence and is called magic as long only as we are unable to detect the process. If our intellectual principle is identical with the organizing one, if the will-power which moves my hand is identical with the will-power that formed this hand, then every discovery must be more or less distinctly an organic projection, and the more distinct the better the discovery. Until now the rule has been that the model was unknown to the discoverer, the imitation has been unconscious; but the grand era of discoveries will only begin when consciousness will preside over the organic projection.

We may also admit that the organic model does not exist at all on earth; but then most likely it exists on other stars [or on invisible planes] under other vital conditions; for instance, we may admit that the inhabitants of other stars are endowed with a telescopic eye or with a faculty of perception that functions like a spectroscope. It is possible also that our occult faculties are projected already, somewhere, whereas they are still waiting for a projection with us.

It is quite natural that physical and technical science should first direct their observation and application to the rougher and visible forces of Nature and that the finer agencies escape their sight, or that their application will be realized later on. Nowadays it is the turn of electricity, and its application in telegraphy is an organic projection, the Atlantic cable with its covers is very much like the human nerve; both have the same cross-cut. The next century it will be the turn of the "Od," which functions are considered as magical in practical appplication, but are termed physical when formulated in theory. A somnambule, for instance, feels the odic nature of the patient with which she comes into contact, and undertakes the diagnosis, not reflectively but sensitively. Physicians call this swindle. But the "Od" student, Martin Ziegler, has been more judicious; he has occupied himself with the problem of an apparatus which will undertake the odic diagnosis and indicate the diseased ganglion. A perfect apparatus of that kind will be the projection of an occult capacity and I do not doubt that we shall reach by this means an odic diagnosis, a support to the odic therapeutics which we possess already in animal magnetism. But in times to come the magnetiser will certainly also be supplied with an apparatus and the magnetic function will be projected technically.

In this way every human function, the mechanical, the physiological and the occult, will in due time find their technical representation

or duplicate. But it may occur sometimes that the technical science is ahead, and shows a function man does not possess. But in that case we may consider if these technical conditions may not be translated into psychic capacities and by this way we may discover a new occult faculty.

It will just be the naturalist, who hitherto has opposed the occult faculty of man by doubt, that is called to remove the last doubts of this capacity, by furnishing through new discoveries and inventions, the technical copies of these very capacities. Naturalists and occultists instead of being continually disunited, ought to unite their forces. The naturalist must translate occult functions into technical; the occultist should translate the technical function into psychical.

The technical copy is possible because there exist in nature unknown forces which have already been employed by the soul; and the occult copy of a technical pattern is possible because our consciousness extends only over a limited part of our capacities. There may therefore exist others which may possibly appear as soon as we imitate the technical conditions. The physiologist might long ago have given to the discoverer of the telegraph the organic pattern of the nerve, and we needed not to wait till this discovery developed outwardly in physics. The psychologist might long ago have shown to the discoverer of the phonograph his organic type, "the human brain." The occultist might long ago have indicated to the discoverer of the telegraph without wires the fact of telepathy. When the biologist inquires in what direction the development of the human senses will progress, then the physiologist may by anticipation show him different apparatus, which, like the Spectroscope, feel the chemical elements of thoughts, as is already the case now with the sommambules, which see microscopically or telescopically, etc. For Mind and Matter (Spirit and Nature) having only one origin must necessarily, show real analogies.

The organic projection extends to the magical functions in man, because these also are subject to the law of causality. But the general contradiction which occultism still meets is a proof that we are yet far from such projections. Happily we may gain the conviction that man possesses magical faculties, by other proofs than by technological projection. We are able to produce and repeat magical functions without any scientifical (physical) knowledge; we must only know the lever by which these occult forces are set loose. In the natural patterns where such magical functions occur spontaneously, the freeing lever is always auto-suggestion, that is, an intensive idea or imagination that completely possesses the percipient, that displaces [temporarily] his innermost self and to which realisation all the organic and psychic forces, including his magical faculties participate. Thus a sudden and violent fright may return speech to the dumb, an intense religious ecstasy may produce a stigma, and the firm conviction of being cured at Lourdes may produce the healing. And thus also may the deep longing of a dying mother for her child produce telepathy, and a pang

for a lost object tormenting us during our sleep may give us a double sight and sometimes even move us to look for the object in a somnambulic state. And such functions we may suggest without any knowledge or insight in the psychic process only by loosening the lever.

If auto-suggestion is the lever of these natural models, then art must produce the same phenomena by artificial suggestion. A special case of this art in the organic line is, the therapeutic cure of the hypnotiser. A special case in the psychic line is the foreign suggestion of a double sight in space, of which I stated an example in my "Experimental Psychology." For the monistic doctrine both phenomena are of equal value; as surely as the therapeutic suggestion is a fact, so surely may all the other magic functions be awakened artificially, for they all belong to the faculties of the soul.

The real organic and functional projection is certainly only the true technical. But it must cover the whole individuality, including the magical side of man, if naturally magic be only unknown physics. Of course the parallelism between the physical class and the technical class will never be complete because the development of both depends very much on outward causes and circumstances. The organic development adapts itself to the outward conditions of existence which are all liable to changes. The technical development depends on the pressing wants of humanity and the existing means to satisfy them. If we were only able to have perception of Nature as a whole we would recognize the perfect parallelism of both classes by seeing in other spheres (life-scenes) the other constituents of the terrestrial organic class completing it, technically, or the surplus parts of our technical class completed organically.* Thus these two classes would complete one another and fill up their gaps if we were able to overlook both classes at a time.

This parallelism is not a mere hypothesis but a logical conclusion based upon the monistic view in which, necessarily, the soul doctrine can only be monistic. The motor in both instances is identical; the organic (plastic) artist is identical with the technical imitator.

Our present unbelief in magic proceeds from our ignorance of the organic projection and, therefore, we are enable to realize its technical parallelism. But the more this will get clear by experience the more it will be seen that magic is only unknown physics.

I don't know if, and in how far, Edison's genius is supported by the fact that he is an occultist; but taking into consideration that organic projection extends over the whole man, including his magical functions, it is quite doubtless that by even the same general gifts, the greatest discoverer will be he who has the widest knowledge of human nature, and that is of course the occultist.

Therefore the technologist, the physiologist, the anatomist, the psychologist and the occultist are all dependent on one another by

* Compare our microscope and telescope with the eyes of certain animals, birds and insects.

nature. The technologist must draw his future problems from the occultist and turn from a blind searcher into a clear-sighted discoverer, and the occultist must learn from the technologist the physical solution of the magical functions. Therefore it is quite an error that they both oppose and combat one another instead of working in common. In fact the adversaries of occultism only hinder this science from developing and wrong themselves in hindering the physician from finding the models for organic projection, although this is their very aim. They stop civilization, that only can develop through energetic development of physical knowledge, and they hinder human culture and improvement, and lower the dignity of man, for man can only be known in his totality when his occult qualities and gifts are acknowledged. Instead of acting for the promotion of civilization the antagonists of occultism work prejudicially towards it, in every direction.

CARL DU PREL.

REMARKS ON EVOLUTION.

[*Concluded* from page* 234.]

TO use a metaphor, the body of man (and of all other organic beings) represents not merely a simple vehicle or covering of the informing entity, but a vast army of lives each performing a separate function or duty according to the station occupied. These are rendered harmonious by the various guiding nerve-centres and the brain, as directed by the Self (Manas, including the higher potencies). As the commander upon whom the weal and woe of all depend, its first duty is to provide them with the necessaries of their life, and then only when this duty is effectively discharged, want and excess equally avoided, can the army—the body and its organs—fulfil the higher behests and carry out the will of the leader and that of his masters. As the work varies, so must the food vary in quality and quantity, for the one (where no waste exists) is the measure of the other (mere gratification of taste as an end always means waste and frequently very great waste, while taste properly applied means the indication of the nature and quality of food required).

So long as there is excessively hard work (physical or intellectual—it matters not) to be performed, and as much as possible in a given time, or as long as ambition and covetousness urge men to fight for that which they have neither created nor earned, so long will there be a craving for the quickly assimilated meat diet in addition to the vegetable. It was this craving, that led people to cannibalism in order to keep up their animal vigour, and it is this gradual extinction of this craving, or the forced suppression of its gratification that has made the gentle Hindu and the average poor, rice-eating Chinaman the sport of their meat-eating oppressors. Therefore it seems quite possible to suppose that considerations like these caused Gautama Buddha neither to interdict nor to deprecate the use of flesh as food, although

* This word was used by mistake, last month, when *continued* was intended (page 228).

abstinence therefrom may be indispensable for the acquisition of Arhat-ship or even the attainment of the rank of a chela, when entitled thereto by Karma. For him who feels that he should abstain, and is placed in circumstances rendering it possible, it would be a sin to eat meat; but for others not so situated, with duties to perform which demand rapid recuperation of lost bodily energy, it would perhaps be as great a sin to abstain from meat in moderation, provided it be properly and neatly prepared. Raw or imperfectly cooked, as well as putrid, semi-decayed meat, must always be eschewed, because in that form it may produce all the evil effects that are frequently attributed to meat in the abstract. Why? For two reason mainly.

1. That assigned by theosophical experts, *viz.*, the imparting of the kamic characteristics of the eaten to the eater—ferocity, hatred, revengefulness, etc., or the reverse. 2. That advanced by hygienic science, *viz.*, the conveyance of germs of disease and toxic (ptomaine) poisons into the healthy body.

This requires an explanation of what takes place at death. At the moment when the etheric double, as the vehicle of the pranic principles, snaps the connection with the physical body, compulsorily, each cell-life, thrilling with emotion, becomes isolated. It is as if the commander of an army, on whom the fate thereof depends, were suddenly removed, while each soldier, eager and trembling with excitement, or in fear of incomprehensible disaster, became suddenly paralysed.

As previously indicated, the body of animals (and man) is not only vitalized by general Life (Prana) but each separate entity or cell, by its own spark, which does not immediately depart. These are then supposed to be cast loose from control, and to continue an independent existence, but this appears not to be the correct representation. On the contrary, all the tiny lives are suddenly cut off from their commissariat, each left with its own reserve alone and without means to get rid of its own refuse. Thus, each subsists only for a longer or shorter space of time—hours, days, months, or years—according to conditions accelerating or diminishing their vital activity—higher or lower temperature, loss of moisture, etc.—Intruders being kept away artificially, the body may for considerable periods serve as the habitation of the senseless etheric (pranic) double, as we are told, although the connecting cord be broken, and therefore no longer able to stimulate the cell-army to united simultaneous action. When the cells are dead individually, then this is no longer possible (see "Secret Doctrine," etc.).

Such preservative and conservative conditions, however, are extremely rare, if not impossible, except brought about by artificial or occult means, for in nature the inexorable law prevails—"From earth to earth," that is, that every product of food shall became food, in turn, and help to raise lower into higher organisms (worms, insects, birds, etc.), so as to increase the reserve of fertility of the soil, to enable the higher and highest of the material forms to gain leisure for spiritual development.

Nothing must be or dare be wasted, on pain of retardation of the whole, while proper distribution of the mass in higher and higher forms of food over large areas is likewise demanded (mere destruction is pure waste).

To bring this about, the slayers of cell-life, the devourers of abandoned tenements, are not only laying in wait outside the body—whatever that be—but *in* it as well, and are only prevented from killing it by being constantly repulsed and slain in turn by the soldiers of the mobile cells of the blood—the so-called white blood—corpuscles. It is they that slay, absorb and eliminate the intruding disease germs, bacteria, bacilli, toxic elements, etc., and permit constant repairs of damages to be executed.

The moment they become arrested and paralysed at death, the enemies find all gates open and swarm through the citadel in every direction, new hosts arriving and entering constantly by every opening of the body. It is these which produce decay, *i.e.*, death of cell-life, and cause putrescence by dissociating the highly complex large cells into simpler compounds and smaller cells; the former gradually returning to the condition of chemical molecules and these to atoms, practically indistinguishable from those derived from purely mineral elements, and as ready to join into mere mineral forms as into vegetable or animal cycles, as they apparently depend simply on opportunities offering. The final products of the decay of all animal bodies are chiefly aqueous vapour, carbonic acid, ammonia, bisulphide of carbon (the two latter yielding the evil odours) and humus or mould (carbonaceous compounds of nitrogenous and saline matters *but not clay*), that is, vegetable food of the highest order.

Thus we see, that while during life, matter in the form of food is constantly raised from lower into higher rank, re-eliminated and reduced to a lower grade in succession, after death this ceases and the dead body, when used as food in the state of *raw* meat, would form very unsuitable and most objectionable food for man. But it is not so used. Most people only employ meat after subjecting it to the action of heat, which more or less perfectly deprives it of cell-life and the germs of putrid decay. But this "cooking" action appears not to be so well understood in all cases as to permit a clear comprehension of the effects. Let us see wherein the action of heat consists. As explained before, the fundamental vehicle of all higher organic life is protoplasm with its chief component, albumen. While alive this forms a transparent or translucent semi-fluid substance constantly in rhythmic motion. After death it gradually dries up, or, in presence of bacteria, etc., putrefies at moderate or ordinary temperatures. If subjected to the heat of boiling water (or above this) it solidifies (coagulates). Then it ceases to be revivifiable, loses its distinctive animal or organic nature and practically assumes a neutral character. This takes place alike in case of the egg, in milk, in blood, muscular fibre or nervous substance, in short, every form of animal (or vegetable)

matter; hence from that moment it must cease to be the vehicle of pranic or kamic principles just as much as if natural, complete decay had changed it by means of bacteria to simple chemical gaseous or fluid substances and moist mould, the only difference being, that in the former state it would be homogeneous, in the latter heterogeneous food-matter. The act of cooking (boiling, roasting, steaming) or chemical preparation (smoking, curing, etc.), destroys the vital qualities of animal substance, just as it destroys those of the vegetable, and renders the two digestible, with this difference, that the former is more readily and quickly assimilable and produces a quicker result in the form of hard work. Were this not the case, the universal adoption of meat-diet wherever hard work is demanded, would be inexplicable. Another result, a peculiar feeling or sensation of satiety, not appertaining to vegetable food in the case of man, has led to the abuse of eating for eating's sake, besides other misapplications, but as ALL things are subject to abuse, that cannot militate against use, in moderation, and with a right aim. What Gautama Buddha, Jesus, Paul, etc., refused to condemn, I cannot see my way to consider as wrong, *per se* (*viz.*, the use of meat—properly prepared—as human food), and consider such terms as "gross" misapplied in this respect. Abstinence from meat, as an arbitrary test of strength of will or of obedience demanded by a Master from his chela, is a different thing, perfectly legitimate, and has nothing to do with its food-value.

On other reasons, however, excessive consumption of flesh, *i.e.*, animal food, is extremely mischievous to all organic nature, humanity at large, and, in the long run, to every individual. These reasons appear to be little understood, to judge by their non-employment in the arguments for or against meat-eating.

It is the generally received belief among civilized nations, that everything on earth is for the use of man, meaning by "use" the arbitrary conversion into something to eat, something to sell or something to be amused by. An equally universal belief is, that man is not responsible to nature for his acts, may slay, burn, destroy as he pleases, unless in doing so he offend against some human law or sentiment: whatever he may do is accounted either as privileged or of very little account as SIN, and that there exists no such obligation of caring or providing for the welfare of "wild" plants or "wild" animals, as there is recognized between man and man, or between man and those plants and animals called domesticated, which he has appropriated for his personal profit. Yet, if rightly and logically considered, from these all but universally received beliefs spring the causes which ruin countries in the midst of peace, and convert many a paradise into a lifeless desert. For, whether we assume a divine all-wise Creator or a self-creating nature, the fact is equally patent that no thing, at least no living thing, can or could have come into existence and maintained itself unless the services it rendered to the All (man inclusive) were *indispensable*. Otherwise something better would have been evolved.

Man not being aware of this (so far as concerns the great majority) is no evidence *that things are useless*, but of his want of observation and of thought.

All the countries, now more or less relapsed into desert, but which at some time supported dense populations, as shown by extensive and highly artistic ruins, started presumably as regions rich in animal and plant life, as proved by those whose early history is preserved. It was man who killed all the animals, birds, etc., first as hunter, then as sportsman; he cleared the forests to grow crops, till the last remnants were devoured by fire against the will of the intelligent. His flocks and herds gradually increasing with his predilection for meat, exhausted not only the fertility of the soil, but, to provide, as he thought, more fodder for them, man destroyed deliberately all shrubs, herbs and trees, which he imagined curtailed the space for the pasturage (grass, etc.) and prevented their growth while, in fact, the latter flourished on the food and in the shelter of the former, thus causing the ground to be dried up or converted into salt marsh, and finally, by overstocking (unawares), the dying out of almost every animated thing was brought about, except those he bred or was powerless to exterminate. Since then the so-called deserts are kept up by handfuls of semi-barbaric nomads and their flocks and herds, the ground becoming more and more mineralised and sterile, as the animal and vegetable life decreases and their fertilizing remains contained in the soil are consumed and exhausted. The idea that depasturing improves the land or at least does not impair fertility, is one of the mistakes due to ignorance of nature and her laws. Thus we see that the addiction of the masses to meat diet finally brings about the ruin of a country with the increase of population and of flocks and herds, because the latter not only lead to the destruction of most plants and animals, but are themselves unable to keep land sufficiently fertile for the necessary pasturage and cereal crops. Besides the above it must be borne in mind that most flowering plants require the services of special insects for fertilization, without which they cannot produce good seed. As these insects are invariably destroyed by man's direct or indirect agency in appropriating all ground for himself, the plants they are specialized for, die too, and as each region is under peculiar climatic condition for which only its own higher plants and insects are fitted, when not interfered with by man, it must revert to a primeval desert by their destruction. Of this action large parts of Australia offer typical examples at the present time, as Spain, Arabia, Bochara, etc., did in the past.

On the other hand, predominant meat-eating must also result in the final deterioration of individual man, notwithstanding its most invigorating and stimulating primary effect when taken in irregular, more or less distant periods, and to a moderate extent only. There is a law of nature according to which the function of any organ, etc., is so

seriously affected by disuses or abuse, that it may lead finally to the suppression or such modification of the organ as to render it incapable to perform its accustomed action with the original or requisite energy. Such a function is the power of the stomach to digest simple or crude vegetable food containing comparatively little or no nitrogenous matter, which demands the best of health and great activity of this organ and its allies in digestion.

By the habitual use of easily soluble, highly nitrogenous animal food (*i.e.*, rapidly digestible and assimilable for an unsophisticated stomach), the digestive organs become "lazy," contract gradually to the size habitually demanded by the concentrated food, lose the power of expanding to accommodate the larger masses of proper food substances as well as that of reducing them to the requisite state for extracting the nourishing parts, and become dainty and delicate; more and more material, perfectly digested and assimilated by the savage or semi-barbarian man, remains unassimilated and is expelled as waste, acting in its passage as so much irritating, weakening lumber. Thus, finally, life can only be supported on the most carefully selected and prepared (*i.e.*, already semi-digested) food, and becomes a burden to those who meant to ease and extend it.

When thus a people's digestive power is reduced, the result of poverty, famine, drought, etc., can easily be predicted. Under conditions a less refined person or people could have survived with little suffering, the civilized man suffers terribly or succumbs to starvation, because the meat-adapted organs are no longer capable of assimilating comparatively crude vegetable food.

In this respect, therefore, the insisting of Theosophy upon a restriction of (or even abstinence from) meat-diet is highly rational, and every member will do well to try and wean himself gradually as much as possible from it and become accustomed to a less stimulating vegetable fare, provided his bodily health and employment permit this. No one in Australia knows how soon he may be called upon to test his capacity practically, and his life will depend on the state of his stomach, literally.

What, then, is *pure* food?

Food, vegetable or animal, properly prepared, when suited to the bodily requirements, the exigencies of life and environments, and adapted to the constitution of each individual; and as free as possible under the circumstances from unsuitable admixtures, such as dirt, dust and raw organic materials, as well as deleterious or irritating stimulants (acids, spices, etc., in excess). Impure food is that with opposite qualities, such as raw meat, blood, strongly spiced dishes, and notably all that which has become exposed to dusty atmosphere, unless re-heated to boiling temperature. *Gross* or coarse food may be taken to be that which is not adapted to the digestive organs or the taste of any person, no matter what it be, or how well it may suit another.

In this respect, especially when under the rule of the iron law of necessity, it would be well for Theosophists always to remember the dictum of a great initiate of the past, *viz.*, that to the pure everything is pure. Besides a healthy, or fairly healthy, body and mind is well provided to resist evil influences of improper admixtures to our form if not too glaring. The air we breathe, the water we drink, are swarming with living germs and dead and living creatures, although mostly of microscopical size, which no one can help imbibing and killing. Is size, then, the only criterion of lawful and unlawful killing? Surely not, but excess of number, necessity and the honest motive or vicious egotism of the slayer. As a rule (I think) for safe guidance we may accept this, that whatever strikes any person as wrong, *is* wrong and a sin for that person, although it may not be so in the abstract.

J. G. O. Tepper.

VISIONS OF SWEDENBORG.

[*Concluded from p.* 240.]

THE next curious experience we have to take account of is his contemporaneous perception of the fire that was raging at Stockholm, and seen by him at Gothenburg, 150 miles distant. It seems to have occurred 19th July, 1759. In this, as before, we had perhaps better take Kant's version first, and then refer to the comments on it by M. Matter. Kant says:

"It was, as I am well informed, towards the close of the year 1759 [it was not the close but in July] that M. Swedenberg [for that is how Kant misspells it], returning from England, landed in the afternoon at Gothenburg.

"That very evening, he was invited to a party at the house of a merchant of that city. At the end of a few minutes, he announced with all the signs of consternation, that at that very moment an alarming fire had broken out in Stockholm, in the Südermalm quarter.

"At the end of a few hours, during which he had from time to time left the room, he informed the company of these two things,—that the fire had been got under, and at what point it stopped.

"That very evening the alarming report had spread through the town, and on the following day it was known over the whole town. But no report from Stockholm reached Gothenburg till two days later, and when it did it was confirmatory in all respects of the description given by Swedenborg." Kant's works, iii, 88.

This was the account Kant gave of the affair in 1766 in his "Dreams of a visionary elucidated by the dreams of metaphysics. M. Matter says that we ought here to note the style in which the lines are written. The philosopher appears convinced of the authenticity of the fact that Swedenborg had perception of the fire at a distance of 50 leagues. Yet he

shows a kind of malice in the pamphlet and writes as if he were at a loss in his mind to know precisely what he ought to think.

Two years later we find Kant, like a true philosopher, still trying to get to the bottom of it. In a letter to his brilliant friend, Mademoiselle Charlotte de Knolloch, he gives free scope to all his doubts. The new version is very strange, much more copious in detail, more precise and more assertive, as he reproduces it after verification in August 1768. He writes thus :

" To give you, my dear young lady, some notion (as to the faculties of Swedenborg] of what all the public, still living, can attest, and which the person who transmitted it to me can verify as to both time and place, kindly permit me to convey to you the two following facts."

The first was touching the fire at Stockholm, the other, the lost receipt of Madame de Marteville.

"The following fact appears to me to have the greatest possible demonstrative force and such as ought to cut short every species of doubt. It was in the year 1756 (he should have said 1759) that M. de Swedenborg, towards the close of September, on a Saturday, at about four in the evening, returning from England, landed at Gothenburg. M. William Cartel invited him to his house to meet some fifteen persons. At six in the evening, M. de Swedenborg, who had gone out, entered the salon pale and terrified, and told them that at that very instant a fire was raging at Stockholm, in the quarter of Südermalm, and was spreading with great violence in the direction of his own house.

" He was greatly disquieted, and went in and out many times. He named one of his friends whose house was reduced to ashes, and said that his own stood in imminent danger.

" At eight o'clock, he went out again, and on his return said with joy : ' Thank God, the fire has stopped at the third door from my house.' "

It may probably occur to some few of our readers that this excellent and all-benevolent and religious old gentleman comported himself on this occasion very much as many highly respectable Christians are found to do amongst ourselves to-day. He exhibited a profound concern for his own well-being and property, with a most remarkable resignation to the ruinous misfortunes of everybody else around him. He heartily thanks God that the devastating fire had mercifully stopped short at the third door from his own. We think that his heart may have been away with his astral body, perhaps in some of the celestial circles far remote, for there is no sign whatever of its influencing him in the least at this strange event in Gothenburg. In the flesh before us, his pallid consternation turns to sudden joy when the ravening danger stays its hand at three doors off. " Don't eat too much," he seems to say to the devouring element.

" Society was much moved at the news, so indeed was the whole town. That very evening it reached the ear of the Governor. On Sunday morning Swedenborg was sent for by that functionary, and

being interrogated on the subject, he precisely described the fire over again—its commencement, end and duration.

"During the same day the news diffused itself throughout the town, all the more because the Governor had given it his attention, and there were many persons anxious about their property in Stockholm, or about their friends' charge. Monday evening an estafette reached Gothenburg that had been despatched from Stockholm on business when the fire had begun. These letters confirmed all that has been given above.

"On Tuesday morning came a royal courier to the Governor with a report upon the fire, on the destruction caused by it, and on the houses that had suffered, and all tallied minutely with what Swedenborg had delivered before. In fact, the fire had been extinguished in eight hours.

"What can one allege against the authenticity of such an event? The friend who writes to me has examined the whole matter, not only at Stockholm but, about two months ago, at Gothenburg as well. He is acquainted with many of the first houses there, and could gather information at first hand from the whole town where multitudes of witnesses are still living who had had ocular demonstration as to the facts, seeing how short a time has elapsed since 1756." Here again Kant's date is wrong, it should be 1759.

Nobody could take greater pains or more impartial, than Kant did in this matter, and the formal conclusion that he reached was entirely in favour of its actuality and truth. His own words were, "What can be objected to the credibility of this event?" Wilkinson gives the distance between Gothenburg and Stockholm as being 300 miles, not 150. Many persons attach great importance to geographical questions, but beyond a general idea of the outline of territories and of the great physical features of mountains, rivers, lakes, &c., I can see no good at all in the facts themselves. They surcharge the memory without stocking the mind with a single idea. What does it matter whether Stockholm is 150 miles or double that number from Gothenburg; one does as well as the other in relation to this vision. If the fire be out of sight any distance is sufficient. What is out of sight, and yet seen, can only be seen mentally. The wonder lies simply in that, and all the rest is nothing. We ought to free ourselves from the nonsense of acquiring superfluous information. What is superfluous is not information at all, for it does not inform. The penny philosophies, as Carlyle called them, of our day, sterilize the human intellect, and obstruct it from enquiring into matters that it would be really useful to understand.

We have now performed our proposed task in giving account of these three curious instances of Swedenborg's other-world sight, as well as of the sight of things in this world that other men see not. Dr. Garth Wilkinson, in his life of Swedenborg—a book instinct with critical insight of the highest order—makes use of the remarkable phrase (p. 3) that "it is the world's progress under Providence which has brought

it to Swedenborg's door." Barring the silly word *progress** this is true. The world has come to Swedenborg's door and Swedenborg is a man whose works, acts and thoughts we shall all have to take much more account of in the future than men have done in the past. It is a great mental and spiritual entity that we have to deal with in him. He has left his mark on science, and that has been acknowledged to a considerable degree, but the metaphysic and theology of the man have yet to be handled and profoundly harmonized. Very unfortunately, Wilkinson who has done so much for the theological views, has a rooted prejudice and contempt for metaphysic. He lets no opportunity pass of disparaging it; he sneers ever at "subject and object" and all such words Kantean, as distinctions almost beneath contempt. He seems to think that a man discoursing upon such topics, "turns the tables upon his maker" (p. 254). The curious part is that, with all this he shows that he has been a deep student of Coleridge, and coolly plagiarises him—not conscious that he is doing so. This no doubt arises from thorough assimilation and nothing else, for Wilkinson is a man under no necessity to plagiarise at all from any one. But it is a pity that when he has assimilated metaphysic he should abuse the subject and disparage its nature. His is not the first case, however, by a long way, in history, in which a great man has proved himself to be inconsistent.

This reminds one of Swedenborg's discoveries that the Dutch are a boorish and barbarous people and yet God has blessed them with a most fertile soil, because Holland is a republic, which is much more acceptable to God (p. 36) than an absolute monarchy. Men are slaves who pay worship to a man; and in monarchies they are taught this, and so are educated in dissimulation. In his beautiful boorish republic, the lowest think themselves equal to kings and emperors. If you analyse this it makes self-abasement inferior to self-assumption. He backs his history up out of the history of Rome. Rome, the predaceous; and you would think that the Gospel tidings had never reached his ears. It is thus we all do in our theories, throw one against the other, as Moses did the Tables of the Law, descending from the mount. Certainly a republic like the Jewish theocracy, with a referable Shekinah brooding over its ark, had man been equal to it, was better than a monarchy, by as much as God is better than man. But nothing can make a democracy good, for Government means having a head to direct things, and democracy means no head to direct them, and where the lowest thinks himself equal to a king, and so admits of no head —having lost his own. Democracy depends on the word liberty being made so elastic as to stretch, stretch, until it reaches to quite nonsense.

Having exhibited a few of Swedenborg's extraordinary visions, I have touched on two human inconsistencies; one, of Swedenborg's own, and the other, that of his really distinguished biogropher, who says in the first page of his book that he is not a Swedenborgian. To

* Why *silly*? Has the world made no progress during the past centuries? ED. Note.

this I say, if Wilkinson is not, nobody is. Let us turn now to that wonderful book, the "Universal Theology" of Swedenborg, of 850 or more 8vo pages, and consider whether it be at all possible to pin our faith strictly down upon that, as if we had found the philosopher's stone, the Elixir of Life in this world, and the key to the narrow gate that conveys free access to the next. His own genius shut him into temporary oblivion, says Wilkinson, very happily (p. 58), but that now Providence has brought the world round to his door, so we shall have to study this "Universal Theology" of his to know precisely where to place it. I think clearly it is not all to be accepted as Gospel truth. But as symbolism contains the secret of the universe for those who can penetrate the cypher, Swedenborg's writings will perhaps be found, when thoroughly digested (Arcana Celestia, Apocalypse and Universal Theology), the best basis possible on which to develope a scheme of universal symbolism, a thing long wanting to be done, but one that must be held in abeyance till a scribe come by who can do it.

C. A. WARD.

GOPÁLA TÁPANÍ UPANISHAD.

PART I.

[*Concluded from p.* 219.]

15. There is this sloka. Chanting in regular order, *Klîm Krishnâya, Govindâya, Gopî-Janavallabhâya and Svâhâ* (*Brihatghana Syâma*); he who repeats this once, immediately attains unto the path (of Krishna) and none other (no lower path).

Na. The word in the text for *Svâhâ* is *Brihatghana*. *Syâma* means darkness, *i.e.*, *Mâyâ*, the seed of *Samsâra*.

"Attains unto the path (of Krishna)." Thus it is said of *Krishnabhaktas*:—"Those who are devoted to Krishna, always remember him,—in sleep as well as when they wake from it. When separated from this mortal coil, they, like the oblation thrown with Mantra into the fire, enter Krishna."

Vi. To him who chants this Mantra there is no place in the *Chandramandala* (Pitriloka).

Ap. "Path:" the path of light (*Archirâdimârga*). He who chants this Mantra reaches the Brahmaloka by the path of light. This chapter deals with *Krama Mukti*, or the attainment of salvation by degrees.

16. Worship to him is devotion (*Bhakti*); *i.e.*, not being attached to the objects of this world and those of the next, directing the mind to him. This is called '*Naishkarmya*.'

[*Naishkarmya*, literally means 'being devoid of action.']

Na. "*Naishkarmya*" = *Sannyâsa*.

Vi. "*Naishkarmya*" = *Jnâna*.

17. That Krishna whom the wise worship in several ways, propitiate that Govinda by many methods. The Lord of *Gopî-jana* supports these worlds.

Na. "The wise," *i.e.*, Vipras or Brâhmanas. This shows that Brâhmanas are the chief Devotees of Krishna. The Bhagavad Gîtâ, Chap. IX., verse 32, says: "They who take refuge with me, O Pârtha, though of the womb of sin, women, Vaiśyas, even S'ûdras, they also tread the highest path. How much rather holy Brâhmanas and devoted Royal saints."

"Worship:" the wise worship Krishna by sacrifices, vows, penances, gifts, &c. It is said "That they are ever uttering the word Govinda; while bathing, doing *Japa*, or meditating—whatever be their occupation on the physical plane, their mind is always centred in 'Govinda' of whom they ever keep thinking and whose hallowed name they ever keep uttering."

Vi. The "many methods" are hearing, uttering (His name) remembering, worshipping His feet, prostrating, adoring, serving, befriending, offering one's own Self, &c. "Supports these worlds:" there are several, rather, innumerable crores of Brahmândas, all of which he protects.

18. He who is the potential seed created the universe by (holding) *Mâyâ* (*Svâhâ*).

Na. He made the universe of name and form. The Gîtâ says:— (XIV. 3) "My womb is mighty Brahman; in that I place the germ."

Vi. This refers to the manifestation of the universe at the time of creation. "Potential seed:" the reflection of his *Chit* on *Mâyâ* is spoken of as the seed. The Śruti says (Br. Up. II. 5, 19): "The Lord with his *Mâyâs* shines as many."

19. Just as air which is one becomes, on entering the world, five-fold in each body, so Krishna, though he is one, by the word shines as five-divisioned for the good of the universe.

Na. "Air...five-fold in each body:" the five forms in which Air functions in each body are *Prâna*, *Apâna*, *Vyâna*, *Udâna* and *Samâna*.

Vi. In order to enable his devotees to worship him all the more easily, the Lord shines five-fold through the syllables of the "Gopâla vidyâ."

This is illustrated by the instance of *Vâyu*, which is originally one but manifests as five. "Universe," Brahmânda.

20. They said, "Please explain (to us how we should) worship the supreme Self—Govinda, the supporter of all."

Vi. "They:" Sanaka and other Rishis.

Ap. "Explain...all:" please explain to us the method which we are to adopt in worshipping Saguna Brahman.

21. Brahmâ (Brahmâ or Brâhmana mean the same) replied. "It is his seat which is made of the eight-petaled golden lotus; in the central space thereof (describe) a figure of six angles; and within that inscribe the first letter (glaum) which is the seed of all. Then write 'Krishnâya Namah,' prefixed with Klîm; write the Ananga Gâyatrî as the rule ordains; and after inserting the Mantra in the *Bhûmandala*, worship this with meditation and *Upachâras*, (and think that it is) in twilight surrounded by groups represented by Anga, Vâsudeva, &c., Rukminî, &c., his own *Saktis*, Indra, &c., Vasudeva, &c., Pârtha, &c., and Nidhi. By this one attains every thing, attains every thing.

Na. "Seat;" Pîtha. "Then write Krishnâya Namah prefixed with *Klim.*" Write one letter in each of the six corners. "Write the *Ananga Gâyatri*;" it runs as follows:—'*Kâmadevâya vidmahe, Pushpabânâya dhîmahi, Tannonangah prachodayât.*' These twenty-four letters should be written three in each petal in order. "The Mantra;" the Gopâla Mantra "Meditation" includes praising also; *Upachâra*, service done and attention paid in several ways. There are six sets of Upachâras,—38, 16, 12, 10, 7 and 5.

(1) "*Anga* group: *Angas* are five in number; they are worshipped in the South-East, &c., of the *Yantra.*

(2) "Vâsudeva group" consists of the four *Vyûhas* of Vishnu, *viz.*, *Vâsudeva, Sankarshana, Aniruddha* and *Pradyumna.* These should be worshipped at the root of the *Chakra*, with their respective *Saktis* who are *Sânti, Srî, Sarasvatî*, and *Rati.*

(3) "Rukminî" represents the eight female deities of Rukminî, Satyâ, Nagnajitî, Sunandâ, Mitravindâ, Salakshamâ, Ritanâkshî, and Suśîlâ.

(4) "Saktis:" these are nine in number—*Vimalâ, Utkarshanî, Jnânâ, Kriyâ, Yogâ, Prahnî, Satyâ, Îśânâ, Anugrahâ.* These S'âktis as also Rukminî, &c., are worshipped at the centre of the Chakra.

(5 & 6) "Indra, &c.:" this group consists of Indra and other Devatâs, the eight *Dik*-elephants (the elephants which stand at the eight corners of the globe as the vehicles of Indra and others), and *Vajra* and other weapons peculiar to the Devatâs.

The Devatâs referred to above are Indra, Agni, Yama, Rakshas, Varuna, Pavana, Vidhu, Iśâna, Nâga in the lower regions, and Pitâmaha in the upper regions. Their respective weapons are *Vajra, Sakti, Danda, Asi, Pâśa, Ankusa, Gadâ, Sûla, Chakra*, and *Padma.* These are worshipped outside the *Chakra.* The eight corner-elephants are—*Airâvata, Pundarîka, Vâmana, Kumuda, Anjana, Pushpadanda, Sârvabhauma*, and *Supratîka.* These are located in the eight corners of the globe, East, &c.

(7) "Vasudeva, &c.," stands for the eight beings—Vasudeva, Devakî, Nandagopa, Yaśodâ, Balabhadra, Subhadrikâ, Gopas and

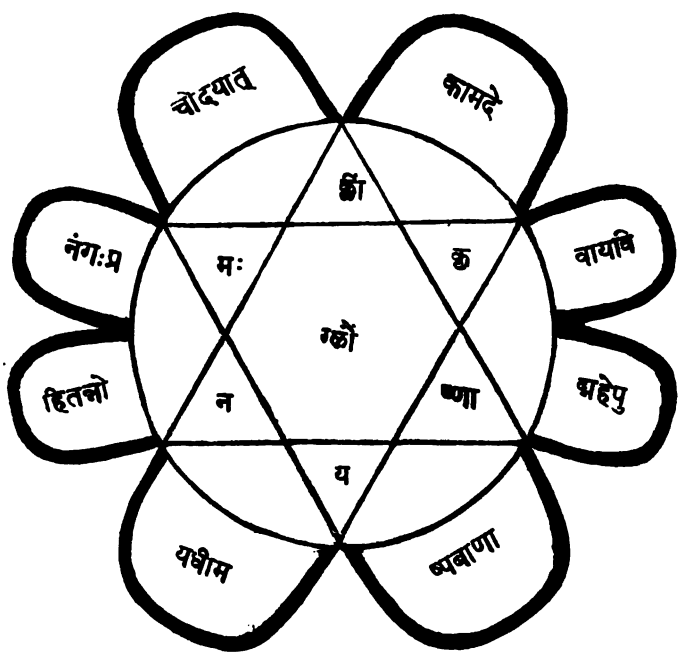
Gopîs, and Govinda. These are worshipped at the top of the eight petals.

(8) "Pârtha, &c.," signifies the five Pândavas (Yudhishtira, Bhîma, Arjuna, Nakula and Sahadeva) Sâtyaki, Jâyanta, and Vidura.

In place of "Pârtha, &c.," Keśâvâchârya substitutes "Mandâra," which refers to the five heavenly trees. *Mandâra*, *Santâna*, *Pârijâta*, *Kalpadruma*, and *Harichandana*. These trees which yield all that is desired and satisfy all wants should be worshipped outside the Chakra.

(9) "*Nidhi*," *i.e.*, the nine treasures—*Mahâpadma*, *Padma*, *Śankha*, *Makara*, *Kachchapa*, *Mukunda*, *Kunda*, *Nîla*, and *Kharva*, which are to be worshipped in the eight corners; the ninth treasure also is worshipped at the eighth corner.

Of the groups spoken of above, *Anga*.....*Nidhi*, it is only a few that recognize all these; others take only 9, 7, 5, 3 or according to their particular following. The *Yantra* should be drawn as traditionally instructed by the Guru.



"Attains every thing:" the repetition of this finishing clause indicates the end of this sub-chapter.

The worship and meditation of Krishna should be practised thus:—

The Mantra should be chanted twenty-thousand times. This is *Japa*. Again it should be repeated five lacs of times. This is *Puraścharana*; *Homa* (sacrifice on fire) should be performed one-tenth the number of times; the same number of *Tarpanas* (offerings of *Tila* and rice with water) should be made; Brâhmanas should be fed to the extent

of one-tenth of that number; one-tenth of that number of times *Mârjana* (sprinkling of water) should be done.

There are five *Mudrâs*, each having different characteristics, which are to be observed. They are *Venu*, *Śrîvatsa*, *Kaustubha*, *Vanamâlâ*, and *Bilva*.

Vi. This *Yantra* can be drawn in sandal paste. In three of the six corners of the *Yantra*, *viz.*, East, North-West and North, (*Śrîm*) should be inserted. In the South-East, West and North-East corners (*Hrîm*) should be inserted.

"Ananga Gâyatri" consists of 48 letters; six of which should be inserted in each petal in order. It reads thus: *Kâma-devâya, Sarvajanapriyâya, Sarvajana Sammohanâya, Jvala, Jvala prajvala prajvala sarva janasya hridayam mevaśamkuru kuru svâhâ.*

"Bhûmandala" is the four-angled figure. He has drawn the difference between *Pûjâ Yantra* (figure for external worship), and *Dhâranayantra* (figure for wearing). "*Anga*:" the heart, the head, *Sikhâ* (tuft of hair on the head), *Kavacha* (armour), *Netra* (eyes) and *Astra* (weapon).

"Vâsudeva, &c.:" the four *Vyûhas* of Vishnu, in the four directions, with their respective *Śaktis* (*Śânti*, *Śrî*, *Sarasvatî* and *Rati*) in the South-East and other corners. "Rukminî, &c.," Krishna's own energies which are eight in number are each worshipped in one of the petals.

"Upachâras:" *Shodaśopachâra pûjâ* is here meant; that set of *upachâras* which consists of 16 parts or forms of service to God.

Ap. "Vâsudeva:" represents the four *Vyûhas* of God. "Rukminî, &c.," are his energies.

"Nanda, &c.," are the *Gopâs*.

"Vasudeva, &c.," are his relatives.

"Pârtha, &c.," are his students.

This is the Saguna worship of Krishna performed with *Chakra*, &c. This does not apply to *nirguna pûjâ*.

22. There are these verses: The one self controlled omnipresent Krishna is to be praised. Though one, he shines as many. Locating him in the yantra, the wise who worship him, attain eternal bliss, and not others.

Na. "Self-controlled:" Vaśî, everything, is under his control. "Shines as many:" like the moon in different waters; like the ether in different pots. The worship of the *Yantra* is detailed in the Nrisimha Tâpani and the Rama Tâpani Upanishads.

Vi. Mantras also confirm what has been said about the *Yantra*.

"One:" devoid of the three kinds of difference, *viz.*, *Sajatîya* (in its own species), *vijâtîya* (of different species) and *Svagata* (in itself).

"Omnipresent:" in space, in time, and in all things. "Krishna:" bliss. He is praised even by Brahmâ and others. He manifests Himself as five for protecting the universe, &c.

23. The eternal of all eternals, the consciousness of all consciousness, He, though one, accomplishes all (human) objects. Locating Him in the *Yantra* the Brâhmanas who worship Him, attain the highest dominion, not others.

Na. "Eternals:" ether, &c. "Consciousness:" mind, &c., "Of all" refers to the souls, "Brâhmanas: *Vipra*; it indicates that Brâhmanas are the chief worshippers. The *Vaidika* path is thus alluded to, which is not open to women, Sudras, &c.

Ap. "Human objects:" Moksha. The first part of the verse. "The eternal.....objects," applies to Nirguna Brahman, and the second part to S'aguna Brahman: Krishna is clearly spoken of in both the aspects.

24. To them who ever worship this supreme abode of Krishna devotedly and disinterestedly, that manifestation of *gopa* (Krishna) eagerly appears at once.

Vi. Krishna shows himself to the devotee without delay.

Ap. The devotee who worships Krishna with the five-divisioned Mantra, without expecting any worldly reward, need not pass through the long course of purification of mind, &c., S'rî Krishna initiates him in the truth of the *Mahâvâkyas* and confers the knowledge of Nirguna Brahman. Thus the devotee will attain salvation gradually.

25. He who created Brahmâ first, He (Krishna) who imported the Vidyâs to Him (Brahmâ), He who is the God, the enlightener of the thought of the Self, Him should the seeker of salvation approach.

Na. He is known by the last mental modification (*Charamavrittti*).

Vi. "Vidyâs,"—Vedas.

Ap. "Krishna:" *Mahâvishnu*. "Imported,"—He instilled in him the Nirguna Brahma vidyâ. He is known by such knowledge.

26. To him who repeats this five-divisioned Mantra of Govinda with OM, to him alone He manifests His Self. Therefore one desirous of liberation should repeat (this Mantra) to attain everlasting peace.

Na. The same Mantra is given in another form. The syllable OM should be prefixed to each of the five divisions of the Mantra, *viz*: "*Om Klîm Krishnâya, Om Govindâya, Om Gopîjanavallabhâya, Om Svâhâ, Om.*" The result is salvation as well as wordly attainments; for it is said that "He who is the bestower of salvation grants to His devotee the desired objects, *viz.*, good formation of body, health, wealth and enjoyments."

Vi. The same Mantra with the addition of OM to each part.

Ap. Krishna manifests His self through S'ravana, Manana, &c., to those who simply repeat the Mantra.

27. Besides this five-divisioned Mantra there are several other Mantras of Govinda for men, such as the ten-syllabled one;

these are also, according to rules, practised by Indras and others who are desirous of prosperity.

Na. "According to rules:" with Nyâsa, &c. There are numberless other Mantras besides the five-divisioned one. "The ten-syllabled Mantra:" *Prayoga* for this Mantra is as follows:—It should be chanted 40,000 times at the top of a mountain, or on the bank of a river, at the root of the Bilva-tree, or in water, in a tank, or in a cow-pen, in a Vishnu temple, or at the root of the Aśvatha tree, or on the sea-shore. We have already stated that the eighteen-syllabled Mantra should be repeated 20,000 times. During the time a person practises this Mantra he should live on any of the following: *viz.*, *Śâka* (leaves), root, fruit, milk or curd of a cow, *Bhaiksha* (food got by begging), flour, or any transformation of milk. *Puraścharana* of the Mantra ten lacs of times; one-tenth of the number for *Homa*, one-tenth of this number for *Tarpana*, and again, one-tenth of this number for feeding Brâhmanas. The commentator next gives the six-syllabled Mantra, the sixteen-syllabled, the twenty-two-syllabled, the eight-syllabled, and the one-syllabled Mantra, with the names of their Rishis and other particulars.

Ap. The ten-syllabled Mantra is *Śrîm Klîm Om Namo Nârâyanâya.*

28. Thus they (the Rishis) asked: "Please teach us by your words the real meaning of this Mantra and Brâhmâna replied: "Ever mediated by me he awoke at the end of *Parârdha* and appeared to me in the form of a Gopa.

Na. "*Parârdha*:" the fiftieth year of Brahmâ.

"Awoke," he thought of me that I was ever meditating on him. "Form of a *Gopa*:" it is meant that this is the eternal form of the Lord.

Vi. He rose from his Yoganidrâ.

Ap. Brahmâ says that at the end of the repetition of the five-divisioned Mantra when he was performing *Brahma Yajna* (*yajna* or sacrifice to please or propitiate Brahman) God appeared unto him.

29. Then while prostrated before Him, He with a good heart gave me, for the sake of creating, the eighteen-syllabled Mantra which is His own nature, and disappeared. In course of time there arose in my mind the desire for creating. From those (18) syllables (of the Mantra) He made me understand all about the future of the universe and all that it would contain.

Na. "Good heart:" compassionate heart. "His own nature:" Krishna himself. It is said that "one should think in one's own self that the Deity, Guru and the Mantra are identical with each other."

Ap. This verse refers to the creation of the fourteen worlds, &c.

30. From ether, water; from water, earth; from that, fire; from a drop of water, the moon; from the union of these, the sun; thus from the word *Klîm* I created. From the word Krishna, *Ákáśa*; from *Ákáśa*, *Vâyu*; from the next word (Govinda),

the divine *vidyâs*; from the next (Goptjanavallabha), men and women, &c. (from the last word, *Svâhâ*), the whole world.

Na. The order of creation is to be taken here according to the S'rutis,—first ether; from it, air; and so on. From *Klîm*, air, water, fire, the sun and the moon. From Krishna, the senses, ear, &c.

"Air:" Prâna, &c. "The divine Vidyâs," the fourteen Vidyâs, Vedas. "Men and women &c," all the four kindsof living creations born of the womb, egg, sweat and earth. "The whole": all, *i.e.*, all the world. The last word is repeated to show that the chapter is nearing its close.

Vi. "From the word Klîm:" from *ka*, water; *la*, earth; *Î*, fire; from Bindu (the dot), the moon; from the union of all these, the sun; from Krishna, ether; from the *Chit* A'kàsa, air, *i.e.*, *Śabdarâśi*.

31. By the worship of this alone Chandradhvaja (a king), knowing his Self to be free from confusion, repeated the Mantra with Om, and became free from attachments (bondage).

Na. "Free from confusion:" free from false knowledge; knowing that the Self is ever pure and untainted. "Became free from attachments:" crossed the Samsâra.

Vi. "Chandradhvaja:" the crescent-headed, *i.e.*, Śiva. By chanting this Mantra S'iva attained Paramâtman directly.

32. This is the supreme abode of Vishnu which the wise ever see and which is radiant and all pervading. Therefore one should repeat it, one should repeat it.

The repetition of the last words of the verse shows the end of the chapter.

33. On this some say that from the first division of His (Krishna's) arose the earth; from the second division, water; from the third, fire; from the fourth, *Vâyu*; and from the last ether. Thus, to attain salvation one should always repeat the Mantra of Vishnu, together with the five *Vyâhritis*.

Na. "Some:" some A'charyâs. "The five Vyâhritis" are *Bhû*, *Bhuvah*, *Suvah*, *Mahah*, *Janah*; to which correspond the five parts of the Mantra, or the *Vyâhritis* may also be taken to mean the five *Mahâbhûtas*.

34. In this there are some songs. From His first part the earth arose; from the second, water; from the third, light; from the fourth, air; and from the fifth, ether. One should practise this Mantra alone. Chandradhvaja attained the supreme and eternal abode of Vishnu.

Na. One should repeat this eighteen-syllabled Mantra and none else. The S'ruti (Mund. Up. 2, 2, 5) says: "Give up all other speeches (words)."

35. Therefore the five-divisoned Mantra which is pure, free from impurity, devoid of sorrow, greediness and attachment is by itself Vâsudeva; except Him there is nothing.

Vi. "Pure" *Viśuddha*; of the *Chitjyotis*. "Impurity," of *Avidyâ*. "Sorrow:" pain of mind and misery.

Ap. The five-divisioned Mantra here indicates the supreme abode well known to *Mahâvakyas*, *viz.*, "Thou art That," which has both a Saguna and a Nirguna aspect, as characterized by the words, pure, &c. Vâsudeva has also the two aspects of Saguna and Nirguna. It may be objected here that because the transcendental sentences, "Thou art That," &c., refer only to Nirguna, they cannot be taken here to mean Vâsudeva in both the aspects. To this the answer follows: There can be no such objection, for the word 'That,' in the transcendental phrase quoted above, has two meanings; one *Vâchyârtha*, direct meaning, and the other *Lakshyârtha*, indirect meaning. The former meaning concerns those who are about to attain salvation immediately, and the other is for those who are to attain salvation by degrees of gradual development. Hence THAT indicates both Nirguna and Saguna.

36. Govinda who is *Sat*, *Chit* and *Bliss*, who is the five-divisioned Mantra, who is seated at the root of the divine tree in Brindâvana; Him alone, with the hosts of Gods, do I always please with supreme praises.

Na. "Hosts of Gods:" 49 Gods.

Vi. Thus Brahmâ said.

Ap. "Supreme praises" as described in the Vedântas.

37. "Om. Adoration to Viśvarûpa, the cause of protection, and the end of the Universe, the Lord of the Universe, and Universe itself. Adoration again to Govinda.

"Adoration to Vijnânarûpa, the supreme Bliss, Krishna the Lord of Gopîs, Adoration to Govinda.

"Adoration to the lotus-eyed; adoration to Him with lotus-garlands; adoration to the lotus-navelled; adoration to the husband of Lakshmî.

"Adoration to Govinda who is adorned with peacock feathers, who is beautiful, whose intelligence is unobstructed, who is the swan to the mind of His wife (Lakshmî).

"Adoration to the charioteer of Arjuna, the destroyer of Kamsa's race, the vanquisher of Keśi and Chânûra, who is worshipped by Him of the bull-flag (*i.e.*, Siva).

"Adoration to Him who plays on the *Venu* (flute), Gopâla the destroyer of the serpent; to Him who walked on the banks of the river Kâlind, who wears surging ear-rings.

"Adoration to the sweet object of the eyes of cowherdesses, to the dancer, the protector of refugees; adoration to Krishna.

"Adoration to the Destroyer of sins, the uplifter of the *Govardhana* mountain, who is Death to the life of *Pûtanâ*, the extinguisher of the life of *Trinâvarta*.

"Adoration to Him who is without parts, who is free from con-

fusion, pure; to Him who is the enemy of impurity, who is non-dual, great; adoration to S'rî Krishna.

"Be thou pleased, O highest Bliss! Be Thou pleased, O supreme Lord! Uplift me O Lord, who am bitten by the serpents, disease and old age.

"O S'rî Krishna, the husband of Rukminî the captivator of the minds of *Gopîs*! Raise me, O Teacher of the world! who am sunk in the ocean of *Samsâra*.

"O Keśava, remover of sins, Nârâyana, Janârdana, Govinda, the Supreme Bliss; uplift me, O Mâdhâna!"

Thus do I worship Him with these praises. Do ye perform Japa of the five-divisioned Mantra, meditate on S'rî Krishna, and you will also be enabled to cross the Samsâra.

Thus said (Hairanya) Brahmâ.

Ap. For aspirants of a higher order the Nirguna form is inculcated in the Vedântas; for those of the lower order, Saguna form is prescribed for worship and meditation; the middle class of aspirants worship the Saguna form and meditate on the Nirguna.

38. One who repeats this five-divisioned Mantra easily reaches that abode which is unshakable; which, being swifter than the mind, even the Gods did not reach; which is ancient and all-pervading.

Na. "Gods:" the senses. The S'ruti says: "From whom return all the senses, mind inclusive, without finding." (Tai. Up. II. 9).

39. Therefore, Krishna is the highest deity. Meditate on Him, repeat His Mantra, worship Him, worship Him. Om Tat Sat.

Na. "Worship Him:" the repetition of these words shows that the chapter ends here. "Om Tat Sat:" as the "Gitâ" (XVII. 23) says, "these are the three-fold names of Brahman."

Ap. Nirguna form of worship is reached through the meditation of the Saguna form. The mind of him who meditates on the Nirguna aspect must have been purified in previous births.

END OF THE PURVA GOPALA TAPANI UPANISHAD.

R. ANANTHAKRISHNA SASTRI.

*THEOSOPHY NOT A SECT.**

ALTHOUGH Theosophy and the Theosophical Society are topics which occupy a great amount of attention in all parts of the world at present, still there is a large amount of ignorance respecting the movement, existing in the public mind. This is not only the case in special localities, but it prevails to a greater or less extent in all countries in the world. One of the causes which leads to this undesirable state of things is no doubt due to the prevailing thought that the theosophical movement is something new, and is likely to form an addition to the many sects into which the religious portion of mankind at the present day is divided. In both these respects the popular mind is in error. Theosophy is not new, but is very old, and indeed antedates all the existing exoteric forms of religion which are known at the present day. Theosophy is a form of religious and scientific philosophy which prevailed long before any of the present exoteric forms of religion was devised, before the time when the teaching of religion or spiritual truths was made a profession for the purpose of gain and the attainment of social position and influence. It is a philosophy which prevailed at the period in the history of man's evolution when religion was not a matter of form and a public ceremony, but when it was a living force and had a moulding power in the life of every son and daughter of man. Then was the time when "the golden age" of which the poets speak prevailed, when mankind found that this philosophy supplied all his spiritual wants, and was the ladder or channel by which physical man could consciously commune with the Supreme.

Such being the original position of Theosophy, it naturally follows that this philosophy formed the foundation work of all the external forms of religion when religion became more or less a ceremonial affair, an outward performance in large gatherings under the guidance of an appointed and salaried leader, instead of being a heart-felt devotion to, and love of the Supreme by the individual. As the external forms of religion became established in the early days, no doubt they taught the bulk of the truths which Theosophy can teach, and as other separations took place from the earliest external churches, each succeeding subdivision would naturally take more or less of the original teaching, just what suited the leaders of the separative movement, in a way perhaps somewhat similar to what we now see; section after section separating from some one or other of the many branches of what is called the Christian Church in our day. Looked at along these lines it will be easily seen how Theosophy comes to be regarded as the underlying principle, or bed-rock as it were, of all the external forms of religion at present existing,

* A lecture delivered before the Auckland Branch of the Theosophical Society, September 18, 1898.

irrespective of the names by which they may be called, whether Christianity, Mahomedanism, Hinduism, Buddhism, &c. As it is thus the fountain from whose springs the external forms of religions have drawn their supplies, it is impossible to regard it as a section from those religions of which it is the foundation and chief corner stone.

One circumstance perhaps deserves to be mentioned which may be looked upon as one of the causes why Theosophy is regarded by the present generation as something new, and that is, that until the last twenty odd years or so, it was scarcely ever mentioned in our general literature, never mentioned in the newspapers from which the great mass of the people of nearly all modern countries derive their chief supply of instruction, never mentioned in the novels which form the bulk of the reading done by ladies, and never heard of in the religious literature placed before the young. True, some knowledge of it was still obtainable by searching for it in the works of Plato, and in the literature of the neo-Platonists of Alexandria, also in the little read works of the Gnostics, and in the literary remains of the mystical writers in the early days of the formation and establishment of that ecclesiastical system known in later times as the Christian Church or Christian religion: but all know how few have the courage and perseverance to search the records of the past to acquire knowledge about a subject generally denounced from the pulpits, discouraged in the religious literature of the day which comes into the hands of the young, and when, not unfrequently, some of the study and many of the verifications had to be made through the medium of a foreign tongue. Such considerations may be regarded by many as sufficient reason why such studies were not pursued, and the same class of considerations no doubt prevents the more general study, in a systematic manner, of the rise and progress of the Christian Church which is the form of exoteric religion with which we, the people of the West, are more immediately brought into contact. Those whose inclinations and tastes have led them to devote some attention to this branch of investigation, know that at the time Jesus appeared among the Jews, and for long before that date and for centuries after it, there were various schools of theosophical teaching in full operation. There were the various mysteries, when the most important religious and general instructions were given under the seal of the strictest secrecy; there were also the various Schools of Gnosticism, all of which were centres of theosophical thought; and they know also that those who were striving to make the teachings of Jesus the foundation or cause of the formation of a separate external form of religion were heartily opposed to all these various agencies where theosophical principles were expounded, inasmuch as such teaching militated against the efforts of those endeavouring to establish what they wanted to be regarded as a new and heaven-born faith. While these Theosophical Schools or agencies were in active operation, a general knowledge of the origin and laws of the physical world was given, as well as a knowledge of the nature of man,

his relation to the Logos or the Originator of the world system to which we belong, and the evolution of man's spiritual nature, all of which not only took away the groundwork of the new religion-framers, but also showed the thoughtful portion of the public the sources of the teachings which were being incorporated into the new religion. The history of the early centuries of the so-called Christian Church or religion is not the most pleasant of reading, nor does it tend to give a very high opinion of the real character of many of the prominent actors in that work. In one form or another the friction between what was then known as the schools of philosophy and those engaged in the establishment of the new religion, was nearly always more or less acutely present, until at last, in the time of Justinian, in 529 A.D.* the new church united itself with the state, and by the aid of the sword of the state succeeded in causing all the Lodges of the mysteries and all the other schools of philosophy to be closed, so far as public teaching was concerned. Under such adverse conditions learning of any kind is not likely to succeed, and the result was that the old religious philosophy which had been man's solace for untold ages, came to be overclouded, and in time became almost, but not entirely, extinct, so far as the influence of the Roman and Byzantine empires extended. A church resting upon the power of the state was not slow in using the physical force at its command to put down opposition to its teachings. This for a time succeeded, but never secured the complete extermination of all knowledge of the Old Wisdom Religion. Its profession became secret instead of public, and its votaries fewer in number, but the large Lodges of the mysteries were closed. Those who by Theosophy are designated Masters, those elevated Beings who are ever working for the promotion of man's spiritual advancement, from that time to the present have sent a messenger, towards the close of each century, to once more strike the key-note of spirituality among mankind ; to once more proclaim, to those who were prepared to listen, some phase of the great body of truth known as Theosophy, so that the spiritual flame might be kept alive in the hearts of men. The teachings of these Messengers have sometimes been in one direction, sometimes in another, but the tendency of all their teaching has been to show that there is a something beyond the physical stage of existence. The last of these Messengers was the late H. P. Blavatsky, who has been permitted to draw aside the veil a little further than her predecessors, and has not only shown to some extent, the immensity of the store of occult knowledge which awaits man's further development, but has imparted knowledge, and given hints on the physical science plane which not a few scientific investigators have found profitable, and have proved the truth of her statements since her day. Thus as the power of opposition exercised by the church is breaking down, and the mind of man is becoming more receptive, the ever faithful guardians of humanity place further instruction at its disposal as man acquires

* See "History of the Church from the Earliest Ages to the Reformation," by Rev. George Waddington, M.A., London, 1833.

the capacity to use it for the purpose intended, the spiritual elevation of the race. On this account there may be some colouring for the supposition that Theosophy is new—new to the present generation,—and the reason why its principles were not more fully proclaimed on previous occasions when the Messenger appeared, was because that since the cruel art of tyrannical intolerance to which reference has been made, mankind had not attained that tolerant frame of mind to have permitted such a promulgation of what seemed to be new views of the origin of the universe, the origin of man, his true place in the universe, and his ultimate glorious destiny, until the last quarter of the present century. The long time that has elapsed since the days of Justinian, when the wrong act was done, and man's evolutionary progress was diverted for a time into a wrong channel, shows how slow is the rate of man's real progress on the moral and spiritual planes of being.

A little while ago I showed that as Theosophy was the fountain from which the various exoteric religions drew their inspiration, consequently Theosophy could not be a sect or a section of those religions of which it was the real foundation, or the material or teaching out of which the various exoteric religions were composed. But we might look at this point a little farther. It is always noticed that when sects are in the way of being established, or when they multiply, it is almost invariably among the same race or sub-race of people among whom the form of faith prevailed of which the new one is a section which has broken away. A form of belief, a religion, or even a church polity, may be changed times almost without number, each taking more or less of the tenets or principles of that from which it had immediately come; but these changes have little or no influence upon another race of people, or another distinct branch of the human family. The interest in these changes is almost always confined to the people among whom the opinion or form of thought prevailed from which the new sect sprung. For instance, the minute sub-divisions into which the class of churches or religion known as "Protestant," in Britain and America, have become divided, have had little or no effect or influence upon the people of, say France, Spain, Italy, Russia, &c., although all these changes may have excited much interest among the people—and the peoples akin to those—among whom the changes of opinion took place. This shows that these small changes in the form of thought, which are the cause of the birth of sects, have only influence among a certain class of minds, and peoples of other branches of the human family take no more notice of such changes or sub-division into sects than if they had no existence in fact. But the phases of truth which Theosophy makes known to the modern world are not so restricted in their sphere of influence. The history of the present theosophical movement has proved very amply that the influence of theosophic thought and ideas have attractions to branches of the human family quite distinct racially, politically, and religiously, so far as state churches are concerned, from the people among whom the theosophical literature was first

published, and to whom the Theosophical Message on the present occasion was delivered, I mean the Anglo-Saxon race. Theosophy has been proved to have a world wide interest to all races and to all peoples. This is what might be expected if it be what we claim it to be—a message from the Elder Brothers of our race for the elevation of man's spiritual nature irrespective of race, sects, creed, colour, or social condition, cultured or uncultured. Under such circumstances we might expect that Theosophy would speak to the great heart of humanity, and that its influence would not be circumscribed much by political boundaries, or by the spheres where certain languages are spoken. Being a universal message to mankind, we might expect it to be so regarded by the various races of humanity, and by the professors of the various systems of religious thought. And this is just what has taken place. Though the English language was selected as the vehicle to first make known the Message to mankind, that has proved no barrier to the progress of the knowledge of the principles of Theosophy to the people who speak a different language—however much Britain may be disliked politically and commercially in some parts of the continent of Europe. The "Secret Doctrine" is a bulky work, as many of you know, of more than two thousand pages of closely printed matter, only to read which one would think a sufficiently hard task for foreigners to undertake. But what is the result? Two or three devoted and earnest men in Spain have voluntarily, without money and without price, rendered its contents available to the fifty or sixty millions of Spanish speaking people at present on the globe, and the translation of "Isis Unveiled," besides many smaller works, is being made into the same graceful language. And this too in a country when the Roman Catholic religion is almost universal. In France, too, earnest souls are carrying on in a systematic way, translations into the French language on the same terms as their Spanish compeers. In Holland, also, a similar systematic work is in progress, and even in the city of the Seven Hills, Rome, a similar work has been inaugurated though it is not long since a theosophical Lodge was opened in that country. In Germany a similar work is under way, though translations in that country have not made so much progress as in some other countries where less progress might fairly have been looked for. In Russia, Sweden, and Denmark progress is also being made in the same direction, all of which facts show that the Theosophical Movement is an international or universal one—one not restricted to any one race or even to closely allied sub-races or sections of humanity. Theosophy speaks to no one section of the human race, but to all, wherever situated and however circumstanced.

To make this more clear, it may be stated that at the last Annual Convention held at Adyar, near Madras, it was shown that in December last there were 450 societies or Branches in full operation, distributed in India, North and South America, Great Britain, Austria, Canary Islands, France, Germany, Greece, Italy, Russia,

Spain, Switzerland, Sweden, Norway, Denmark, New Zealand, the Islands of the Pacific, and Australia,—a list of countries surely sufficient to clearly prove the universal and non-sectional character of the theosophical movement.

As to its rate of progress, it may be mentioned that last year's report showed that 50 new Branches or societies had been established during the previous twelve months—an average of about one in each week. These facts clearly testify to the force of life that is in the movement. The report showed that of the number of societies then in working order 68 were credited to America. My hearers will thus see that individuals who are now becoming connected with the theosophical movement for the first time are not in the position that many of us were in years ago when the Society was much more circumscribed in its sphere of activity, when difficulties had to be faced which now no longer exist, and when the movement was little known and little respected outside the ranks of its then members. In joining now, new members cannot help feeling that they are joining a great multitude of earnest souls of all nations—a movement of universal scope; a movement that is advancing amongst all peoples at a surprising rate of progress; a movement which is being carried on without selfish objects in view, indeed with personal sacrifice in *many* instances, for the benefit of others; and a movement, too, calculated and intended to effect the highest and noblest work in which man can engage, the moral and spiritual elevation of humanity. Such reflections and general review of the position ought to be exceedingly encourging to new members, and should inspire them with the strongest faith and most ardent hopes for the future, so that their best endeavours may be directed in aiding to carry on the work with renewed vigour, and an increased ratio of success.

The facts just mentioned are not the circumstances which usually characterise the slicing off a section from an organization previously existing. Theosophy is independent of all sects; it acknowledges the universal brotherhood of man and works for that end, and thus prepares for the time when there will he no feeling of separateness or estrangement among the various races of mankind.

The universal character of the movement is also seen not only in the readiness with which so many different peoples have allied themselves with it, but also with the other consideration, that the union of so many nations implies the harmonious blending of so many divergent religious views for one common end which interests all alike. Within the ranks of the Society are to be found members of all the great religious systems of the East, members of the Hebrew faith and even Rabbis, members of nearly all modern religious bodies—even in one case at least a Bishop of the Episcopal church—members of the Lutheran, Greek and Roman churches, and many who belong to no church organization at all. In the Theosophical Society they all find a common platform for common action in aid of the broadening of a feeling of

fellowship among mankind. In the sentiment of a universal brotherhood of the human race, there is a bond of union which is above and beyond that sentiment of brotherhood which is spoken of from sectarian platforms or pulpits. There, if one wishes to gain a brother's position, he has to adopt the religious and other views held by the body or sect to which he seeks to be allied, and any departure from the common rule in this respect causes him to be visited by suspicion, and to be watched as if he were not regarded as a very good brother. In the Theosophical Society all this is changed. There, variety of opinion on religious and political questions is the rule rather than the exception. The rule with us in this respect is that we treat our fellows in the same way as we wish to be treated by them in return. If we express any decided opinion on any debatable points we do so with the express understanding that another has an equal right to express equally strong opinions on the opposite side of the question without our being offended. On one point we all agree, and the other questions are simply regarded as phases of truth which are more or less partially understood, and on which time is likely to throw much additional light. Being without a creed, dogma, or ritual of any kind to uphold, we can bear and forbear with one another on those minor points while still keeping prominently before our minds the motto of the Society; "There is no religion higher than truth."

W. WILL.

(To be concluded.)

SEGREGATION: HINDU CUSTOMS.

MR. SREENIVASA RAO, F.T.S., of Gooty in his lecture on ancient and modern religion and science, delivered in Telugu at the Theological High School, said that segregation is not foreign to Hindus. If a death occurs in one's family he observes Sûtakam (days of pollution) during which he and the members of his family are considered to be under pollution and are not allowed to mingle with others or visit public places like temples, &c., for 10 days (15 among some classes). After the expiry of this period he throws away the old and useless things like earthen vessels, &c., white-washes the house and performs *punyâhavâchanam*, when the *homa* or holy fire is burnt, after which the house and the people are considered to be removed from the said restrictions.

If a person sees a corpse he should take a bath without removing from his person the clothes he had on (*sachelasnâna*). If one attends a funeral he should take a bath and wash his clothing before entering the town; and once more, after entering the town, he should then visit, before returning home, a temple where camphor, &c., is burnt.

In some cases he should remain away from home for a night.

It was shown that the observances of *Sûtakam*, white-washing, *punyâhavâchanam*, bathing and visiting temples, were calculated to prevent the spread of the disease if the death be due to an infective disease.

The rule was made applicable to all cases of death, to obviate the necessity of discriminating deaths due to infective diseases from deaths due to other causes, and to avoid the panic which would rise if the rule applied to certain cases only.

It was shown that the visit to the temple was a sort of fumigation, as one perspires freely while there owing to the dense smoke raised by burning camphor, &c.

It will not be out of place to mention that the prohibition of giving alms from a house where there may happen to be a case of small-pox, was meant to prevent the spread of the disease through the grain doled out.

He has compared several such things and proved that so called superstitious obervances among Hindus have a real scientific value.

J. V. RAMASWAMI NAYADU, L. M. S.

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*THE BRIGHT SIDE.**

I know, as my life grows older,
And mine eyes have clearer sight,
That under each rank wrong somewhere
There lies the root of right;
That each sorrow has its purpose,
By the sorrowing oft unguessed;
But as sure as the sun brings morning,
Whatever is, is best.

I know that each sinful action,
As sure as the night brings shade,
Is somewhere, sometime punished,
Though the hour be long delayed;
I know that the soul is aided
Sometimes by the heart's unrest;
And to grow means oft to suffer—
But whatever is, is best.

I know there are no errors
In the great eternal plan,
And all things work together
For the final good of man.
And I know, when my soul speeds onward
In its grand eternal quest,
I shall say, as I look back earthward,
Whatever is, is best.

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* *Light* copies these verses, with the following acknowledgment: "From an American Magazine for young people." This is rather indefinite and the author's name is not given.—Ed.

Theosophy in all Lands.

EUROPE.

LONDON, *December 28th*, 1898.

Christmas—the great festival of the Western world—has come and gone again and now in business and financial realms there come the throes of stock-taking and the making up of balance sheets, which salutary processes have their counterparts in the mental and moral departments of human nature.

The end of the old year is a great time for looking over the ledgers of life, and happy is the man who can start the new year not too heavily handicapped by the big balances brought over on the Dr. side of his account. We all *do* bring over these balances, large or small, and we most of us set over against them sheaves of good resolutions, bills drawn on the Bank of the Future which we light-heartedly renew from year to year. How many of us are going to make a *serious* attempt to redeem our paper during the coming year? There is perhaps a tendency, when one has counted up a good many of these annual self-audits, to want to shirk the process and slide over into the next year without renewing these "promises to pay" which we shamefacedly recognise as of very remote date; but, if there is one legend more than another the moral of which Theosophy endorses, it is that of King Bruce and the Spider, and the 'Try, try again' principle may begin to show result in 1899 even if it *be* the last year of the first cycle of the Kali Yuga, and foreshadowed as full of evil by all the prophets of Modern Babylon. In any case this annual renewing of resolutions is a good thing and was it not 'H. P. B.' who reminded us that the time of the new year, when all the returning energies of the re-born Sun were at work in Nature, was just the best time for making effort in the moral and spiritual as well as the physical realms? While I write the air resounds with the words "A Happy New Year." I voice the old greeting from West to East and add—"God-speed to all our resolutions."

Many besides ourselves are making mental retrospects of the work of the last quarter of the present century and in the course of one such survey connected with the appropriate Christmas subject of Divine Incarnation, the *Christian world*—a leading non-conformist weekly—has some passages which are significant indeed of the change which has come over the thought of the religious world and are especially interesting from their decidedly theosophic trend. After commenting on the storm and stress which evolution and rationalism raised in the religious circles in the middle decades of the century, the writer describes the present day conditions in the following sentences:—

"The prevailing philosophic conceptions concerning God and the universe are, it may fairly be said, of a Divine immanence, a Divine limitation, and of a Divine personal self-revelation. Philosophy sees everywhere a highest plunging down to the lowest forms of manifestation, and working its way up thence back to its own primal level. It is a Divine stability that is at the roots of the hills; a Divine intellect that reveals itself in all humblest grades of insect and animal life;

"My wife desires her compliments sent, and with all respect allow me to subscribe myself your devoted servant."

"De E."

Thus it appears that Swedenborg knew nothing whatever of the demand made, nor of the mislaid receipt, until the whole affair was happily settled and done with. He was in no way instrumental in bringing about the result. Up to that point all he had done was to answer "No," when the lady enquired of him if he had ever met her husband. This was by no means a very miraculous or spiritual performance.

But what was remarkable, is the insight it furnishes inferentially, as to the familiarity of Swedenborg with the supramandane or celestial circles. M. de Marteville's question had furnished him with a vital link, and had created a desire in his mind to meet the gentleman in question, and exchange a few ideas with him. The desire was, it seems, effectual, and brought the two together, and yet all conversation between them was overruled in a remarkable way. The dead man had to perform an act of duty towards his wife still in the flesh, which duty had to take precedence of spiritual converse, just exactly as it would have to do in ordinary life. It teaches, if it teaches anything at all, that in the world of spirits, the will, if once excited in a right direction, has a tendency to realise its wishes. Secondly, the tale goes to establish, that a powerful mundane connection, till the duties belonging to it are adequately discharged, may be of force sufficient to detain a soul so laden, in a lower celestial circle than his spirit, *proprio motu*, is qualified to rise into. It is these incidental flashes of light into the arrangements of celestial circles that induce enquirers to wade through the ponderous works of the Swedish seer. However curious the visions may be, as ghost-lore of the eighteenth century, the chief value of Swedenborg must always lie in tracing out the celestial correspondences that he has left us an account of. If they can be shown to be correct they are of inestimable value; but if they consist only of "such stuff as dreams are made of," why then, the sooner they flit to the limbo of forgotten things, the better it will be for the crazy world at large. A humble ignorance as to the future world, which distinguished our forefathers, is infinitely preferable to such pretence of full knowledge as of late has begun to be professed amongst us. Inflation of spirit, and like distension in necromantic mystery, intellectual self aggrandisment upon quasi-scientific attainments, Pharisaical assertion of self-sacrificing charity, where truth is wanting, all weigh light in the balance against the humble but contrite ignorance that at the approach of divinity upon its path cries out from a broken heart, "I profess nothing whatever, help thou mine unbelief and incapacity."

C. A. Ward.

(*To be concluded*).

Theosophy in all Lands.

EUROPE.

LONDON, *November 30th*, 1898.

During the month that has just passed no very special Theosophic activities claim notice at the hand of the chronicler. The Quarterly Conference of the North of England Federation of the T. S. took place at Harrogate on November 12th. The attendance was not quite so large as at the summer meetings, but a warm welcome was extended to the new General Secretary of the Section, the Hon. Otway Cuffe, who presided for the first time over the discussions and gave an address on "Theosophy and Religion." Mr. Cuffe took the opportunity to visit several northern Lodges, addressing small public meetings, or successful drawing-room gatherings, in the different towns, and universal report testifies to his success in winning the affections of the members by his genial and kindly interest in all with whom he came in contact.

Towards the end of the month, Mrs. Cooper-Oakley made a little tour among the south-western lodges, holding meetings at Exeter and Plymouth which were much appreciated by the members, who are somewhat more isolated in their scattered centres of population than is the case with the North of England.

Lectures at the Blavatsky Lodge have been well attended, especially the series of Sunday evening addresses which was inaugurated on November 6th. These lectures are given by Mr. Leadbeater and are designed to help the younger students and afford an opportunity for visitors to learn something of the more elementary teachings of Theosophy, for which the Thursday lectures are not arranged. They evidently meet a long-felt want, as the advertisements say, for they have been crowded on each occasion.

Mr. Leadbeater is just about to commence a short course of lectures at the Pioneer Club, with the same syllabus as the above.

The Battersea centre is also having very largely attended public lectures on Sunday evenings. The room at the Free Library is well situated for such a purpose and a thoughtful and intelligent working-class audience seems eager for theosophical teaching. The only drawback to these public enterprises is the lack of speakers. Truly "the labourers are few" and it is wise to make haste slowly until efficient recruits prepare for the furtherance of the great work.

In the outer world the war fever has for the moment abated its severity, but unrest seems characteristic of the times, and the Jingo spirit is not allayed by such productions as the Poet Laureate's. His verses, published in the *Times* of November 23rd, happily do not express the national sentiment with accuracy, but they are calculated to irritate continental feeling.

A much more pleasing piece of literary work is Mr. H. Fielding's new book on Burma entitled "The Soul of a People."* In this charmingly written

* Macmillan & Co., 14s.

and most sympathetic book Mr. Fielding has done for the people of Burma what Lafcadio Hearne has done for the Japanese, or should one not say, has done for us? For anything which tends to make us better understand a people whom we undertake to govern is a service to us, and our failure to understand concerns our future karma perhaps more nearly than theirs. The book cannot fail to interest, and should be especially grateful to members of the Theosophical Society since it tends to promote 'brotherhood without distinction of race and creed,' and, in the account given of the nature-spirits with which the people in the more remote parts of the country seem to be so closely in touch, falls completely into line with the information we derive on such topics from those of our number who are qualified to speak on them.

From modern Burma to ancient Egypt is a far step, but I must not forget to mention another book of value to students—Marsham Adam's "Book of the Master,"* which gives a most fascinating account of the construction and real purpose of the great Pyramid and shows its connection with the far-famed "Book of the Dead." Nothing so interesting from the theosophic stand-point has appeared for a long time, though the usual authorities on matters Egyptian do not concern themselves with it. The annual meeting of the Egyptian Exploration Fund took place during the month, and a prominent speaker, Sir E. Maunde Thompson, expressed the opinion that "sooner or later we shall have in our hands substantial fragments, if not entire copies of books of the New Testament, dating back at least to the second century of our era." This, of course, is good hearing, and no doubt much that is unexpected will turn up in the way of light upon the interesting period of the beginnings of Christianity. The income of the Exploration Fund is larger this year than ever before, but it is rather sad to learn that British occupation imposes more difficulties in the work of exploration than were experienced under the old regime. This certainly seems to need explanation at the hands of an enlightened government.

While the learned explorers are thus reverently unearthing precious fragments which may throw light on the real beginning of Christianity, the aegis of the Church of Rome is thrown over a piece of miracle-mongering in which mediævalism and modern science are oddly mixed up. The Christmas number of the *Photogram*, a photographic monthly,† gives two reproductions of the 'Holy Shroud of Turin,' on which it is stated a picture of the body of Jesus Christ is miraculously impressed. This winding-sheet, which belongs to the King of Italy, was recently photographed, when the image, which had not previously been distinct, became clearly visible on the negative, and prelates and nobles flocked to investigate the details. As far as the photographs are concerned, *their* genuineness is vouched for by the signatures of an Archbishop and the President of the Committee of Sacred Art—but the original? Well the Pope says it is a miracle; the world is still saying—? It does not appear that the Psychical Research Society is going to send Dr. Hodgson to investigate and report, but then, princes, priests and nobles are interested in *this* phenomenon and the photographs are being sold at a good price for a good object—to wit the restoration of Turin Cathedral—and what more would you have?

In the *Times* and elsewhere the Ritualistic controversy continues to rage. In these periodic outbursts of feeling we seem to have an indication

* Murray, 6*s*.

† The Photogram, Limited, London, 5*d*.

that the passions which lighted the fires of Smithfield and directed the Massacre of St. Bartholemew are not yet dead in humanity, even if they manifest but as shadows of their former selves. "Even in their ashes live their wonted fires" and there is plenty of scope for Theosophists in the West as well as in the East to help in breaking down the barriers of creed. It were well if we had more able voices like that of the Bishop of Ripon, who has recently been telling us that "the future of the world does not belong to sectarianism," that "the religion of the future will be neither Protestant nor Catholic, but simply Christian," and by Christian I judge that he includes more than perhaps the term implies to a non-western reader, for he says, "the separating dogmas of the Churches will fall off as autumn leaves before the fresh winds of God.—Men will not grieve to see the old things go, for a larger faith will be theirs; they

"Will not think God's world will fall apart
Because we tear a parchment more or less."

These are the views that Theosophists would fain see dominating the leaders of religious thought, and it is an inspiring reflection that even the most insignificant of us can help to make the mental atmosphere in which such thought can grow and flourish.

A. B. C.

NEW ZEALAND SECTION.

The Auckland Branch held its annual meeting on November 4th. The Secretary reported an increase in membership during the year, the number on the roll being now 35. The Report also showed that public lectures were delivered every Sunday; that "The Secret Doctrine" class is held every Tuesday evening; on Wednesday evenings an elementary class is held for beginners; on alternate Thursday evenings a class is held for the study of the Bible; Friday evenings are alternately occupied by the H. P. B. training-class and the Bhagavad Gîtâ class; and on Saturday evenings an "At home" is usually held. The record of lectures delivered shows that there were eleven workers in this direction. Mr. S. Stuart was re-elected President, Mr. W. Will (West St. Newton, Auckland) Secretary and Treasurer.

The Annual Meeting of the Wellington Branch was held on Nov. 3rd. The Treasurer's Report was read and adopted. A fair amount of literature was sold during the year. The Secretary reported, with pleasure, a better attendance at the "Secret Doctrine" class, and also at the class for general study. The latter is attended also by visitors, by whom also the Lending Library is taken advantage of. The hour of the Sunday public meeting has been altered from 3 P.M. to 7 P.M., during the summer months, with hopes that the evening hour may suit the public better, and the members too, during the hot weather. The following officers were elected for the ensuing year. Mrs. Richmond, President: Mr. L. Johnstone (62B, Willis St., Wellington) Secretary.

The activity at Nelson continues, Mrs. Aiken goes on with her fortnightly Lectures and the group has commenced the study of 'The Key to Theosophy.' It has been decided that the third Annual Convention of this Section shall be held at Christchurch, on Friday and Saturday, 30th and 31st December.

Regarding the "Kumi" mentioned two months ago, a Maori correspondent writes: 'The Kumukumu was an amphibian, and divided honors with the

Tuatara (Lizard) and the Moa, as being the earliest in their respective classes of the world's creatures—Amphibian, Reptile, Bird. The fish he augured was their progenitor."

November 1898.

Reviews.

MLLE. MENANT ON THE PARSIS.

The Indian Parsîs have no more devoted and enthusiastic friend in the world than the gifted daughter of that great Oriental scholar, M. Menant of the Institute, who, covered with honors, is passing a green old age in the bosom of his family in the Rue Madame, Paris. It was the rare good fortune of the writer to meet her, two years ago, in her own home, and his own love for the Persian exiles proved the best passport to her friendly regard. The office of private secretary to her aged parent is filled by her with conspicuous ability and she seems perfectly at home in all the details of the branch of Oriental lore to which he devotes himself. At the same time the mutual trust and affection existing between the two is beautiful to witness. Mlle. Menant has conferred a great boon on the Parsîs by the writing of a comprehensive history of the Zoroastrian communities of India which, we sincerely trust, may be the forerunner of an epoch of more dignified literary and archæological activity than has hitherto characterized them. With everything ready, in the form of cultivated practical intelligence, command of capital, and habits of enterprise, the Parsîs have been culpably supine as regards research into their religious history, and thus brought reproach upon themselves. This has been due, more than otherwise, to ignorance of the way in which to push their energies so as to get at the truth about their scriptures and their inspired teachers. Massacre, pillage, vandalism, exile, and the struggle for wealth have caused them to hold back from researches in the lands of their forefathers which would have yielded them priceless results. Their greatest literary benefactors have been foreigners who, like Mlle. Menant, have with infinite pains picked up the tangled threads of their history and woven them together on the loom of their own genius. At a recent sitting of the French Academy, M. Perrot presented a copy of Mlle. Menant's "Les Parses," just brought out under the auspices of the Musée Guimet and dedicated to her father. It is to be hoped that it may soon be translated by the Ervad Jivanji J. Modi, and published by the Parsî Punchayet of Bombay. O.

LA PHILOSOPHIE ESOTERIQUE DE L' INDE.

Babu J. C. Chatterji, F. T. S., known extensively in Europe and America as the young Bramacharin Bodhabhikshu, a fine scholar, excellent teacher and gentleman of unblemished character, has been doing valuable work in translating some of the Upanishads with Mr. Mead, writing good articles in *Lucifer* and lecturing to private classes and public audiences in Western lands. He is now on his way home to Calcutta on a visit to his family, and after this is over will return to the fields of labor in which he has already done such good service. At Brussels, in May last, he gave a course of lectures on "The Esoteric Philosophy of India," which made so deep an impression that they have been translated into French and published at Brussels by a member of our Society. The topics discussed were: The Constitution of the human being; the relative survival of the principles which compose man; analysis of things; the Processus of Universal Manifestation; the same

including Reincarnation, Karma, and the Path of Perfection or the Perfect Way. The author and his translator have conjointly produced an instructive, eloquent and useful text book of Eastern Philosophy.

An Italian translation of "The Self and Its Sheaths," by Signor Decio Calvari, F. T. S., is just received. The work is accompanied by a glossary of Theosophic terms and is creditable in all respects, alike to the translator and printers.

COLONIAL DIARIES.*

Our thanks are due to Hoe & Co., for various samples of their Colonial Diaries for 1899. They are well gotten up, and contain much valuable information.

MAGAZINES.

In *The Theosophical Review* for November, A. M. Glass presents a hopeful outlook concerning the progress of modern science, in his paper entitled "Scientific Speculations on Life." Mr. Mead's concluding chapter on "Sybillists and Sybillines," gives some very important quotations on the subject of sacrifices. Mrs. Cooper-Oakley continues her striking "Incidents in the Life of Count St. Germain"—an especially valuable compilation. Dr. A. A. Wells, in his paper on "Social Utopias" calls attention to some questions that cry loudly to humanity of the present age for solution. He says: "The true problem of political economy at the present time is, how to prevent the wealth of the community from flowing together into the hands of a small minority, leaving all the rest dependent on them for the necessaries of life." He tells us that "the rapidity of the fall [or flow] is daily increasing," and, "That something must be done to check it, instead of merely standing with folded hands helplessly watching the ruin approaching, is growing equally clear. What is to be done is not yet so clear." Evidently as he further suggests, "our new world, if it ever comes, will form the nation into a true family, a Brotherhood of Man, in which all share alike in labour and in profit." Dr. Wells does not accept all the schemes of the modern socialists, but believes in affording free scope for human individuality. We must quote one more sentence, which is this: "Constitutions may give equality but they cannot give Love, and it is but Love which is the 'fulfilling of the Law.'" How best to promote this true Brotherhood is the grand question which should appeal to each one of us.

Next, Mrs. Besant, in her "Problems of Religion," No. III., writes on "Freewill and Necessity," in her own logical and masterly style, showing how man may, if he chooses, evolve out of the bondage of necessity, into the regions of the higher will, thus becoming more and more free. Miss Hardcastle presents some historical ideas on "Sabæanism," and Mr. Leadbeater gives us the first portion of an instructive essay on "Clairvoyance," which will be read with interest. Mr. Mead follows this with a critical essay on "The Key of Truth: A Manual of the Paulician Church of Armenia," by Fred. C. Conybeare, M.A. The central idea of the manual is that "Jesus was born a man, and that it was not until his 'baptism,' at thirty years of age, that the Holy Spirit descended upon him and he became Christ or anointed. Further, that all Christians should set before themselves as a goal, the reaching of this stage of spiritual illumination, becoming in like manner 'Christs.'"

* Hoe & Co., 5, Stringer's Street, Madras.

starvation for many, hence save suffering on both sides of the grave, and could not be wrong.

2. The deterioration of character of those employed in wholesale slaughtering can in no way be denied so far as the tendency is concerned, yet I have known butchers, who killed scores of animals daily, as their duty and avocation, while otherwise they were too soft-hearted to drown a kitten! In inculcating abhorrence of them on account of their only means of livelihood, do we not exclude them from the benefits of the good path, which we pretend is open for All? The argument only counts against excess, which undoubtedly is represented by the wholesale slaughtering of the present day, and which cannot be too much deprecated.

3. That meat, as food, is gross (coarse, dirty?) and necessarily tends to make man brutish and ferocious in character cannot, I venture to think, be at all proved as a general axiom; for if it were so, not only would the majority of living Theosophists, myself-inclusive, and the most highly developed as well as the most tender-hearted in all European nations, be included among the brutalised, but likewise Gautama Buddha, Jesus and H. P. B. The former expressly refused to sanction the forbidding of meat for all his adherents, as demanded by Devadatta, one of his chief disciples; and his last meal consisted, as is stated, of rice and young pork* (Buddhism by T. W. Rhys Davids, 8th Thousand, Edition 1880, pp. 76, 80). He only insisted on moderation for those who partook of it from necessity and not mere gratification of taste. In this as in all matters, the precept of the Bhagavad Gîtâ "to avoid the pairs of opposites" appears to be applicable.

As a rule, the nearer the food is, in composition, to that of the body for which it is intended, the more easily is it assimilated and digested, the less is the waste ejected and the more rapid the recuperation of energy lost; therefore meat is in this respect more akin to man's bodily requirements than vegetable diet, which has to pass first into the animal condition before it can be absorbed by the human system. This demands a short explanation of organic structure and digestive action.

All organic beings, plants as well as animals, are virtually aggregates of cells, either separately or combined in endless modifications of forms. Each of these leads a *quasi* separate existence and possesses a life more or less independent from that of its neighbours, and an individual function. The actions of all or of separate sets are rendered harmonious and effective by means of the nerve centres which convey

* If all the Orientalists within the boundaries of the four seas should agree together to affirm that the Lord Buddha died from a surfeit of pork, I should not believe it. The whole tenor of his teaching contradicts it. The very first of the Five Precepts binds his followers to abstain from taking life, and sutra after sutra by himself and his greatest disciples declare that he who profits by a killing, or approves it, or is a consenting party, sins equally with the one who kills. Among others, see the "Dhammika Sutta" and the "Amagandha Sutta" (7, 11). The propagation of this falsehood has caused more Buddhists to violate the first Sîla than, perhaps, any other cause.

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impulses, exciting those whose activity is required synchronously. The life of these cells is dependent upon their contents of protoplasm, a substance akin to albumen (white of egg), manifesting ceaseless circulatory motion and besides that, rhythmic contraction and extension, and seems to be of similar constitution for all living things. Most of the cells of the body are stationary and fixed in one spot, but those of the blood of animals (whether red or colourless makes no difference) are floating freely in a colourless fluid called serum, and appear to possess a kind of free mobility, *i.e.*, some will of their own. It is the blood which conveys the food to all and each of the countless hosts of cells in the body, no doubt finishing its preparation for them by means of the living blood corpuscles, as these cells are usually called, at the same time also carrying away the waste and dead products formed by the action of the stationary cells.

The waste results from the death of the individual cells and the gradual renewal of all the structures formed by them, caused through their activity; in fact the manifestation of life, is no more nor less than a continual death of the older material and, as continually, a re-birth of new cells and new structure. Every motion and emotion, every thought, and the realization of ideas by the dominating will, demands the death and dissociation of cells and cell substance and demands that it be replenished. The more active a person be, the more work, but especially physical, *i.e.*, mechanical work, is demanded, the more and the stronger food must be supplied to make good the loss. Therefore a navvy, shearer, or agricultural labourer requires a far larger quantity and much more solid food than a clerk or teacher; a postman much more than a seamstress. Likewise persons inhabiting cold countries or exposed to cold outer air in thin clothing must have very different food to what is needed in warm or hot regions, or when employed in-doors, or warmly clad; for the bodily temperature (98° F.) is kept up by a constant burning, as it were, of carbonaceous matter, just as that of a room is by fire; and the same product is eliminated, *viz.*, corbonic acid. But the warming of the body is done far more economically than any heating of rooms yet invented.

These considerations supply the rationale why Gautama Buddha refused to forbid the eating of meat, for nothing supplies the wasted and lost bodily substance so quickly and produces so perfect a feeling of satisfaction as meat, for the ordinary hard worker; it being already more than half prepared for immediate assimilation and digestion. Its excessive use, however, results in disaster to the system, for, according to a law of nature, any function, capacity, organ, etc., disused, or much reduced in application, is abolished or reduced in strength or size and in due proportion. Hence the stomachs of habitual meat eaters lose to a great extent the capacity of digesting vegetable food; lose the capacity also of supplementing the meagre store of nitrogen contained in cheap vegetable substances (like rice) directly from the air which permeates the body, and therefore suffer far more risk of starvation in case of a fail-

ure of the wanted supply, than the habitual vegetarian ; while the latter, on the other hand, if much hard work is demanded from him, requires larger quantities of food, short intervals,* and a larger and stronger stomach. It is easy for a vegetarian to subsist by and to become accustomed to, meat diet, but the reverse is far more difficult and can only be attained slowly when there is no call for great bodily or intellectual exertion, because the stomach much more readily contracts in adjusting itself to meat and other rich nitrogenous diet, than it expands for the poorer, more voluminous vegetable fare with little or no nitrogen in its composition.

J. G. O. TEPPER.

VISIONS OF SWEDENBORG.

SPINOZA held that prophecies varied with the temperament of the prophet; that the sad would prophesy things that were sad, and the cheerful, things of a happier strain. This is carrying the manufacturer's somewhat demoralising principle of "division of labour," into the field of prophecy, and the caricature almost forces a smile.† One is surprised that a deep, subtle Jewish thinker like Spinoza, should commit himself to an utterance so hazardous. In the first place it would render prophecy altogether an impossibility; as prophecy is an anticipation of events, and events are some of them joyous and some grievous, and the same events that are joyous to one person are insupportably grievous to another. Were there a prophet who could only prophecy things of a roseate hue, he would, *ipso facto*, be but half a prophet, or virtually no prophet at all. A prophet must be whole, or he is no prophet. As a poet must be great, or he is no poet, mediocrity in verse should be secluded quite from type and the public eye.‡ I think we may say that, as to this, Spinoza stands confuted by the mere statement of his axiom. It will not hold together at all; it is not worth the paper it is written on. For as Witsins points out

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[* We do not know the author's authority for his conclusions, but from an experience of vegetarianism extending over the major part of forty years, and from an extensive acquaintance with practical vegetarians, we are of opinion that one who abstains from flesh-food, can, without discomfort, after his system has become well accustomed to this diet, and is in a healthy condition, allow longer intervals to elapse between meals; because the digestive process is less rapid, and the consequent supply of nutrition more uniform.—ED. NOTE.]

† Spinoza's words are: "If a prophet were cheerful, victories would be revealed to him, peace and such things as commonly move men to joy. If on the other hand, the prophet were of gloomy disposition, wars, punishments and evil generally would be revealed to him. He would speak of things he knew: if eloquent his style would be so; if confused, confused. If from the plough, he would talk of kine; if a soldier, of generals and armies and so on. The Magi, who believed in the folly of astrology, when the nativity was revealed to them followed in imagination a star out of the East." ("Theologico-Politicus," p. 26, Ed. 1674.)

‡ Emerson has manufactured an Aphorism about the poet's "*cheerfulness* without which no man can be a poet" ("Repres. Men" *Shakespeare.*) Coleridge, the greatest poet of our epoch, is distinctly *not* cheerful. And what about the grim Dante who is the grandest bard of time, in all high human tests surpassing Avon's swan?

in his remarkable essay "On the Disposition natural to Prophecy,"—Moses, the mildest of men, pronounced dire threats upon the Israelites. Isaiah chants fates jubilant and sad; whilst Jeremiah, the mourner, grows joyful at the return of the Jews from the captivity in Babylon. The nature of events contradicts the theorem, and the conduct of the prophets themselves establishes its falsity.

Aristotle considered that a melancholy temperament was that best fitted for successful study, and probably it was the perception of this that led Spinoza into the fallacy. He saw that prophets were generally melancholy men and would be more at home in mourning than in revelry, so he without stopping to think, divided them into sad and happy.

Swedenborg seems to have been neither happy nor sad, but a man of very calm and serene nature, cheerful though placid, in company, but naturally grave, and from his studious pursuits and tastes much given to solitary meditation. He spent so much time in solitude, that the general world would most certainly classify him with the sad, the ascetic, the recluse.

No doubt but these habitudes of his tended much to qualify him as a recipient of visions. It is the object of this paper to deal with two or three of these as they are chronicled by himself, or described by others. Swedenborg's integrity was of so high an order that no one who came in personal contact with him seems ever to have called it in question. Many dissented from his views, many thought him insane, many opposed him as an enthusiast, but no one ever questioned his entire honesty of purpose.

Let us now take his own account of one of the first of his revelations, as he recounts it himself to a friend. I shall make use of Mr. Matter's * book on Swedenborg while dealing with the topic, as this French gentleman seems to have given more attention than anybody else to these singular visions, and to have investigated the facts with more critical precision than others have done. Rumour plays havoc with such stories: each narrator commonly introduces some change of his own, or omits to chronicle some item of importance, so that the anecdote is apt to become valueless by the mere act of slovenly transmission. An orator like Burke designedly repeats his points again and again, to impress them on his audience. But rumour, by repetition, eliminates almost every particle of truth and, consequently, of reasonable interest, from the anecdote entrusted to it. There are therefore many variants of the stories of the visions, and as M. Matter appears to have examined into them with great care, we cannot do better than, in the main, to follow his account.

"I was in London, says Swedenborg, and dining very late at the inn I frequented and where I had reserved myself a room in which I could always have entire freedom to meditate on spiritual themes. I was exceedingly hungry and ate with great appetite. As I was finishing I

* "Emmanuel de Swedenborg," par M. Matter. Ed. 1863.

saw a kind of cloud to spread itself before my eyes and the floor of my room became covered with hideous reptiles.

"I was still more affected as the darkness closed in apace. At last it drew off somewhat, and I saw distinctly a man seated in one of the corners of the apartment in the midst of a lively and bright light. The reptiles had all disappeared with the darkness. I was alone and you can imagine the fear that came over me, when I heard the man in a terrific tone of voice pronounce the words—'*Do not eat too much.*' At these words my sight became obscured again. The sight however re-established itself little by little, and I then found that I was alone in the chamber. A little startled still at all that I had just witnessed, I made the best of my way home to my lodgings, without breathing a word of what had happened to anybody. When I got there I abandoned myself to my reflections. I could not satisfy myself either as to how it could be the effect of mere chance, nor yet that there was any natural cause that was at all sufficient to account for it.

"The following night the same man, radiating light, appeared a second time, and said to me, 'I am God, the Lord, the Creator, and the Redeemer; I have chosen you to interpret to men the interior and spiritual sense of Holy Writ; I will dictate, and you must write.'"

M. Matter investigates this very seriously, being of opinion that this promise of dictation to Swedenborg really places him above the ancient prophets, who never pretended to anything more than inspiration. He omits the remark we should here have expected to meet with. Swedenborg claims to have seen his Maker face to face, which even Moses was not permitted to do. But at the same time that he makes this heavy demand upon human belief, he employs not a particle of imagination to introduce dignity into the scene—all is made as commonplace and heavy as a Blue Book on a Custom's Tariff, or the afternoon call of a friend. M. Matter asks: "Does Swedenborg thus claim the prophets and apostles to be only his predecessors? Evidently the truths thus edited under dictation will be much superior to the ancient ones." I should hardly conclude thus from the data presented.

Swedenborg winds up his curious recital by adding: "This second time I was not at all alarmed at the light that invested this man, bright and flashing as it was. Though exceedingly lively and brilliant, it left no painful impression upon the eyes. He was arrayed in purple, and the vision lasted about a quarter of an hour." Fancy a worm not disturbed at all in his Maker's presence! Matter, in his somewhat hypercritical way of treating his subject, remarks that a quarter of an hour is a duration out of all proportion with the amount of words uttered. Was the motive of this to convince Swedenborg of the solid reality of the facts he had witnessed? Swedenborg comments on the event thus: "This very night the eyes of my inner man were opened." He felt a radical modification throughout the whole range of his faculties. We may call it a new birth for Swedenborg, into human

existence. "Except a man be born again he cannot enter into the kingdom of God" (John iii. 3). The comment on this text in "Baxter's Saints' Rest" is (p. 73). "The greatest reformation of life that can be attained to, without this new life wrought on the soul, may procure our further delusion, but never our salvation." Swedenborg's own account of this opening of the eyes is simply that "they became capable of looking at things in the heavens, in the world of spirits, and in hell. I found, everywhere, various persons I had been acquainted with, some long since departed, others only quite recently." This is more that a modification—it represents a fundamental change of the whole being. It is a metamorphosis akin to that of a prophet; to that, say of Paul on the way to Damascus. In comparison, Matter thinks that Swedenborg's conversion is the grander of the two. I cannot say that I can respond to this view. The one is a picturesque, open-air prospect surrounded with all the freshness of nature, wherein the God of nature speaks from the heavens in a voice of thunder to recall his froward servant from the bigotries of Hebraic dogmatism, through self-denial, to the faith of charity and a martyr's crown. The other, to a lodging-house in Cold Bath Fields, with a phosphorescent human figure clothed in purple, uttering the almost preposterous phrase, "*Do not eat too much.*" I do not wish to disparage Swedenborg in the least, but if people will talk nonsense about sublimity, it needs must be that they should be answered in the same vein.*

"No mortal yet was ever in a like condition," runs on the same good gentleman. "Even for Christ to hold converse with Moses and Elias on the Mount of Transfiguration—Tabor or Hermon, be it which it may—it was necessary that they should descend."—Of course it was, if Peter, James and John were to bear witness to it. But what about preaching to the spirits in prison; did Swedenborg ever do that? After all this exaggeration, Matter drops down to a simply sceptical enquiry into three points: whether it is all to be regarded as a sad illusion in the life of a great man, or to be taken, as he takes it himself for granted, that he was a unique example amongst men, or whether we have yet to seek for a better explanation than any that has yet been adduced. That enquiry we propose to let alone on this occasion, and pass on now to another case of Swedenborgian vision.

This next instance has been variously represented, so we shall again lean on the support of M. Matter, who has devoted infinite pains to the examination of the facts, which is the great prerequisite to their being of any use at all. In almost all cases of mystery the facts, as we have seen, become in a certain sense the most mysterious part of them. The falsity, carelessness and blundering inherent in human nature tend

* [Apart from the identity of the speaker, we fail to see why this laconic admonition should, in view of the circumstances, be styled "preposterous." Swedenborg's spiritual vision was just being opened, and if he did not know that an overloaded stomach, and late dinners, would be a clog to spiritual unfoldment, it would seem highly proper that he be informed of this important fact, by some ego who was empowered to instinct him.—*Ed. note.*]

so to obscure the facts as to turn fair criticism into scepticism and to bring all frankest insight and judgment into confusion.

Swedenborg appears always to have been an object of great curiosity and even envy, to the duplicate Emanuel—that marvellous man, Kant. To the painstaking inquiries instituted by this philosopher it is largely due, that the facts relating to the next two Swedenborgian visions are handed down to us, so as to make it possible for us to employ them intelligibly. But we shall, by the aid of M. Matter, find that even Kant did not thoroughly attain to accuracy, with all the pains and trouble he bestowed upon it.

The widow of the Dutch Minister at Stockholm, a Madame de Marteville, was pressed by a creditor of her late husband's for the payment of a debt as due to him. The lady knew perfectly well that it had been paid, but no receipt for it could be found. It was a sum of 25,000 Dutch florins, and it disturbed her very much to have to pay it, as her means were so limited that the amount would nearly ruin her. Kant found that she met Swedenborg and that eight days after, she dreamt that she saw in a dream, or that she really saw, her late husband, and he told her of the desk in which she would find the document, as well as a diamond hair-pin, that she had also supposed to be lost. Kant said it happened in the year 1761, but that was the wrong year, M. Matter tell us. Mons. Matter enumerates here a number of erroneous embellishments that others have introduced into the tale, but we leave them to themselves. Madame de Marteville married again—the General DeE. We may here notice, as we pass along, the absurd reticence observed by many in relating stories of this sort. They keep back the surnames of all the witnesses on the credibility of whose evidence the whole validity of the report depends. They relate marvels that could hardly be believed under the best human attestation, and yet suppress the only thing that could confirm the evidence given,—the identification of the witnesses. Human timidity shrinks from attestation to the truth of anything that an infidel generation is unwilling to listen to, or to have established. The narrator, in respecting his listener, disobliges the interests of truth for all time. Such is the orbit of sublunary things. In petty matters, and momentous, all must be submitted to the degradation of men's opinions, till what fools think rules the world, and worse than that, rules the soul.

Three years after the death of Swedenborg, a learned ecclesiastic wrote to Madame de Marteville to tell him what he ought to think of the famous legend. The lady was invalided and her husband, the General, replied for her. The letter is dated 11th April, 1775, and is as follows:—

"Most reverend, learned, and much honoured Sir,

Indisposition deprives my wife of the pleasure she would find in being able to reply in person to the subject of your letter, she consequently imposes upon me the agreeable task of recounting the true version of her connexion with the history that seems to excite in your

mind so lively an interest. It is a most difficult matter to come across any actual fact that does not in recital become mingled with inaccuracies, and this is no exception. The following is the fact:

"About one year after the death of M. de Marteville, my wife took it into her head to pay a visit to the celebrated M. de Swedenborg, who was at that time her neighbour in Stockholm, in order to arrive at a more intimate knowledge of so remarkable a specimen of the human family.

"She communicated this her feeling of curiosity to several of her lady acquaintances, and the party was arranged for a fixed day. The ladies were all admitted. M. de Swedenborg received in a beautiful garden, and handsome salon which was vaulted, and constructed with a window in the middle of the roof, through which, he told them, he was in the habit of holding intercourse with his friends,—the spirits.

"Amongst other topics touched upon, my wife asked him if he had ever known M. de Marteville. To this he replied that he never could have known him, seeing that he himself was in London nearly the whole period that this gentleman had been Dutch Minister at the court of Stockholm.

"I ought to tell you, by the way, that the history of the 25,000 Dutch florins (please bear in mind that up to this moment no repayment had been claimed) is perfectly correct: my wife had been applied to on the subject, and had no receipt to show for the payment. Anyhow, in the above mentioned visit, no mention was made of this, whatever. Eight days later, M. de Marteville appeared to my wife, and indicated to her an English piece of furniture, within which would be found not only the receipt in question, but also a hair-pin set with twenty diamonds, that was also supposed to have been lost.

"This was at about two o'clock in the morning. Full of delight she got up at once and found everything at the spot indicated. She returned to bed, and slept soundly till nine the following morning. About eleven o'clock M. de Swedenborg called and sent up his card. Before being apprized by a word as to what had happened, he related that on the preceding night, he had met several spirits, and amongst them, M. de Marteville. M. de Swedenborg had desired to converse a little with him, but M. de Marteville excused himself as being obliged to appear to his wife, to make an important announcement to her; and he added further that, after that, he would be free to quit the celestial colony he had frequented for a year, and pass on to another, far more agreeable to him.

"These are the veritable circumstances as to what happened to my wife, in respect of the receipt and of M. de Swedenborg. I do not trust myself to attempt to penetrate the mysteries that have here to be encountered. This is not my province. I had to relate the simple facts. That duty I have strictly discharged, and I shall only be too happy to learn that in so doing I have satisfied the wishes of your Reverence.

of the Bey's grave. Nothing would induce him to stay, and in a day or two another servant came with the same story, and finally the fellow had to leave and find another house. He made inquiries, and found that none of the natives would go near the place after dark, and that it was firmly believed that the grave of the Bey of the 10th was guarded every night by the men who were killed, and that any one who went out was always challenged, and saw the guard fall-in. I daresay it seems quite natural to these poor, simple old blacks, and it is rather a nice instance of their feelings towards their officers."

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The Doctors and Hypnotism.

At the annual meeting of the British Medical Association lately held at Edinburg, papers were read before the Psychological Section of that body, by Dr. J. Milne Bramwell and Mr. Frederic Myers, on "The Hypnotic State," which attracted considerable attention and provoked some discussion, Dr. Bramwell's theory, which he said was supported by his experience, was to the effect that hypnotised patients cannot be induced to do anything really wrong, because they have a dim sense of having been hypnotised. This view of the question was criticised by Dr. Mercier, who asked why, if it is possible "to make a patient eat a tallow candle on the suggestion that he is eating a stick of celery, or to drink soap and water under the suggestion that he is drinking beer,* * * why should not a man be induced to sign an important document, under the suggestion that he is signing something of a totally different character?" Other cases of possible criminal action by the hypnotised subject were mentioned by Dr. Mercier. Dr. Bramwell stated as among the results of his experience, "that the voluntary muscles can be rendered cataleptic by suggestion; the rapidity of the pulse increased or diminished; the muscular sense, thermal susceptibility, common cutaneous sensibility, hearing and sight, rendered more acute or the reverse. Anæsthesia so profound as to render the subject insensible to the faradic brush, can be induced, or analgesia alone evoked, when the subject has a perfect appreciation of tactile impressions, and yet is insensible to what would otherwise be acutely painful ones."

Mr. Myers' paper was very interesting but we have not space for a summary of his views. He spoke of unconscious cerebration as exceeding the conscious, in volume and, in some respects, in quality; and thought it might be possible to acquire some measure of control of the hypnotic stratum of our personality, and that forces or faculties buried within us may be made to emerge by hypnotic suggestion, and "we stimulate, in the depths of our being, many sanative and recuperative operations whose results rise, presently, into the perception of our waking life." This view is important, from a therapeutic stand-point. He further thinks the "hallucinatory image" evoked by the hypnotist, "is, strictly speaking, an inspiration of genius * *" and is "one of the most striking of all our indications of latent faculty."

"The painter's highest joy consists in the sudden emergence into perceptibility of some fair form created below the threshold; the 'flash upon the inward eye' of some remembered or transmuted image which deliberate effort could neither shape nor recall." * * * And so, the hypnotised girl "has evoked from her subterranean treasure-house of imagination a picture incomparably more vivid than waking effort could have afforded her."

Mr. Myers said in his concluding remarks that "Beneath the threshold of waking consciousness there lies, not merely an unconscious complex of organic processes, but an *intelligent vital control.* To incorporate that profound control with our waking will is the great evolutionary end which hypnotism, by its group of empirical artifices, is beginning to help us to attain."

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Vegetarianism and Alcoholic Stimulants.

It is said that the best physicians in Germany treat patients who are undermining their health by beer drinking, by simply prescribing a vegetarian diet, which at once lessens their appetite for beer and, in many cases, banishes it entirely. A German correspondent of *Food, Home and Garden*, testifies as follows, to the benefit he has derived from this course of treatment :—

"While I am convinced that vegetarian diet is conducive to the health generally, I know that in my case it redeemed me morally and physically. I was addicted to the habit of drink to such an extent that I was frequently taken out of the gutter. I felt the disgrace keenly and tried everything in my power to reform, but the harder I tried the more I drank, and I finally considered myself beyond human aid. But fortunately I was induced to try Vegetarianism ; not that I had much confidence in it, and it was a difficult thing to live up to at first, but as the last resort, I made the effort and found that soon my unnatural appetite for alcoholic beverages decreased perceptibly, and, to my unspeakable delight, I found myself able, in time, to conquer the passion entirely, and for several years have not touched a drop of the vile stuff."

There are hosts of people who have adopted a vegetarian diet, who can testify to an entire liberation from the troublesome abnormal cravings for acids and stimulative drinks, which are consequent upon a diet in which second-hand food obtained from the carcasses of animals forms a constituent part. Vegetarianism tends to place temperance upon a secure basis.

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Queer cure for Scorpion-sting.

We notice a brief item about a dog that was stung in the forepaw by a scorpion, and seemed to be in great pain.

A native sweeper came and bent a small bamboo into a bow, tying it with a string. He then passed the dog through the bow seven times, the result being that the dog seemed to be instantly relieved, laid down and was soon asleep. The writer says, "The only explanation I have received is that the dog was 'bamboozled, or is this, perhaps the derivation of the term 'bamboozle.'—some occult power of the bamboo ?" Who can *explain* the above ?

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French and Arab Soldiers.

We may learn a lesson from the interesting fact, published in the *Lancet*, as noted by M. Vincent and reported at a recent meeting of the Academy of Medicine at Paris. The fact is that the French soldiers are a hundred times more susceptible to typhoid fever than are the native Arab soldiers. The French nation seems to have sadly degenerated during past centuries, so that they have no longer the noble stature which characterized the ancient Gauls, but are among the smallest of the European peoples. This result is said to have been brought about by various forms of animal gratification. An American journal, *Modern Medicine*, says :—

"A handful of grapes and a small barley-cake constitute a day's rations for the Arab. The Arab is for the most part, almost exclusively a vegetarian in his dietetic habits. De Lesseps stated publicly that he never could have constructed the Suez Canal without the aid of the date-and-barley-eating Arabs, who alone were able to endure the necessary labor in the unfavorable climate of that region. The Englishmen, Frenchmen, and men of other nationalities who depend upon meat as the principal article of sustenance, quickly succumb to unfavorable climatic influences. This experience of De Lesseps made him a vegetarian, and for many years before his death he was an earnest advocate of a vegetarian mode of life and dietary. The writer is personally acquainted with a man who was an assistant civil-engineer under De Lesseps, in the construction of the Suez Canal, and recently received from this gentleman an account of observations which exactly tallied with those of De Lesseps."

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Brain-Waves and Thought Transference.

William Lynd, the noted lecturer on popular science, has an article in a recent issue of *The Christian World*, entitled "What is a Brain-wave?" The subjoined extract from this article was reproduced in the *Theosophical Review* for November, and refers to Sir William Crookes' Presidential address:—

"What did Sir William Crookes really mean when he inferred that mind could act upon mind otherwise than by means of our ordinary senses? His words implied that some aspects of this question of telepathy, or thought transference comes within the scope of physical science. Let us first of all consider the medium by means of which telegrams can be sent through space without a visible or tangible conductor between the transmitters and receivers. The experimenter produces an electric spark which represents force or energy; that spark sets the fine elastic, imponderable and invisible medium which fills all space and passes through every substance, and which we call *ether*, undulating. His receiver can be set vibrating, and the vibrations are translated into an intelligible signal, when the transmitter and receiver *are in sympathy* or in time. I have explained in former articles the *modus operandi* of Marconi's Wireless Telegraph, and it must suffice for the present to state that the receiver is so adjusted that undulations of waves of ether of a certain length or period of vibration can set up sympathetic vibrations. To put it into simple language, Marconi's transmitter and receiver should be in perfect tune or sympathy, for accurate signalling. Now where is the analogy between the wireless telegraph and thought-transference? We know that ether exists, although we do not understand its character or mechanism. We feel certain that it is the medium of heat, light and electricity—it fills interstellar space, and it probably passes *through* our planet as easily as it passes through stone and brick walls as well as our own bodies. We know that a very small amount of energy will suffice to agitate the ether and set up a wave of motion which travels at the astonishing velocity of *one hundred and eighty-six thousand four hundred miles per second.* The next question to consider is, if this ether passes through our bodies, can the brain set it in motion? This does not seem to be a difficult problem for the physiologist to solve. There cannot be thought without molecular motion. Whenever we exercise the brain there is a vibration of its particles set up and an oxidation or burning of its substance which must cause the ether to undulate, and that wave motion may travel in all directions at the rate of 186,400 miles per second. The brain can, therefore, be looked upon as a source of energy and analogous to the electric battery and induction coil used by Marconi and called the transmitter. Now waves or etheric undulations will have a certain length and period of vibration. They may fall upon thousands or millions of brains without affecting other minds; but if these brain-waves fall upon a brain which is tuned to the same pitch or period of vibration, then it is possible for the owner of that brain to have the same thoughts as the person whose thinking apparatus set the ether undulating."

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

*OLD DIARY LEAVES.**

SECOND ORIENTAL SERIES, CHAPTER XXII.

'CHAFING like a caged lioness' is just the expression to use to convey an idea of H. P. B.'s state of mind throughout that period of three months which she spent at Torre del Greco, in 1885. What wonder, when one recalls to mind the circumstances of her compulsory exile from the Adyar home, that we had built up together and that she loved. This is one of the things most distasteful about which she complained in her letters to me. Then it was most galling to keep quiet, to so brave a hereditary fighter, child of an ancient family whose swords had always flashed in the forefront of battle from generation to generation, when called for by their sovereign. To her, as to them, the ultimate chances of conflict were of no account, the overpowering instinct was to give battle without counting the odds. But we, her colleagues, mindful of the quips and quillets of the Law, and of what her discomfiture in Court would mean to the Society, overbore her wish and wrung from her an acquiescence in the policy of silence and forbearance towards our enemies. While at Adyar with us, she saw that we were right, but in her lonesome exile in Italy, the aspect of things changed and she upbraided me in letter after letter for what she called our 'cowardice,' and our haste to sacrifice her as our scape-goat. She was utterly wrong, of course, but argumentation was useless and remonstrance a waste of time and ink. She was of a most trustful disposition in one side of her character, and hence we see her constantly deceived and victimized by people whose effusive protestations masked, sometimes, the basest plans of treachery.

From this present point of view, after the lapse of thirteen years, when people have been sifted through the sieve of time, it is mournful

* Two full series, or volumes, of thirty chapters each, one tracing the history of the Theosophical Society up to the time of the departure of the Founders from New York to India, the other subsequently, have appeared. The first volume is available in book form. The present series is the third,

to read her letters and see how her most lauded courtiers have rewarded her trust with blackest treason. To emphasize her charges against us of Adyar, she quotes their names and sayings, over and over again; she even sends me notes of theirs to her, condemnatory of myself and fulsomely laudatory of herself. Solovioff had passed five weeks with her at Würzburg, her second place of refuge, so-and-so a fortnight, so-and-so was coming,—all of whom turned enemies later on.

The form of the *Theosophist* was changed—it will be remembered—at the beginning of Vol. VII., from quarto to octavo, as the larger size was found to be inconvenient for binding and also for carriage through the mails. She was in sole charge of it then, but had appointed as her assistant Mr. Cooper-Oakley, M.A., a fine scholar, and put him in full charge when leaving home for Naples. Certain malicious persons, whose identity is now known by me since looking over her papers and our correspondence, had put it into her head that I meant to remove her name from the Title-page, because we dare not carry the obloquy of the connection any longer, and that this was but part of a scheme to pitch her out altogether. Certainly there was not a shadow of truth in all this, but she was so ill, her mind was in so distressing a state of nervous commotion, that she at once plunged at me. I was called all the harsh names conceivable, my supposed delinquency was stigmatised as sheer poltroonery, and she gave me solemn notice that if any other name than hers, save T. Subbarow's or mine, were put on the magazine, she should not write another word for it! But in due course, the new issue of the *Theosophist* reached her and she then wrote:

"Well, I *knew* that the accusation of your taking off my name from the *Theosophist* was all bosh. But they all understood it and 'felt sure' it was so—even to H. S. It was in consequence of Nivaran Babu's innocent remark,—'The magazine is coming out in its new garb and Mr. Cooper-Oakley is to be its Editor.' They said that since C.-O. had been its Editor for nearly a year already, why should Nivaran write this as news unless his name were to appear on the cover of the magazine, etc.? Well, I caught fire too. But now that's at an end...Anyhow the *Theosophist* looks very neat now,—of course, a great deal better than before. I send for it a long article, 'Have animal's souls?' I shall write, this week, one or two more."

Then she does the very unusual thing, for her, of asking my pardon, but on the basis of mutuality. "Let us" she says "forgive each other, be indulgent for each other's failings, and cease fighting and backbiting like Christian sectarians!" That shows the wonderfully elastic quality of her mind. In an instant she withdraws from an *impasse* and carries off the other fellow in her retreat! Fancying this sort of thing as recurring weekly or fortnightly, along with the normal strain of executive duties at that crisis, the reader may gauge the inner life I had to lead until our ship came into smoother waters. For all the grief caused me by her cruel letters I do not, now, hold her responsible; for her wounded spirit was played upon by unprincipled third parties, whose hope was to separate her from the Society and use her power and talents

for their own selfish ends; she was not in a state to be reasonable, and ten years of trial had proved to her that I should be ready to let myself be chopped into mincemeat rather than desert my duty, or be unfaithful to my holy Teacher; so let her say or do what she liked, it would make no difference.

When she really set herself to looking into people's motives, however, she could do it. Thus, she unmasks to me the secret plans and speculations of one man, closely connected with her Society work at that time, and whose unfavourable remarks about myself she often quotes. No doubt all this heckling was just the discipline I needed, and undoubtedly still need as much as ever, to bring me down to my bearings, but I can't say it was nice. I am not like the negro boy who, on being found pounding his finger on an anvil, explained that it was done because "it felt so good when getting well." I could have spared three-fourths of the discipline to any other needy neophyte, without regret, although, doubtless, it was best for me to have it.

H. P. B. had one trait of character that has made her memory so precious to most of her former colleagues—winsomeness. She might drive you almost mad with her sayings and doings, might make you feel ready to run as far away from her as possible, yet when she changed from one extreme to the other in her treatment of you, as she would in a flash, and looked and spoke to you with a sort of childlike blandness, your anger would vanish and you would love her in spite of herself.

There were, besides, special elements about H. P. B. which gave her power over others, *viz.*:

(*a*) Her amazing occult knowledge and phenomena-working powers, together with her relation to the hidden MASTERS.

(*b*) Her sparkling talents, especially as a conversationist, with her social accomplishments, wide travels and extraordinary adventures.

(*c*) Her insight into problems of philology, racial origins, fundamental bases of religions, and keys to old mysteries and symbols; certainly not the result of study, for a more restless and eccentric student there never was. She was not all smoothness or courtesy—far from it: when the mood was on her she was all that, but at other times she spared nobody, no matter how rich, powerful or highly placed they might be. As to trained literary faculty, she had none; she wrote under inspiration, thoughts flashed through her brain like meteors, scenes painted themselves before her mental vision and died out, often when but half caught, parenthesis bristled through her paragraphs so as to, sometimes, interminably stretch out her sentences, and she would—as it now appears—catch up and use other men's writings as though they were her own—intent only on fitting their formulated thoughts into the working out of her theme. In short, she was a genius in the same sense as Shakespeare and others, who took materials as they were found, and worked them into the amalgam upon which they put the stamp of

their own individuality. Take her two great books, for instance. She has sinned an hundred times against the canons of literary usage as regards acknowledgment of authors drawn upon, but upon both is spread the golden web of her own high powers, and the "Secret Doctrine" is found, year by year, more and more like an inexhaustible mine of occult knowledge. That is what makes widening circles of students reverence her memory, and turn their backs in scorn upon those pigmies, like Solovioff, who work like ants to distil acids to squirt on her clothing.

Her occult powers made her run after by the Spiritualists, impelled by avid curiosity, discredited by men of science who mistrusted all such pretensions, hated by the modern priests and pastors who ought to have been able to cap her phenomena by like ones of their own, but could not, and feared by the orthodox multitude, who saw in her a black sorceress and dared not come near her. This evil reputation even extended to myself by reason of our association. "Dear me! Colonel Olcott," said Lady X to me one day at her luncheon table, "how very different you are from what I had expected." "And what—may I venture to ask"—I said, "had your ladyship expected?" "Oh, you know," she replied, "we all thought that if we should meet you you would throw on us some magic spell; but, really, you are just like ourselves!" This feeling among her acquaintances accounts for much of the latitude accorded her as to conduct and conversation. The same instinct makes the courtier think the King can do no wrong, and society pass over as 'eccentricity' the millionaire's solecisms in manners, which they would revolt against in a poor man. One never knew at what moment she might do some wonderful feat of magic, or perchance whisper in their ears some message from the unseen Powers. Then, again, it was a frequent experience that the scoldings she gave her intimate friends proved subsequently to have been most timely checks in a wrong path, turnings into the right one and blessed kindnesses. Association with her was a continual excitement and the most sluggish temperament was roused into some show of activity. She was truly a great woman—to confound, if we may, the carcase with its indwelling entity, which seemed to me as far removed as possible from the ideal of the gentler sex.

After stopping three months at Torre del Greco she went to Würzburg which, as she writes me, bids fair to become a sort of theosophical Medina, since she was exiled from the Mecca of her heart, Adyar. "I have not much time now," she writes (Oct. 28, 1885), "with the 'Secret Doctrine.' I am only at the middle of Part I., but shall in a month or two send you the first six sections. I take from 'Isis' only facts, leaving out everything in the shape of dissertations, attacks on Christianity and Science—in short, all the useless stuff, and all that has lost its interest. Only myths, symbols and dogmas explained from an *esoteric* point of view. It is actually and *de facto* a new work entirely. Cycles are explained along with everything else, from their occult bearings. I wish you had sent me the Preface, or Introduction."

In this same most interesting letter she sketched out a form of

communication she wanted me to put into the *Theosophist* in her name. I find in it the outline of the whole teaching now being given out by our chief theosophical writers, as to the persistence of the Individuality throughout the Devachanic period, and its re-emergence at the close of Mahapralaya: "the same Divine monad, plus all its essence of compound spiritualities from its endless rebirths, must come down again and be reborn in a higher, hundredfold more perfected and pure earth, or planet, in short, commence again its grand cycle of reincarnations."

Among the devoted friends who thronged to her at Würzburg were the Countess Wachtmeister (ever the same faithful, loyal woman of generous heart and invincible devotion), and Frau Gustav Gebhard, of Elberfeld, whom I loved so dearly and regret so sincerely since she left us. These dear ladies nursed H. P. B. in her sore illness, being like younger sisters in their assiduous ministrations. Dr. Hübbe Schleiden and Madame Gebhard's son Franz were there also, and from this group I received a most important document. It is a complete vindication of my beloved 'chum' H. P. B. from the foul charge of the woman Coulomb and those who echoed her falsehood, that while at Cairo she became the mother of illicit offspring. The author of the document was (perhaps still is) the Royal Medical Director of that District, and the certificate was given by request of Madame Blavatsky's friends, who foresaw the immense future importance it might have. Following, is a translation of its text:

"MEDICAL CERTIFICATE,

"The undersigned testifies as requested, that Madame Blavatsky, of Bombay—New York, Corresponding Secretary of the Theosophical Society, is at present under the Medical treatment of the undersigned. She suffers from *Anteflexio Uteri*, most probably from the day of her birth; because as proven by a minute examination, she has never borne a child nor has she had any gynæcological illness.

"Würzburg, 3rd November 1885.

(Signed) DR. LEON OPPENHEIM.

"The signature of Doctor Leon Oppenheim is hereby officially attested. Würzburg, 3rd Nov. 1885.

The Royal Medical Officer of the District.

(Sd.) DR. MED. ROEDER.

"We, the undersigned, hereby certify that the above is a correct translation of the German original before us. Würzburg, Nov. 4th, 1885,

(Sd.) HUBBE SCHLEIDEN.
(„) FRANZ GEBHARD."

The document is worded as delicately as possible, was intended to cover the whole question of H. P. B.'s moral history, from her youth upward. She herself, as well as the friends in question, wrote me about the circumstances, and expressed the hope that I

would keep the paper with care against the future time when I could make the best use of it. I think that time is the present, for now that the bitterness of that olden epoch has given place to a more charitable feeling towards her, and her underlying greatness has gradually become more and more recognized, I believe that the publication of this document, of unquestionable authority, in its proper place in this chronological narrative, will give pleasure and consolation to her friends, and pupils and afford them some sort of a shield with which to ward off the arrows of slander, shot at the heart of our benefactress. As the years roll by and this movement of ours consolidates itself upon its permanent foundation, this rugged personality behind which a giant Individuality worked for humanity, will be more and more uplifted, grow brighter and brighter. For sayeth not the Buddhist aphorism; Good men shine from afar, like the snowy peaks of Himavat; while bad men are unseen, like arrows shot in the dark? "Peace to thee, H. P. B.!" is now the loving cry of thousands.

H. S. Olcott.

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*THEOSOPHY AND THE FUTURE OF INDIA.**

Mrs. Besant said :—

Twenty-three years have rolled away since, in far America, the Society was founded, whose anniversary meeting we are holding to-night, you have heard the tongues of many speakers coming from many lands. You have heard witnesses repeating over and over again what work is being done for the western world, and what work is being done for this land, where we find the birth-place of wisdom. With what words, then, shall I close our meeting? What may be said to you ere we separate for another year, ere we go forth for discharge of duty once again. One name has fallen from the lips of many a speaker; words of gratitude, deep, warm, enthusiastic words, in homage to a memory that will live ever green among us; homage to that great soul of heroic courage, of vast occult knowledge, who gave her life that the Society might live, who only left it when the worst of the struggle was over. Homage to her, indeed, the teacher of every one of us who are now striving to carry on her work; and when I heard her faithful colleague, her friend of many years, speaking of H. B. Blavatsky as dead, then my heart rose up in protest. Old friend of H. P. B.'s, she is not dead! she lives amongst us still, and may the Gods send her back amongst us to take up again the work that we will make easier for her to carry on than it was in the past. And may we, while we wait here for her return, so grow to be worthy of the truths she taught us, that when she comes back again to take up the banner of the Society, she may find an India worthier to receive her teachings, human souls more ready to profit by the truths she brings.

* A Report of Mrs. Besant's closing address at the twenty-third Anniversary of the Theosophical Society, in Victoria Hall, Madras, 28th December, 1898.

What is our work, we who remain and labour? The work of the Society is, as our President-Founder has said, a spiritual work. Some in moments of hot excitement have blamed us because we have not plunged into a tournament in the political arena, that we do not take part in social struggles, that we do not as a Society range ourselves under this banner or that, under this flag or that, on the battlefield of the world's contending forces. We have one flag under which we rally, and that is the flag of the brotherhood of man. We have one work to which our lives are given, and that is the forwarding of the spiritual progress of mankind. For we have learned from the lips of the elders and the ancient teachers who have taught us, that where the spirit is living and active, there all good things are found, there everything in its order must arise. In the old days, when the Rishis were amongst us, if the people were poor, if the country were unprosperous, if famine starved the people, if plague swept over the land, in those days they did not ask for remedies that the physical plane alone could bring. They looked to the source of evil and not its effects, and found the source in their own failure to discharge their duty, and in their neglect of that which alone can win the blessings of the Gods. Do you remember how, in the ancient books, India was wealthy above every nation of the world? Read any account you may choose to take from the ancient stories, the coronation of some great king, the return of some mighty conqueror, the welcoming home again of some one who has gone far afield and has returned again to his own, everywhere the abounding wealth of the country will strike you with amazement. Everywhere, and among every class of people, you see evidences of wide prosperity, of comfort and abundance that make us wish that such days again might dawn amongst us. But, as you study that India of the past, as you see the piles of jewels, her treasuries bursting with gold, as you see the palaces of her Rajahs, the shops of her merchants, the cottages of her peasants—everywhere you will find one pervading atmosphere, the atmosphere of spiritual life, the reverence for religious wisdom, the reverence and homage for the Gods. If India to-day is poor, where once she was rich, if India to-day is ignorant, where once she was learned, if India to-day is asking for food from abroad, as she was doing a year or two ago, instead of feeding with the overflowing of her soil the needs of distant nations, it is because India has fallen from her spirituality, and this has dried up the very sources and fountains of her prosperity. Now, when this Society takes the revival of spirituality as its work, it takes therein a continued work in every department of human activity. For spirituality means wisdom, and wisdom looking out over the varied world of men sees that men are of many types, of many powers, of differing capacities, and a nation to be truly great must have men of every type within it, and every man must be doing his appointed work. As the spiritual ideal spreads over the country, the greatest forces that the universe knows pour down from above to fertilise every acre of the land. As the clouds that float in the heavens are the best friends of the agriculturist as they pour down the rain, without which the

harvest may not grow, so the stream of life which pours down from the spiritual regions fertilises every field of human activity and brings a harvest of good of every kind, intellectual, moral and material. If India is again to be great, her greatness will begin by a spiritual revival. Let it spread from that as far as it may. Not by copying the fashions of younger nations, not by adopting the ideas of Western people, not by aping their way of living, not by endeavouring to reproduce amongst the Indian people copies of the life lived in Western lands, not thus shall come the greatness of India in the future; not thus shall be trained the youth who shall make India what she shall be in the days to come. Has it ever struck you—you have have been told the words so often that the words must be ancient in your ears—that India when she was greatest was most spiritual, that her literature, mighty in intellect, is the result of spiritual influence, and that even her material prosperity was the very lowest of the blessings of her Gods? India in the past was given by the Supreme the one great duty amongst the nations of the world, to be the mother of religion, to be the cradle of faith, to send out to all other peoples the truths of spiritual life. That was the primary duty of India, and all other good things were hers as long as she fulfilled her Karma. As gradually she fell away from that position of the mighty imperial mother of the world's faith, as she abdicated the throne of the world's thought, she lost all else that made her glorious in the past. Her wealth diminished, her independence was gradually undermined, lower and lower she sank, until her people well nigh lost their place among the nations. Other nations have trodden that path before us. There were mighty civilisations in the older world and nothing but their ruins remain to-day to mark where once they ruled, fought and lived. There was Chaldea—broken tiles tell the story of her greatness! There was ancient Egypt—the Pyramids are but tombs, but ruined monuments bearing the epitaph of her life. There was Greece—but Greece has vanished; the degenerate Greeks of to-day play no part in the moulding of the world's thinking, and no longer give beauty to fascinate the imagination of the world. There was Rome—Rome lies in her ruins and her eagles have closed their wings on the Capitol, and never again shall fly to meet the conqueror of nations. While nation after nation died and was buried, people after people whose dust scarcely remains, India—India older than the oldest of these—is not yet dead and buried. Her dust is not yet on the funeral pyre, nor is it to be found in the urns of monuments that are well nigh gone. India still lives, breathing faint and low. India still lives though even her sons despair of her, and will not live her life nor think her thought. India, the ancient mother, most ancient of all—India still stands as Durga stands. Eternity lies behind the goddess, but she remains ever young, immortal in her youth, for spirit knows no age, no birth, no dying. And where a nation stands, emblem of spirituality, she must live, though her sons deny her and though her lovers stand afar off. The mother looking over the land and asking for some one to serve her, raised her eyes to the mighty Gods

and said :— 'Lo ! I will take some of my children's souls, whom I have nursed at the breast of my wisdom, souls that are penetrated with love of my knowledge, souls that are waiting to serve me. Lo ! I will call them and send them forth to other nations. They shall be born among other peoples, and I will clothe them in bodies that they know not, and make their faces strange in the land that really gave them birth. They shall carry with them from their birth the wisdom that they sucked from my breast. Their love shall remain warm when the love of the children in my land has grown cold. Then will I bring them back to my household. I will draw them over ocean and land, from the far-off nations of earth, and I will plant them here to tell my children what they should do to recall amongst them the memory of their ancient faith, the possibility of revival that lies in the spiritual nature.' And they from many lands have heard the mother's call. They, from across many oceans, have come to her summoning voice, and they ask her own children, for very shame, to do her bidding, lest the children of her past, returning in the garb of the stranger, should be truer to India than those born on Indian soil. Such is what our mother has been doing, for many years gone by. And what shall be the result? I have said that India was not dead. India has begun again to climb the ladder. She is no longer on the lowest step. Her feet are no longer held by the mire of materialism, by the binding mud of the search for earthly gold. She is beginning to climb up the great ladder. She is living, and she is beginning to show the reality of her life. And, I tell you, children of India, that the future which lies before you shall be greater than your past has been, mightier in spiritual knowledge, grander in spiritual achievement, more potent in spiritual life, that the very Rishis themselves who are without, standing waiting, shall again find their home on Indian soil. India that the Gods have blessed—and that blessing shall never be withdrawn—shall take again her place on the throne of spiritual empire and shall rule again, shall find other nations coming to her for spiritual truth, and shall again see the peoples of the world ask for her spiritual riches. And, as she rises to that spiritual pre-eminence, again reverenced as the mother, as the teacher of nations, in the train of that shall come, with the love and reverence of the world that shall surround her, every blessing that lies waiting on the knees of the Gods, all the prosperity, the comfort and the wealth that men in the childhood of the soul desire. But these can only be safely enjoyed and can only be wisely used when the greatest in the nation live the life that is simple, frugal, holy, in the discharge of duty, and show that the spiritual man is the ideal of humanity. Then only, when the leaders of the nation are spiritual, all else that the heart desires shall they obtain."

THEOSOPHICAL AXIOMS ILLUSTRATED.

V.

Social Vices and their Remedies.

YOUR theosophical philosophies, speculations and abstract theories on the origin and destiny of the Universe and of man, his spiritual nature, its powers and their future expansion and progress, &c., &c., may be very good in their place, but the all-important question with us is,—'Do they bring a message for a sin and sorrow stricken world?' 'Have they a practical application, a remedy for the vices which are gnawing at the vitals of Society?' In a word, 'Do you bring us a Gospel for the poor, the oppressed, the ignorant and the vicious?' These are the questions which involuntarily rise in many minds when confronted with the new ideas, such as are the principles it is our object to make known to all who are open to entertain them—the thoughtful men and women of our time. It is with the desire to throw a light on, and thus to aid in the solution of, such queries as these that we take up their consideration.

It will be necessary in the first place, to examine the current *conditions of society*, as this course will best pave the way for a suggestion of the remedy or remedies which it will be our concern, our duty and pleasure to advocate.

It is usual to associate Social Vices with the besotted, the depraved, and the ignorant who are mostly found in the lower ranks of society: but it is our intention to take a deeper and more comprehensive view. There are gilded vices as well as coarse and repulsive ones, and indeed the former constitute by far the worst side of the saddening subject we have set ourselves to examine; for those who indulge in them being of a higher intellectual calibre and having larger material resources at command, have the roots of vice more deeply imbedded in their nature, and are consequently a greater power for evil in proportion. These vices which we shall particularize, in part, are no empty appearances, or superficial excrescences, but evils possessing a strong vitality; being entrenched in the tissues of our civilisation, and having powers and laws by which they grow and spread.

Where shall we go in order to obtain a view of contemporary social life. Our great cosmopolitan cities such as New York, London, Paris, at once occur to mind. Let us first direct our steps to Paris, the great centre of what is known as the world of pleasure and fashion: and we will try to view it through the eyes of an Oriental who is visiting the Western world for the first time, one who has had an antique training in the ideals of the far East. "All that which draws us of the

West to great cities, repelled or oppressed him; even luminous Paris filled him with weariness. It was the first foreign city in which he made a long sojourn. French art as reflecting the æsthetic thought of the most gifted of European races, surprised him much, but charmed him not at all. What surprised him especially was the studies of the nude, in which he recognized only an open confession of the one human weakness which, next to disloyalty and cowardice, his stoical training had taught him to despise.... He visited the pleasure resorts, the theatres, the opera; he saw with the eyes of an ascetic and a soldier, and wondered why the Western conception of life differed so little from the far Eastern conception of folly and effeminacy.... He saw the Cathedrals and Churches in vast number, and near to them the palaces of vice, and establishments enriched by the stealthy sale of artistic obscenities. He listened to sermons by great preachers; and he heard blasphemies against all faith and love by priest-haters. He saw the circles of wealth and the circles of poverty, and the abysses underlying both.... It was a world of mockery and masquerade and pleasure seeking selfishness, ruled not by religion, but by police; a world into which it were not good that man should be born."

"England, more sombre, more imposing, more formidable, furnished him with other problems to consider. He studied her wealth, forever growing, and the night-mare of squalor, forever multiplying in the shadow of it. He saw the vast ports gorged with the riches of a hundred lands, mostly plunder; and knew the English, still like their forefathers, a race of prey; and thought of the fate of her millions if she should find herself even for a single month unable to compel other races to feed them. He saw the harlotry and drunkenness that made night hideous in the world's greatest city; and he marvelled at the conventional hypocrisy that pretends not to see, and at the religion that utters thanks at existing conditions, and at the ignorance that sends missionaries where they are not needed, and at the enormous charities that help disease and vice to propagate their kind. And this in spite of the myriads of churches and the incomparable multiplication of laws! Certainly English civilization showed less than any other, the pretended power of that religion, which he had by its missionaries been taught to believe the inspiration of progress. English streets told him another story.... No; this civilisation signified a perpetual wicked struggle between the simple and the cunning, the feeble and the strong; force and craft combining to thrust weakness into a yawning and visible Hell.... And though he saw evil beyond all he could have imagined possible, he also saw much good, among both poor and rich. The stupendous riddle of it all, the countless contradictions, were beyond his powers of interpretation. And that Western science whose logic appeared to him to be irrefutable, assured him of the larger and larger expansion of the power of that so-called civilisation, as of an irresistible, inevitable measureless inundation of world-pain."

And now let us turn to a brief description given by a well-known Englishman, Alfred Russell Wallace; he writes:—"Although we have advanced beyond the savage state in intellectual achievements, we have not advanced equally in morals....it is not too much to say that the mass of our populations have not at all advanced beyond the savage code of morals, and have in many cases sunk below it. A deficient morality is the great blot of modern civilisation. . . . our whole social and moral civilisation remains in a state of barbarism. . . . we are the richest country in the world; and yet nearly one-twentieth of our population are parish paupers and one-thirtieth known criminals. Add to these the criminals who escape detection and the poor who live mainly or partly on private charity (which according to Dr. Hawkesley, expends seven millions sterling in London alone), and we may be sure that more than *one-tenth* of our population are actually paupers and criminals."*

There is one form of misery creating selfishness in our civilisation which is so common as to appear almost universal. "We consider the cost of a thing purchased or obtained to ourselves:—about its cost in effort to the producer we do not allow ourselves to think; indeed we should be laughed at for any exhibition of conscience on the subject. And our equal insensibility to the pathetic meaning of the work of the past, and to that of the work of the present, largely explains the wastefulness of our civilisation—the reckless consumption by luxury of the labour of years in the pleasure of an hour—the inhumanity of the thousands of unthinking rich, each of whom dissipates yearly in the gratification of totally unnecessary wants the price of a hundred human lives. The cannibals of civilisation are unconsciously more cruel than those of savagery, and require much more flesh. The deeper humanity—the cosmic emotion of humanity—is essentially the enemy of useless luxury, and essentially opposed to any form of society that places no restraints upon the gratifications of sense or the pleasures of egotism." Said Iye Yasu, the greatest of Japanese soldiers and statesmen, "If we do not think, while using things, of the time and effort required to make them, then our want of consideration puts us on a level with the beasts."

There is a consideration growing out of what has already been advanced to which we wish to direct attention, ere we pass to take a nearer view of the degraded portion of our civilisation who are chiefly found in the lowest walks of life; which adds a quota to the misery and pain that hastens many on the road to vicious courses of life as a

* There has just been issued a new work by Dr. A. R. Wallace, entitled, "The wonderful Century: its Successes and Failures." In it are chapters with the following suggestive headings: 'Militarism'; 'The demon of greed'; 'The plunder of the earth.' The following is from Dr. W's conclusion: "When the brightness of future ages shall have dimmed the glamour of our material progress, the judgment of history will surely be, that the ethical standard of our rulers was a deplorably low one, and that we are unworthy to possess the great and beneficent powers which science had placed in our hands."

relief from the terrible pressure they endure. It is, that vice—degrading vice—descends from the higher to the lower in the social scale. The unfeeling selfishness, the disregard of others' sufferings by those who could—if they only would—do much by word or act to alleviate, creates in the sufferer kindred qualities which find play in recklessness and debauchery. Consequently, the former needs the tearing off of its masks, the exposure of the roots of evil which the conventionalities of society assiduously hide from view. There is an urgent need of the stern rebukes of another John Baptist, crying, "Oh, generation of Vipers! who hath warned you to flee from the coming wrath? Bring forth therefore fruits meet for repentance, and think not to say within yourselves 'We have Abraham to our father—we are the aristocracy of society, &c.'" The others, the waifs and wastes of society, demand our pity, our compassionate concern and regard.

We may extend the saying attributed to Jesus, 'The poor ye have always with you,' to include a category of social evils which afflict mankind, whose presence and pressure in common with poverty, is known and realised in every community; in town and city life, and in all countries and climes where men congregate. Hidden it may be from the casual observer, but none the less, the festering sores are there. The almost daily records of our police courts witness to the fact; and our criminal and law courts unveil many a hideous blotch on society's face. The eye of the observant in walking our streets is constantly reminded of the sad fact as seen in that safe index of character, the human face. For as the record of our deeds are so accurately and surely recorded in the subtle Âkasic ether, so also, is there a general summary of them outlined in the characteristic markings of the human features and countenance. The voluptuous and the sensualist carry about the evidences of their crimes, so that he who runs may read. Also, the proud, the unfeeling and the covetous carry their particular hall-marks; and to these may be added the ignorant, the besotted and the depraved, who pollute the air with their emanations, and defile the ear and mind with their filthy language.

With these facts before us we may well feel oppressed with the accumulated evidences of the existence and strength of vice and sin; their reality and power. But we should not allow their magnitude to weaken our efforts by entertaining the paralysing influence of despair:—for verily Evil being the negation of Good, has no positive, no independent existence; it is a perversion, a departure from the centre of true and real Being. God is—the Devil is not. He is a metaphysical conception, not an actuality, *per se*. Like unto a diseased condition of the organs of the body, vice and sin are foreign elements, which need to be dislodged; usurpers, truly, at present in possession, who have to be destroyed and expelled from unlawful possession of a Royal Domain. The will, the intellect and affections must be rescued from their tyranny, and directed to their proper functions and channels; the ab-

normal propensities and appetites checked and cleansed, and the eyes of the soul enlightened to see the beauty and sweetness of Nature's Laws.

It is a great work, as what is necessary is the conquest of self on all lines; and there is no escape, not even through death, from this supreme necessity of self-conquest. And it is also true that not one conquest of self on some particular line where its unlovely manifestations evidence themselves will suffice. There are millions of selves to be overcome; for the false Ego is a compound of countless ages—possesses a vitality often enduring beyond Universes, and we have barely touched even its prominent symptoms in our present age, in this paper.

We, who are chiefly engaged in the study and enunciation of the higher spiritual philosophies, cannot if we would, ignore the sad and depressing social conditions around us. And while our message may not be directly addressed to, or even suited for, the great mass who constitute the wreckage of human life, yet I think none the less should we seek out ways and means by which we may, if only in the smallest indirect way, help to remove this incubus from the heart of society, and so contribute our little effort toward the cleansing of the highways and byways of this poor sin and sorrow-stricken world.

If a caricature of true Christian teaching is being so effectively used as a means to the uplifting of the degraded, and a purification of the lower grades of society, as evidenced by the Salvation Army, surely there are and must be more powerful instruments to be found, far more suited to the work, in the verities of Theosophic truths, teachings and principles, if we knew how to find them, to make them known, and to effectively use them in this great and good work of human redemption and salvation.

Let us then bend ourselves to the endeavour to search out some of these remedies for our social evils, to find the instruments by means of which, we, and others, may be fitted and qualified to, in some effective way, in some small measure, cope with the hideous Goliaths of vice and sin. Let us search out, and fill our scrip with some small stones from the purling waters of the living stream of Divine Truth, wherewith to smite into the forehead of the panoplied monsters who flauntingly defy the Armies of the Living God.

And thus, if we, in some small way through our suggestions, indicate the remedies, and point out the fitting instruments, others with the needed acquirements and intellectual and spiritual qualities fitted for the work may take them up, and use and apply them far more effectively than we may hope to do.

The great scientifically demonstrated truth of *the union of man to man and to all nature, in all departments of his being*, so readily acknowledged and yet so little understood, appreciated or practically realized, nowhere calls for more deep and serious reflection than when we turn our

thoughts to the degraded and, too often, sadly neglected portion of mankind, with whom we are continually brought into contact in city and village life. We are all perhaps too apt to turn away our thought and attention to more congenial topics:—in effect we too often say, 'Am I my brother's keeper?' And as a result we also lose sight of the effects, the subtle effects of coarse and evil surroundings upon ourselves, even when there is no personal contact, and thus reap the penalty of our indifference. Just here several questions present themselves; we will note one of them. What is our responsibility toward such? Is it that of the Samaritan, who compassionated the Jew in his dire extremity by exercising toward him the offices of Physician, brother and friend? Or, are we to take up the role of the Priest and the Levite, who when they saw the evil estate of the man who had thus fallen among thieves and was left robbed and wounded, passed by on the other side? We may feel that the problem is so great, so vast, so complicated, and our resources so weak, so small and inadequate, that we may conclude that it will be best to dismiss the subject, and so try to save ourselves further pain and discomfort regarding it; and, having come to this decision, gather our priestly robes about us and pass on to give our attention to more congenial topics—to other activities more consonant with our refined feelings and aspirations.

But is it true that we have no hand to hold out, no helpful resources on which to draw, that can reach and help these degraded ones? We, it may be, throw our thought and interest into some abstruse subject; we plunge into a study of the 'thought planes' of the Cosmos and acquaint ourselves with the theories regarding the wonderful correlations of its forces, of the building of Universes, of suns and planets by its living conscious power. And as we look into the world of life around us, we see the effects of the same power of thought stamped on every form and object which meets our eye. All this is well and necessary; but the question before us is, does it lead to any practical issue. May we not connect even these high studies with our commonplace duties and responsibilities toward our fellowmen in need of guidance, of solace and help, amid the temptations and sorrows and pains, and dreary and soul-deadening struggles in this weary world of ours. And we may ask ourselves, 'are we not a part of this great *thought machine*, this living and ever active force? Have we not creative power, can we not send forth currents of energy? Can we not share, infinitesimal though our part may be, in pouring out the healing and life-giving virtues of compassionate thought, which lie in such abundant measure at the basis of manifested Life,—for God is Love?' Even so, we are thus privileged, we may in this way, by means within our reach at all times, minister aid and give of ourselves, thus helping to lessen and modify the woes and sorrows of the world.

All action is born of thought, and by the quiet and persistent exercise of this God-given power, we may also give indirect aid through

affecting some individual who possesses the mental, spiritual and material endowments which we lack, and thereby unloose a powerful spring, and set in motion a force which may operate for centuries.

As a case in point, take the following interesting illustration: One day a young nobleman on horse-back rode impatiently up and down the streets of a village in Cornwall, England. He was seeking for a public-house where he could get a glass of that, concerning which Shakespeare said, "Alas! that men should put an enemy in their mouths to steal away their brains." But his search was vain; and coming upon a white-haired peasant on his way home after a day of toil, the young man said with rising anger?" "Why is it that I cannot get a glass of liquor in this wretched little village?" The old man recognizing to whom he was to speak, and taking off his cap, made his humble obeisance and replied: "My Lord, about a hundred years ago a man named John Wesley came to these parts"—and the old peasant walked on. "A hundred years ago:" and he is living still—that dauntless reformer! Cornwall has never been the same since John Wesley went there to preach the Gospel of a *clear brain and a consecrated heart.* And we may add that the possession of these two valued treasures will guide their owners through all Hells and Purgatories into the innermost Paradise of God.

Having thus far given our chief attention to various symptoms of the Disease and exposed to view some of its many hidden roots, let us now proceed to a little further indicate a few remedies which suggest themselves to us. In order to brevity we will refer to *three* only, in the order of importance that they present themselves to us.

First,—a recognition of the universality of the evolutionary Law; and that good and evil each have their place in this cosmic law. Consequently, flowing from this necessary law of material being, inexplicable as it may be to us with our limited purview of the human problem, even evil itself has a work to do in furthering the evolutionary aims and purposes; otherwise it could not be. The mystery of evil is beautifully expressed in the following mystic and poetic stanza from the pen of Dr. Anna Kingsford:—

"The glory of Satan is the shadow of the Lord:
The throne of Satan is the footstool of Adonai.
Twain are the armies of God: in heaven the hosts
Of Michael; in the abyss the legions of Satan."

'We rise to higher things on our dead selves,' is an universal and everlasting truth. When we have evolved to higher grades of being, and are able to look back on our past, probably the present status of the purest among us in mind and feeling, will be looked back upon as something sufficiently humbling, aye, it may be, vile and revolting to our then exalted nature. If we give these facts their place in the great cosmic plan, it will nerve us to effort, by removing the sense of helplessness and feeling of hopelessness, in view of the degraded condition of so many of our fellow-men and women.

Let us then help to educate all classes among and around us, by giving them enlarged views of those evolutionary laws, ignorance of which is to so great an extent the underlying cause of the dire effects we see around us in the various classes of society.

Second. Another fact in regard to man's nature which is of extreme importance, and should have a larger place in the public heart and conscience is, the recognition of the truth, as we believe it, in regard to *man's spiritual nature.* That however low and degraded, however depraved his appetites may be, however sunk in sensuality, there is notwithstanding in every one *an Emanation from the Highest Source in the Universe, which is in itself essentially holy, pure, loving and Divine.* I think that I am correct in stating that this great fact is not generally believed by the many excellent religious and philanthropic workers among the low and debased, and those who are considered by them as "the lost." Or if it be held by them in some loose way, yet, that it is a scientific fact in nature, capable of demonstration to the spiritually advanced student of the higher realities of evolution, is utterly unknown to them. It is true that they recognize the claims of a common humanity ; this is well, but it is not sufficient. They teach instead that these degraded ones are not yet "born again" (which is indeed true, and of themselves also), that they need and require a *new birth* by the importation of something Divine from the *outside*—a something which they do not as yet possess. We, on the contrary, submit as a fact of the higher science of the soul, that each and every one *already possesses* the Divine and spiritual potentialities, which are capable of development to an extent beyond our highest dreams, even unto the wisdom of a Buddha, and the divine love and compassion of a Christ.

This divine principle, innate in man, was in a good measure recognized by the philanthropist, Howard, in the last century, and by Elizabeth Fry, in the earlier decades of the present ; aiding them in the performance of a great work in this field, with a more permanent success perhaps, than that of any others for some generations past.

A *third* universal truth and fact, flowing from those two of which I have treated is *the Essential unity of man.* This also is now largely recognized as a scientific fact whether looked at in regard to man's physical or spiritual nature. Each and all the varied parts of our complex nature are related in such an intricate and real way that, try how we may to isolate ourselves, such attempts must always prove futile. The proud autocrat and the poor beggar, the delicately bred and fashionably attired lady and the drunken prostitute, are linked and bound to each other by a thousand unbreakable ties ; coming together out of the ages of the past, and stretching into, and enduring throughout the ages of the future. Bodily ties, ties of heredity, ties of blood ; ties of the astral, the passional body and nature ; ties of the soul and spirit ; yea, ties to the *Throne of deity Itself.* Rub shoulders they must, again, again and yet again. Does not reason then, do not all the powers of our common nature, plead for the unselfish exercise of those powers of soul, of intel-

lect and heart with which nature has endowed us; of using the pity and compassion that is in us, toward these needy objects: since in helping and raising others, we are blessing and raising ourselves.

We might extend the idea of unity, and illustrate it by references to our many common interests in life—in social life, city and village life, national and international life—for the world is fast becoming one immense community.

In conclusion, allow me to draw attention to the *three* great lines of thought and action which have been indicated, the *three cardinal remedies* for our social evils.

First, a recognition of the universality of the Evolutionary Law.

Second, of the facts regarding man's essentially spiritual nature and

Third, the universal truth flowing as a necessary consequence from the above, namely, the *Unity of man*; of man's present, past and future; of man in every clime, he being of one blood whether viewed physically in regard to the body, or spiritually in regard to the soul.

I have avoided details, I have propounded no modes of action in particular cases, but have intimated broad principles only, which are capable of universal application.

W. A. M.

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*UNKNOWN PHYSICS.**

No. II.

ERNEST KAPP, in his "Philosophy of Technique," has proved in a very beautiful way that all our mechanics are only copies of our organism or parts of it, as for example the camera obscura is a copy of the eye. This "organic projection," as he calls it, is philosophically and physically regarded as being of great interest. Philosophically considered we must conclude from the "organic projection" that the soul has not only the function of thinking but also of organization. So, the brain is the instrument which the soul has constructed to find its way in the world and the whole body is its tool for terrestrial activity. Here we stand before the "monistic soul doctrine." The organic projection taken from the physical points of view, shows the technical student in what direction he will be able to find new problems and the way to solve them, *viz.*: in imitating Nature. When in future our engineers and technical students shall have a philosophical education, then the inventors need no longer wait for discoveries by chance, but they will set themselves problems in full consciousness of the natural model they will have before their eyes, and will only study by what means Nature solves the problem. The philosophically educated technologist will not lose his time in meditating blindly about aerostation, but he will re-

* Translated for the *Theosophist*, from the German of Carl du Prel, by Madame A. Haemmerle.

member that Nature has solved this problem by the wings of the birds and insects, and that man therefore has to look for the "organic projection" of the wing.

Now, if magic is nothing but "unknown physics" the "organic projection" will be enriched marvelously. We may then assert with aphoristic certainty that, *the organic projection can be extended to the magic function of the human soul;* and herewith opens for the inventor a broad field of work for many centuries. Let us suppose a technical student is at the same time an occultist and that he has won a firm conviction by reading the book entitled "Phantasms of the Living," that telepathy is a current phenomenon. The same student would have the conviction that magic on the whole is but unknown physics; he therefore would directly be confronted with the problem of telegraphing without wire. He would even have directions *how* to solve the problem. Instructed by known facts, he would say that telepathy is admitted to be psychic or mental sympathy between the agent and the percipient. This consideration translated into a mechanical adaptation is similar to equal tension of separated apparatus. This student would, therefore, long ago have looked for and discovered consciously the organic projection of telepathy, whereas we have to wait much longer for unconscious organic projection; we see that we nowadays only witness the first unwieldy experiments of telegraphing without wire.

Technical science therefore may draw new problems from occultism in the domain of magic; on the other hand, the occultist will learn from the technical organic projection that this kind of magic is only unknown physics, and that magical functions may be explained in a natural way. As it is, both parties are antagonists because they do not understand each other; if they were to work together we would witness a most unexpected progress. Because, as unknown forces are not therefore inactive forces, we may be sure that the natural models of their activity are numerous, and so the phenomena of modern occultism are indeed.

Let us admit that the aforenamed student is acquainted with sorcery and witchcraft, knows the history of the saints, has observed lunatics, artificial and natural somnanbules and has experimented with mediums and is convinced that all these magical phenomena are real facts. He, then, having the conviction that magic is only unknown physics, would have before him an endless profusion of problems. Let us admit his knowing that levitation (the lifting up from the earth, being against the law of gravity), occurs with the fakirs, and is proved by documents to have been witnessed by Joseph of Capertino, just as it often occurred with the possessed in the mediæval age; that he has seen what a dozen of English learned (men) have seen, that the medium, Home, was carried out of one window and at a height of 80 feet from the floor, and soared in through the other, the student, knowing all this would be more able to solve the problem of the nature of gravitation than Newton was; and because he would be *obliged* to acknow-

ledge that Gravitation is a changeable quality of objects, he would according to his gifts, find himself face to face with the most reforming discoveries; because no great distance separates the understanding from the execution.

The organic projection is at the same time functional projection. But not the mechanical and physiological function of the organism only which Kapp describes, are projectible; the occult capacities as well are able to be projected, because here also the original function which is to be copied is a physical occurrence and is called magic as long only as we are unable to detect the process. · If our intellectual principle is identical with the organizing one, if the will-power which moves my hand is identical with the will-power that formed this hand, then every discovery must be more or less distinctly an organic projection, and the more distinct the better the discovery. Until now the rule has been that the model was unknown to the discoverer, the imitation has been unconscious; but the grand era of discoveries will only begin when consciousness will preside over the organic projection.

We may also admit that the organic model does not exist at all on earth; but then most likely it exists on other stars [or on invisible planes] under other vital conditions; for instance, we may admit that the inhabitants of other stars are endowed with a telescopic eye or with a faculty of perception that functions like a spectroscope. It is possible also that our occult faculties are projected already, somewhere, whereas they are still waiting for a projection with us.

It is quite natural that physical and technical science should first direct their observation and application to the rougher and visible forces of Nature and that the finer agencies escape their sight, or that their application will be realized later on. Nowadays it is the turn of electricity, and its application in telegraphy is an organic projection, the Atlantic cable with its covers is very much like the human nerve; both have the same cross-cut. The next century it will be the turn of the "Od," which functions are considered as magical in practical appplication, but are termed physical when formulated in theory. A somnambule, for instance, feels the odic nature of the patient with which she comes into contact, and undertakes the diagnosis, not reflectively but sensitively. Physicians call this swindle. But the "Od" student, Martin Ziegler, has been more judicious; he has occupied himself with the problem of an apparatus which will undertake the odic diagnosis and indicate the diseased ganglion. A perfect apparatus of that kind will be the projection of an occult capacity and I do not doubt that we shall reach by this means an odic diagnosis, a support to the odic therapeutics which we possess already in animal magnetism. But in times to come the magnetiser will certainly also be supplied with an apparatus and the magnetic function will be projected technically.

In this way every human function, the mechanical, the physiological and the occult, will in due time find their technical representation

or duplicate. But it may occur sometimes that the technical science is ahead, and shows a function man does not possess. But in that case we may consider if these technical conditions may not be translated into psychic capacities and by this way we may discover a new occult faculty.

It will just be the naturalist, who hitherto has opposed the occult faculty of man by doubt, that is called to remove the last doubts of this capacity, by furnishing through new discoveries and inventions, the technical copies of these very capacities. Naturalists and occultists instead of being continually disunited, ought to unite their forces. The naturalist must translate occult functions into technical; the occultist should translate the technical function into psychical.

The technical copy is possible because there exist in nature unknown forces which have already been employed by the soul; and the occult copy of a technical pattern is possible because our consciousness extends only over a limited part of our capacities. There may therefore exist others which may possibly appear as soon as we imitate the technical conditions. The physiologist might long ago have given to the discoverer of the telegraph the organic pattern of the nerve, and we needed not to wait till this discovery developed outwardly in physics. The psychologist might long ago have shown to the discoverer of the phonograph his organic type, "the human brain." The occultist might long ago have indicated to the discoverer of the telegraph without wires the fact of telepathy. When the biologist inquires in what direction the development of the human senses will progress, then the physiologist may by anticipation show him different apparatus, which, like the Spectroscope, feel the chemical elements of thoughts, as is already the case now with the sommambules, which see microscopically or telescopically, etc. For Mind and Matter (Spirit and Nature) having only one origin must necessarily, show real analogies.

The organic projection extends to the magical functions in man, because these also are subject to the law of causality. But the general contradiction which occultism still meets is a proof that we are yet far from such projections. Happily we may gain the conviction that man possesses magical faculties, by other proofs than by technological projection. We are able to produce and repeat magical functions without any scientifical (physical) knowledge; we must only know the lever by which these occult forces are set loose. In the natural patterns where such magical functions occur spontaneously, the freeing lever is always auto-suggestion, that is, an intensive idea or imagination that completely possesses the percipient, that displaces [temporarily] his innermost self and to which realisation all the organic and psychic forces, including his magical faculties participate. Thus a sudden and violent fright may return speech to the dumb, an intense religious ecstasy may produce a stigma, and the firm conviction of being cured at Lourdes may produce the healing. And thus also may the deep longing of a dying mother for her child produce telepathy, and a pang

for a lost object tormenting us during our sleep may give us a double sight and sometimes even move us to look for the object in a somnambulic state. And such functions we may suggest without any knowledge or insight in the psychic process only by loosening the lever.

If auto-suggestion is the lever of these natural models, then art must produce the same phenomena by artificial suggestion. A special case of this art in the organic line is, the therapeutic cure of the hypnotiser. A special case in the psychic line is the foreign suggestion of a double sight in space, of which I stated an example in my "Experimental Psychology." For the monistic doctrine both phenomena are of equal value; as surely as the therapeutic suggestion is a fact, so surely may all the other magic functions be awakened artificially, for they all belong to the faculties of the soul.

The real organic and functional projection is certainly only the true technical. But it must cover the whole individuality, including the magical side of man, if naturally magic be only unknown physics. Of course the parallelism between the physical class and the technical class will never be complete because the development of both depends very much on outward causes and circumstances. The organic development adapts itself to the outward conditions of existence which are all liable to changes. The technical development depends on the pressing wants of humanity and the existing means to satisfy them. If we were only able to have perception of Nature as a whole we would recognize the perfect parallelism of both classes by seeing in other spheres (life-scenes) the other constituents of the terrestrial organic class completing it, technically, or the surplus parts of our technical class completed organically.* Thus these two classes would complete one another and fill up their gaps if we were able to overlook both classes at a time.

This parallelism is not a mere hypothesis but a logical conclusion based upon the monistic view in which, necessarily, the soul doctrine can only be monistic. The motor in both instances is identical; the organic (plastic) artist is identical with the technical imitator.

Our present unbelief in magic proceeds from our ignorance of the organic projection and, therefore, we are enable to realize its technical parallelism. But the more this will get clear by experience the more it will be seen that magic is only unknown physics.

I don't know if, and in how far, Edison's genius is supported by the fact that he is an occultist; but taking into consideration that organic projection extends over the whole man, including his magical functions, it is quite doubtless that by even the same general gifts, the greatest discoverer will be he who has the widest knowledge of human nature, and that is of course the occultist.

Therefore the technologist, the physiologist, the anatomist, the psychologist and the occultist are all dependent on one another by

* Compare our microscope and telescope with the eyes of certain animals, birds and insects.

nature. The technologist must draw his future problems from the occultist and turn from a blind searcher into a clear-sighted discoverer, and the occultist must learn from the technologist the physical solution of the magical functions. Therefore it is quite an error that they both oppose and combat one another instead of working in common. In fact the adversaries of occultism only hinder this science from developing and wrong themselves in hindering the physician from finding the models for organic projection, although this is their very aim. They stop civilization, that only can develop through energetic development of physical knowledge, and they hinder human culture and improvement, and lower the dignity of man, for man can only be known in his totality when his occult qualities and gifts are acknowledged. Instead of acting for the promotion of civilization the antagonists of occultism work prejudicially towards it, in every direction.

CARL DU PREL.

REMARKS ON EVOLUTION.

[*Concluded* from page* 234.]

TO use a metaphor, the body of man (and of all other organic beings) represents not merely a simple vehicle or covering of the informing entity, but a vast army of lives each performing a separate function or duty according to the station occupied. These are rendered harmonious by the various guiding nerve-centres and the brain, as directed by the Self (Manas, including the higher potencies). As the commander upon whom the weal and woe of all depend, its first duty is to provide them with the necessaries of their life, and then only when this duty is effectively discharged, want and excess equally avoided, can the army—the body and its organs—fulfil the higher behests and carry out the will of the leader and that of his masters. As the work varies, so must the food vary in quality and quantity, for the one (where no waste exists) is the measure of the other (mere gratification of taste as an end always means waste and frequently very great waste, while taste properly applied means the indication of the nature and quality of food required).

So long as there is excessively hard work (physical or intellectual—it matters not) to be performed, and as much as possible in a given time, or as long as ambition and covetousness urge men to fight for that which they have neither created nor earned, so long will there be a craving for the quickly assimilated meat diet in addition to the vegetable. It was this craving, that led people to cannibalism in order to keep up their animal vigour, and it is this gradual extinction of this craving, or the forced suppression of its gratification that has made the gentle Hindu and the average poor, rice-eating Chinaman the sport of their meat-eating oppressors. Therefore it seems quite possible to suppose that considerations like these caused Gautama Buddha neither to interdict nor to deprecate the use of flesh as food, although

* This word was used by mistake, last month, when *continued* was intended (page 228).

abstinence therefrom may be indispensable for the acquisition of Arhatship or even the attainment of the rank of a chela, when entitled thereto by Karma. For him who feels that he should abstain, and is placed in circumstances rendering it possible, it would be a sin to eat meat; but for others not so situated, with duties to perform which demand rapid recuperation of lost bodily energy, it would perhaps be as great a sin to abstain from meat in moderation, provided it be properly and neatly prepared. Raw or imperfectly cooked, as well as putrid, semi-decayed meat, must always be eschewed, because in that form it may produce all the evil effects that are frequently attributed to meat in the abstract. Why? For two reason mainly.

1. That assigned by theosophical experts, *viz.*, the imparting of the kamic characteristics of the eaten to the eater—ferocity, hatred, revengefulness, etc., or the reverse. 2. That advanced by hygienic science, *viz.*, the conveyance of germs of disease and toxic (ptomaine) poisons into the healthy body.

This requires an explanation of what takes place at death. At the moment when the etheric double, as the vehicle of the pranic principles, snaps the connection with the physical body, compulsorily, each cell-life, thrilling with emotion, becomes isolated. It is as if the commander of an army, on whom the fate thereof depends, were suddenly removed, while each soldier, eager and trembling with excitement, or in fear of incomprehensible disaster, became suddenly paralysed.

As previously indicated, the body of animals (and man) is not only vitalized by general Life (Prana) but each separate entity or cell, by its own spark, which does not immediately depart. These are then supposed to be cast loose from control, and to continue an independent existence, but this appears not to be the correct representation. On the contrary, all the tiny lives are suddenly cut off from their commissariat, each left with its own reserve alone and without means to get rid of its own refuse. Thus, each subsists only for a longer or shorter space of time—hours, days, months, or years—according to conditions accelerating or diminishing their vital activity—higher or lower temperature, loss of moisture, etc.—Intruders being kept away artificially, the body may for considerable periods serve as the habitation of the senseless etheric (pranic) double, as we are told, although the connecting cord be broken, and therefore no longer able to stimulate the cell-army to united simultaneous action. When the cells are dead individually, then this is no longer possible (see "Secret Doctrine," etc.).

Such preservative and conservative conditions, however, are extremely rare, if not impossible, except brought about by artificial or occult means, for in nature the inexorable law prevails—"From earth to earth," that is, that every product of food shall became food, in turn, and help to raise lower into higher organisms (worms, insects, birds, etc.), so as to increase the reserve of fertility of the soil, to enable the higher and highest of the material forms to gain leisure for spiritual development.

Nothing must be or dare be wasted, on pain of retardation of the whole, while proper distribution of the mass in higher and higher forms of food over large areas is likewise demanded (mere destruction is pure waste).

To bring this about, the slayers of cell-life, the devourers of abandoned tenements, are not only laying in wait outside the body—whatever that be—but *in* it as well, and are only prevented from killing it by being constantly repulsed and slain in turn by the soldiers of the mobile cells of the blood—the so-called white blood—corpuscles. It is they that slay, absorb and eliminate the intruding disease germs, bacteria, bacilli, toxic elements, etc., and permit constant repairs of damages to be executed.

The moment they become arrested and paralysed at death, the enemies find all gates open and swarm through the citadel in every direction, new hosts arriving and entering constantly by every opening of the body. It is these which produce decay, *i.e.*, death of cell-life, and cause putrescence by dissociating the highly complex large cells into simpler compounds and smaller cells; the former gradually returning to the condition of chemical molecules and these to atoms, practically indistinguishable from those derived from purely mineral elements, and as ready to join into mere mineral forms as into vegetable or animal cycles, as they apparently depend simply on opportunities offering. The final products of the decay of all animal bodies are chiefly aqueous vapour, carbonic acid, ammonia, bisulphide of carbon (the two latter yielding the evil odours) and humus or mould (carbonaceous compounds of nitrogenous and saline matters *but not clay*), that is, vegetable food of the highest order.

Thus we see, that while during life, matter in the form of food is constantly raised from lower into higher rank, re-eliminated and reduced to a lower grade in succession, after death this ceases and the dead body, when used as food in the state of *raw* meat, would form very unsuitable and most objectionable food for man. But it is not so used. Most people only employ meat after subjecting it to the action of heat, which more or less perfectly deprives it of cell-life and the germs of putrid decay. But this "cooking" action appears not to be so well understood in all cases as to permit a clear comprehension of the effects. Let us see wherein the action of heat consists. As explained before, the fundamental vehicle of all higher organic life is protoplasm with its chief component, albumen. While alive this forms a transparent or translucent semi-fluid substance constantly in rhythmic motion. After death it gradually dries up, or, in presence of bacteria, etc., putrefies at moderate or ordinary temperatures. If subjected to the heat of boiling water (or above this) it solidifies (coagulates). Then it ceases to be revivifiable, loses its distinctive animal or organic nature and practically assumes a neutral character. This takes place alike in case of the egg, in milk, in blood, muscular fibre or nervous substance, in short, every form of animal (or vegetable)

matter; hence from that moment it must cease to be the vehicle of pranic or kamic principles just as much as if natural, complete decay had changed it by means of bacteria to simple chemical gaseous or fluid substances and moist mould, the only difference being, that in the former state it would be homogeneous, in the latter heterogeneous food-matter. The act of cooking (boiling, roasting, steaming) or chemical preparation (smoking, curing, etc.), destroys the vital qualities of animal substance, just as it destroys those of the vegetable, and renders the two digestible, with this difference, that the former is more readily and quickly assimilable and produces a quicker result in the form of hard work. Were this not the case, the universal adoption of meat-diet wherever hard work is demanded, would be inexplicable. Another result, a peculiar feeling or sensation of satiety, not appertaining to vegetable food in the case of man, has led to the abuse of eating for eating's sake, besides other misapplications, but as ALL things are subject to abuse, that cannot militate against use, in moderation, and with a right aim. What Gautama Buddha, Jesus, Paul, etc., refused to condemn, I cannot see my way to consider as wrong, *per se* (*viz.*, the use of meat—properly prepared—as human food), and consider such terms as "gross" misapplied in this respect. Abstinence from meat, as an arbitrary test of strength of will or of obedience demanded by a Master from his chela, is a different thing, perfectly legitimate, and has nothing to do with its food-value.

On other reasons, however, excessive consumption of flesh, *i.e.*, animal food, is extremely mischievous to all organic nature, humanity at large, and, in the long run, to every individual. These reasons appear to be little understood, to judge by their non-employment in the arguments for or against meat-eating.

It is the generally received belief among civilized nations, that everything on earth is for the use of man, meaning by "use" the arbitrary conversion into something to eat, something to sell or something to be amused by. An equally universal belief is, that man is not responsible to nature for his acts, may slay, burn, destroy as he pleases, unless in doing so he offend against some human law or sentiment: whatever he may do is accounted either as privileged or of very little account as SIN, and that there exists no such obligation of caring or providing for the welfare of "wild" plants or "wild" animals, as there is recognized between man and man, or between man and those plants and animals called domesticated, which he has appropriated for his personal profit. Yet, if rightly and logically considered, from these all but universally received beliefs spring the causes which ruin countries in the midst of peace, and convert many a paradise into a lifeless desert. For, whether we assume a divine all-wise Creator or a self-creating nature, the fact is equally patent that no thing, at least no living thing, can or could have come into existence and maintained itself unless the services it rendered to the All (man inclusive) were *indispensable*. Otherwise something better would have been evolved.

Man not being aware of this (so far as concerns the great majority) is no evidence *that things are useless*, but of his want of observation and of thought.

All the countries, now more or less relapsed into desert, but which at some time supported dense populations, as shown by extensive and highly artistic ruins, started presumably as regions rich in animal and plant life, as proved by those whose early history is preserved. It was man who killed all the animals, birds, etc., first as hunter, then as sportsman; he cleared the forests to grow crops, till the last remnants were devoured by fire against the will of the intelligent. His flocks and herds gradually increasing with his predilection for meat, exhausted not only the fertility of the soil, but, to provide, as he thought, more fodder for them, man destroyed deliberately all shrubs, herbs and trees, which he imagined curtailed the space for the pasturage (grass, etc.) and prevented their growth while, in fact, the latter flourished on the food and in the shelter of the former, thus causing the ground to be dried up or converted into salt marsh, and finally, by overstocking (unawares), the dying out of almost every animated thing was brought about, except those he bred or was powerless to exterminate. Since then the so-called deserts are kept up by handfuls of semi-barbaric nomads and their flocks and herds, the ground becoming more and more mineralised and sterile, as the animal and vegetable life decreases and their fertilizing remains contained in the soil are consumed and exhausted. The idea that depasturing improves the land or at least does not impair fertility, is one of the mistakes due to ignorance of nature and her laws. Thus we see that the addiction of the masses to meat diet finally brings about the ruin of a country with the increase of population and of flocks and herds, because the latter not only lead to the destruction of most plants and animals, but are themselves unable to keep land sufficiently fertile for the necessary pasturage and cereal crops. Besides the above it must be borne in mind that most flowering plants require the services of special insects for fertilization, without which they cannot produce good seed. As these insects are invariably destroyed by man's direct or indirect agency in appropriating all ground for himself, the plants they are specialized for, die too, and as each region is under peculiar climatic condition for which only its own higher plants and insects are fitted, when not interfered with by man, it must revert to a primeval desert by their destruction. Of this action large parts of Australia offer typical examples at the present time, as Spain, Arabia, Bochara, etc., did in the past.

On the other hand, predominant meat-eating must also result in the final deterioration of individual man, notwithstanding its most invigorating and stimulating primary effect when taken in irregular, more or less distant periods, and to a moderate extent only. There is a law of nature according to which the function of any organ, etc., is so

seriously affected by disuses or abuse, that it may lead finally to the suppression or such modification of the organ as to render it incapable to perform its accustomed action with the original or requisite energy. Such a function is the power of the stomach to digest simple or crude vegetable food containing comparatively little or no nitrogenous matter, which demands the best of health and great activity of this organ and its allies in digestion.

By the habitual use of easily soluble, highly nitrogenous animal food (*i.e.*, rapidly digestible and assimilable for an unsophisticated stomach), the digestive organs become "lazy," contract gradually to the size habitually demanded by the concentrated food, lose the power of expanding to accommodate the larger masses of proper food substances as well as that of reducing them to the requisite state for extracting the nourishing parts, and become dainty and delicate; more and more material, perfectly digested and assimilated by the savage or semi-barbarian man, remains unassimilated and is expelled as waste, acting in its passage as so much irritating, weakening lumber. Thus, finally, life can only be supported on the most carefully selected and prepared (*i.e.*, already semi-digested) food, and becomes a burden to those who meant to ease and extend it.

When thus a people's digestive power is reduced, the result of poverty, famine, drought, etc., can easily be predicted. Under conditions a less refined person or people could have survived with little suffering, the civilised man suffers terribly or succumbs to starvation, because the meat-adapted organs are no longer capable of assimilating comparatively crude vegetable food.

In this respect, therefore, the insisting of Theosophy upon a restriction of (or even abstinence from) meat-diet is highly rational, and every member will do well to try and wean himself gradually as much as possible from it and become accustomed to a less stimulating vegetable fare, provided his bodily health and employment permit this. No one in Australia knows how soon he may be called upon to test his capacity practically, and his life will depend on the state of his stomach, literally.

What, then, is *pure* food ?

Food, vegetable or animal, properly prepared, when suited to the bodily requirements, the exigencies of life and environments, and adapted to the constitution of each individual ; and as free as possible under the circumstances from unsuitable admixtures, such as dirt, dust and raw organic materials, as well as deleterious or irritating stimulants (acids, spices, etc., in excess). Impure food is that with opposite qualities, such as raw meat, blood, strongly spiced dishes, and notably all that which has become exposed to dusty atmosphere, unless re-heated to boiling temperature. *Gross* or coarse food may be taken to be that which is not adapted to the digestive organs or the taste of any person, no matter what it be, or how well it may suit another.

In this respect, especially when under the rule of the iron law of necessity, it would be well for Theosophists always to remember the dictum of a great initiate of the past, *viz.*, that to the pure everything is pure. Besides a healthy, or fairly healthy, body and mind is well provided to resist evil influences of improper admixtures to our form if not too glaring. The air we breathe, the water we drink, are swarming with living germs and dead and living creatures, although mostly of microscopical size, which no one can help imbibing and killing. Is size, then, the only criterion of lawful and unlawful killing? Surely not, but excess of number, necessity and the honest motive or vicious egotism of the slayer. As a rule (I think) for safe guidance we may accept this, that whatever strikes any person as wrong, *is* wrong and a sin for that person, although it may not be so in the abstract.

J. G. O. Tepper.

VISIONS OF SWEDENBORG.

[*Concluded from p.* 240.]

THE next curious experience we have to take account of is his contemporaneous perception of the fire that was raging at Stockholm, and seen by him at Gothenburg, 150 miles distant. It seems to have occurred 19th July, 1759. In this, as before, we had perhaps better take Kant's version first, and then refer to the comments on it by M. Matter. Kant says:

"It was, as I am well informed, towards the close of the year 1759 [it was not the close but in July] that M. Swedenberg [for that is how Kant misspells it], returning from England, landed in the afternoon at Gothenburg.

"That very evening, he was invited to a party at the house of a merchant of that city. At the end of a few minutes, he announced with all the signs of consternation, that at that very moment an alarming fire had broken out in Stockholm, in the Südermalm quarter.

"At the end of a few hours, during which he had from time to time left the room, he informed the company of these two things,—that the fire had been got under, and at what point it stopped.

"That very evening the alarming report had spread through the town, and on the following day it was known over the whole town. But no report from Stockholm reached Gothenburg till two days later, and when it did it was confirmatory in all respects of the description given by Swedenborg." Kant's works, iii, 88.

This was the account Kant gave of the affair in 1766 in his "Dreams of a visionary elucidated by the dreams of metaphysics. M. Matter says that we ought here to note the style in which the lines are written. The philosopher appears convinced of the authenticity of the fact that Swedenborg had perception of the fire at a distance of 50 leagues. Yet he

shows a kind of malice in the pamphlet and writes as if he were at a loss in his mind to know precisely what he ought to think.

Two years later we find Kant, like a true philosopher, still trying to get to the bottom of it. In a letter to his brilliant friend, Mademoiselle Charlotte de Knolloch, he gives free scope to all his doubts. The new version is very strange, much more copious in detail, more precise and more assertive, as he reproduces it after verification in August 1768. He writes thus :

" To give you, my dear young lady, some notion (as to the faculties of Swedenborg] of what all the public, still living, can attest, and which the person who transmitted it to me can verify as to both time and place, kindly permit me to convey to you the two following facts."

The first was touching the fire at Stockholm, the other, the lost receipt of Madame de Marteville.

"The following fact appears to me to have the greatest possible demonstrative force and such as ought to cut short every species of doubt. It was in the year 1756 (he should have said 1759) that M. de Swedenborg, towards the close of September, on a Saturday, at about four in the evening, returning from England, landed at Gothenburg. M. William Cartel invited him to his house to meet some fifteen persons. At six in the evening, M. de Swedenborg, who had gone out, entered the salon pale and terrified, and told them that at that very instant a fire was raging at Stockholm, in the quarter of Südermalm, and was spreading with great violence in the direction of his own house.

" He was greatly disquieted, and went in and out many times. He named one of his friends whose house was reduced to ashes, and said that his own stood in imminent danger.

" At eight o'clock, he went out again, and on his return said with joy : ' Thank God, the fire has stopped at the third door from my house.' "

It may probably occur to some few of our readers that this excellent and all-benevolent and religious old gentleman comported himself on this occasion very much as many highly respectable Christians are found to do amongst ourselves to-day. He exhibited a profound concern for his own well-being and property, with a most remarkable resignation to the ruinous misfortunes of everybody else around him. He heartily thanks God that the devastating fire had mercifully stopped short at the third door from his own. We think that his heart may have been away with his astral body, perhaps in some of the celestial circles far remote, for there is no sign whatever of its influencing him in the least at this strange event in Gothenburg. In the flesh before us, his pallid consternation turns to sudden joy when the ravening danger stays its hand at three doors off. " Don't eat too much," he seems to say to the devouring element.

" Society was much moved at the news, so indeed was the whole town. That very evening it reached the ear of the Governor. On Sunday morning Swedenborg was sent for by that functionary, and

being interrogated on the subject, he precisely described the fire over again—its commencement, end and duration.

"During the same day the news diffused itself throughout the town, all the more because the Governor had given it his attention, and there were many persons anxious about their property in Stockholm, or about their friends' charge. Monday evening an estafette reached Gothenburg that had been despatched from Stockholm on business when the fire had begun. These letters confirmed all that has been given above.

"On Tuesday morning came a royal courier to the Governor with a report upon the fire, on the destruction caused by it, and on the houses that had suffered, and all tallied minutely with what Swedenborg had delivered before. In fact, the fire had been extinguished in eight hours.

"What can one allege against the authenticity of such an event? The friend who writes to me has examined the whole matter, not only at Stockholm but, about two months ago, at Gothenburg as well. He is acquainted with many of the first houses there, and could gather information at first hand from the whole town where multitudes of witnesses are still living who had had ocular demonstration as to the facts, seeing how short a time has elapsed since 1756." Here again Kant's date is wrong, it should be 1759.

Nobody could take greater pains or more impartial, than Kant did in this matter, and the formal conclusion that he reached was entirely in favour of its actuality and truth. His own words were, "What can be objected to the credibility of this event?" Wilkinson gives the distance between Gothenburg and Stockholm as being 300 miles, not 150. Many persons attach great importance to geographical questions, but beyond a general idea of the outline of territories and of the great physical features of mountains, rivers, lakes, &c., I can see no good at all in the facts themselves. They surcharge the memory without stocking the mind with a single idea. What does it matter whether Stockholm is 150 miles or double that number from Gothenburg; one does as well as the other in relation to this vision. If the fire be out of sight any distance is sufficient. What is out of sight, and yet seen, can only be seen mentally. The wonder lies simply in that, and all the rest is nothing. We ought to free ourselves from the nonsense of acquiring superfluous information. What is superfluous is not information at all, for it does not inform. The penny philosophies, as Carlyle called them, of our day, sterilize the human intellect, and obstruct it from enquiring into matters that it would be really useful to understand.

We have now performed our proposed task in giving account of these three curious instances of Swedenborg's other-world sight, as well as of the sight of things in this world that other men see not. Dr. Garth Wilkinson, in his life of Swedenborg—a book instinct with critical insight of the highest order—makes use of the remarkable phrase (p. 3) that "it is the world's progress under Providence which has brought

it to Swedenborg's door." Barring the silly word *progress** this is true. The world has come to Swedenborg's door and Swedenborg is a man whose works, acts and thoughts we shall all have to take much more account of in the future than men have done in the past. It is a great mental and spiritual entity that we have to deal with in him. He has left his mark on science, and that has been acknowledged to a considerable degree, but the metaphysic and theology of the man have yet to be handled and profoundly harmonized. Very unfortunately, Wilkinson who has done so much for the theological views, has a rooted prejudice and contempt for metaphysic. He lets no opportunity pass of disparaging it; he sneers ever at "subject and object" and all such words Kantean, as distinctions almost beneath contempt. He seems to think that a man discoursing upon such topics, "turns the tables upon his maker" (p. 254). The curious part is that, with all this he shows that he has been a deep student of Coleridge, and coolly plagiarises him—not conscious that he is doing so. This no doubt arises from thorough assimilation and nothing else, for Wilkinson is a man under no necessity to plagiarise at all from any one. But it is a pity that when he has assimilated metaphysic he should abuse the subject and disparage its nature. His is not the first case, however, by a long way, in history, in which a great man has proved himself to be inconsistent.

This reminds one of Swedenborg's discoveries that the Dutch are a boorish and barbarous people and yet God has blessed them with a most fertile soil, because Holland is a republic, which is much more acceptable to God (p. 36) than an absolute monarchy. Men are slaves who pay worship to a man; and in monarchies they are taught this, and so are educated in dissimulation. In his beautiful boorish republic, the lowest think themselves equal to kings and emperors. If you analyse this it makes self-abasement inferior to self-assumption. He backs his history up out of the history of Rome. Rome, the predaceous; and you would think that the Gospel tidings had never reached his ears. It is thus we all do in our theories, throw one against the other, as Moses did the Tables of the Law, descending from the mount. Certainly a republic like the Jewish theocracy, with a referable Shekinah brooding over its ark, had man been equal to it, was better than a monarchy, by as much as God is better than man. But nothing can make a democracy good, for Government means having a head to direct things, and democracy means no head to direct them, and where the lowest thinks himself equal to a king, and so admits of no head —having lost his own. Democracy depends on the word liberty being made so elastic as to stretch, stretch, until it reaches to quite nonsense.

Having exhibited a few of Swedenborg's extraordinary visions, I have touched on two human inconsistencies; one, of Swedenborg's own, and the other, that of his really distinguished biogropher, who says in the first page of his book that he is not a Swedenborgian. To

* Why *silly*? Has the world made no progress during the past centuries? ED. Note.

this I say, if Wilkinson is not, nobody is. Let us turn now to that wonderful book, the "Universal Theology" of Swedenborg, of 850 or more 8vo pages, and consider whether it be at all possible to pin our faith strictly down upon that, as if we had found the philosopher's stone, the Elixir of Life in this world, and the key to the narrow gate that conveys free access to the next. His own genius shut him into temporary oblivion, says Wilkinson, very happily (p. 58), but that now Providence has brought the world round to his door, so we shall have to study this "Universal Theology" of his to know precisely where to place it. I think clearly it is not all to be accepted as Gospel truth. But as symbolism contains the secret of the universe for those who can penetrate the cypher, Swedenborg's writings will perhaps be found, when thoroughly digested (Arcana Celestia, Apocalypse and Universal Theology), the best basis possible on which to develope a scheme of universal symbolism, a thing long wanting to be done, but one that must be held in abeyance till a scribe come by who can do it.

C. A. WARD.

GOPÁLA TÁPANÍ UPANISHAD.

PART I.

[*Concluded from p.* 219.]

15. There is this sloka. Chanting in regular order, *Klîm Krishnâya, Govindâya, Gopî-Janavallabhâya and Svâhâ* (*Brihatghana Syâma*); he who repeats this once, immediately attains unto the path (of Krishna) and none other (no lower path).

Na. The word in the text for *Svâhâ* is *Brihatghana. Syâma* means darkness, *i.e.*, *Mâyâ*, the seed of *Samsâra.*

"Attains unto the path (of Krishna)." Thus it is said of *Krishnabhaktas*:—"Those who are devoted to Krishna, always remember him,—in sleep as well as when they wake from it. When separated from this mortal coil, they, like the oblation thrown with Mantra into the fire, enter Krishna."

Vi. To him who chants this Mantra there is no place in the *Chandramandala* (Pitriloka).

Ap. "Path:" the path of light (*Archirâdimârga*). He who chants this Mantra reaches the Brahmaloka by the path of light. This chapter deals with *Krama Mukti*, or the attainment of salvation by degrees.

16. Worship to him is devotion (*Bhakti*); *i.e.*, not being attached to the objects of this world and those of the next, directing the mind to him. This is called '*Naishkarmya.*'

[*Naishkarmya*, literally means 'being devoid of action.']

Na. "*Naishkarmya*" = *Sannyâsa.*

Vi. "*Naishkarmya*" = *Jnâna.*

17. That Krishna whom the wise worship in several ways, propitiate that Govinda by many methods. The Lord of *Gopî-jana* supports these worlds.

Na. "The wise," *i.e.*, Vipras or Brâhmanas. This shows that Brâhmanas are the chief Devotees of Krishna. The Bhagavad Gîtâ, Chap. IX., verse 32, says: "They who take refuge with me, O Pârtha, though of the womb of sin, women, Vaiśyas, even S'ûdras, they also tread the highest path. How much rather holy Brâhmanas and devoted Royal saints."

"Worship:" the wise worship Krishna by sacrifices, vows, penances, gifts, &c. It is said "That they are ever uttering the word Govinda; while bathing, doing *Japa*, or meditating—whatever be their occupation on the physical plane, their mind is always centred in 'Govinda' of whom they ever keep thinking and whose hallowed name they ever keep uttering."

Vi. The "many methods" are hearing, uttering (His name) remembering, worshipping His feet, prostrating, adoring, serving, befriending, offering one's own Self, &c. "Supports these worlds:" there are several, rather, innumerable crores of Brahmândas, all of which he protects.

18. He who is the potential seed created the universe by (holding) *Mâyâ* (*Svâhâ*).

Na. He made the universe of name and form. The Gîtâ says:—
(XIV. 3) "My womb is mighty Brahman; in that I place the germ."

Vi. This refers to the manifestation of the universe at the time of creation. "Potential seed:" the reflection of his *Chit* on *Mâyâ* is spoken of as the seed. The Śruti says (Br. Up. II. 5, 19): "The Lord with his *Mâyâs* shines as many."

19. Just as air which is one becomes, on entering the world, five-fold in each body, so Krishna, though he is one, by the word shines as five-divisioned for the good of the universe.

Na. "Air...five-fold in each body:" the five forms in which Air functions in each body are *Prâna*, *Apâna*, *Vyâna*, *Udâna* and *Samâna*.

Vi. In order to enable his devotees to worship him all the more easily, the Lord shines five-fold through the syllables of the "Gopâla vidyâ."

This is illustrated by the instance of *Vâyu*, which is originally one but manifests as five. "Universe," Brahmânda.

20. They said, "Please explain (to us how we should) worship the supreme Self—Govinda, the supporter of all."

Vi. "They:" Sanaka and other Rishis.

Ap. "Explain...all:" please explain to us the method which we are to adopt in worshipping Saguna Brahman.

21. Brahmâ (Brahmâ or Brâhmana mean the same) replied. "It is his seat which is made of the eight-petaled golden lotus; in the central space thereof (describe) a figure of six angles; and within that inscribe the first letter (glaum) which is the seed of all. Then write 'Krishnâya Namah,' prefixed with Klîm; write the Ananga Gâyatrî as the rule ordains; and after inserting the Mantra in the *Bhûmandala*, worship this with meditation and *Upachâras*, (and think that it is) in twilight surrounded by groups represented by Anga, Vâsudeva, &c., Rukminî, &c., his own *Saktis*, Indra, &c., Vasudeva, &c., Pârtha, &c., and Nidhi. By this one attains every thing, attains every thing.

Na. "Seat;" Pîtha. "Then write Krishnâya Namah prefixed with *Klim*." Write one letter in each of the six corners. "Write the *Ananga Gâyatri*;" it runs as follows:—'*Kâmadevâya vidmahe, Pushpabânâya dhîmahi, Tannonangah prachodayât.*' These twenty-four letters should be written three in each petal in order. "The Mantra;" the Gopâla Mantra "Meditation" includes praising also; *Upachâra*, service done and attention paid in several ways. There are six sets of Upachâras,—38, 16, 12, 10, 7 and 5.

(1) "*Anga* group: *Angas* are five in number; they are worshipped in the South-East, &c., of the *Yantra.*

(2) "Vâsudeva group" consists of the four *Vyûhas* of Vishnu, *viz.*, *Vâsudeva*, *Sankarshana*, *Aniruddha* and *Pradyumna*. These should be worshipped at the root of the *Chakra*, with their respective *Saktis* who are *Sânti*, *Srî*, *Sarasvatî*, and *Rati.*

(3) "Rukminî" represents the eight female deities of Rukminî, Satyâ, Nagnajitî, Sunandâ, Mitravindâ, Salakshamâ, Ritanâkshî, and Suśîlâ.

(4) "Saktis:" these are nine in number—*Vimalâ*, *Utkarshanî*, *Jnânâ*, *Kriyâ*, *Yogâ*, *Prahnî*, *Satyâ*, *Îśânâ*, *Anugrahâ*. These S'âktis as also Rukminî, &c., are worshipped at the centre of the Chakra.

(5 & 6) "Indra, &c.:" this group consists of Indra and other Devatâs, the eight *Dik*-elephants (the elephants which stand at the eight corners of the globe as the vehicles of Indra and others), and *Vajra* and other weapons peculiar to the Devatâs.

The Devatâs referred to above are Indra, Agni, Yama, Rakshas, Varuna, Pavana, Vidhu, Iśâna, Nâga in the lower regions, and Pitâmaha in the upper regions. Their respective weapons are *Vajra*, *Sakti*, *Danda*, *Asi*, *Pâśa*, *Ankusa*, *Gadâ*, *Śûla*, *Chakra*, and *Padma*. These are worshipped outside the *Chakra*. The eight corner-elephants are—*Airâvata*, *Pundarîka*, *Vâmana*, *Kumuda*, *Anjana*, *Pushpadanda*, *Sârvabhauma*, and *Supratîka*. These are located in the eight corners of the globe, East, &c.

(7) "Vasudeva, &c.," stands for the eight beings—Vasudeva, Devakî, Nandagopa, Yaśodâ, Balabhadra, Subhadrikâ, Gopas and

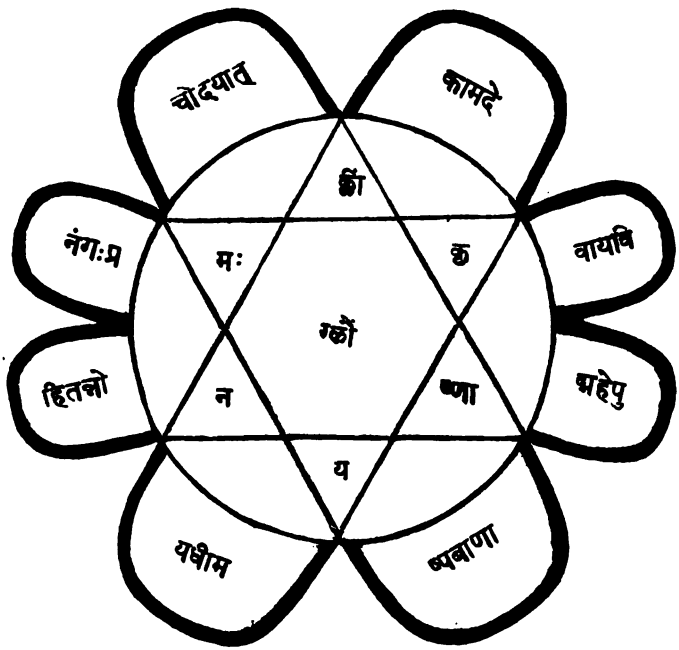
Gopîs, and Govinda. These are worshipped at the top of the eight petals.

(8) "Pârtha, &c.," signifies the five Pândavas (Yudhishtira, Bhîma, Arjuna, Nakula and Sahadeva) Sâtyaki, Jâyanta, and Vidura.

In place of "Pârtha, &c.," Keśâvâchârya substitutes "Mandâra," which refers to the five heavenly trees. *Mandâra*, *Santâna*, *Pârijâta*, *Kalpadruma*, and *Harichandana*. These trees which yield all that is desired and satisfy all wants should be worshipped outside the Chakra.

(9) "*Nidhi*," *i.e.*, the nine treasures—*Mahâpadma*, *Padma*, *Śankha*, *Makara*, *Kachchapa*, *Mukunda*, *Kunda*, *Nîla*, and *Kharva*, which are to be worshipped in the eight corners; the ninth treasure also is worshipped at the eighth corner.

Of the groups spoken of above, *Anga*.....*Nidhi*, it is only a few that recognize all these; others take only 9, 7, 5, 3 or according to their particular following. The *Yantra* should be drawn as traditionally instructed by the Guru.



"Attains every thing:" the repetition of this finishing clause indicates the end of this sub-chapter.

The worship and meditation of Krishna should be practised thus:—

The Mantra should be chanted twenty-thousand times. This is *Japa*. Again it should be repeated five lacs of times. This is *Puraścharana*; *Homa* (sacrifice on fire) should be performed one-tenth the number of times; the same number of *Tarpanas* (offerings of *Tila* and rice with water) should be made; Brâhmanas should be fed to the extent

of one-tenth of that number; one-tenth of that number of times *Mârjana* (sprinkling of water) should be done.

There are five *Mudrâs*, each having different characteristics, which are to be observed. They are *Venu*, *Śrîvatsa*, *Kaustubha*, *Vanamâlâ*, and *Bilva*.

Vi. This *Yantra* can be drawn in sandal paste. In three of the six corners of the *Yantra*, *viz.*, East, North-West and North, (*Śrîm*) should be inserted. In the South-East, West and North-East corners (*Hrîm*) should be inserted.

"Ananga Gâyatri" consists of 48 letters; six of which should be inserted in each petal in order. It reads thus: *Kâma-devâya, Sarvajanapriyâya, Sarvajana Sammohanâya, Jvala, Jvala prajvala prajvala sarva janasya hridayam mevaśamkuru kuru svâhâ.*

"Bhûmandala" is the four-angled figure. He has drawn the difference between *Pûjâ Yantra* (figure for external worship), and *Dhâranayantra* (figure for wearing). "*Anga*:" the heart, the head, *Sikhâ* (tuft of hair on the head), *Kavacha* (armour), *Netra* (eyes) and *Astra* (weapon).

"Vâsudeva, &c.:" the four *Vyûhas* of Vishnu, in the four directions, with their respective *Śâktis* (*Śânti*, *Śrî*, *Sarasvatî* and *Rati*) in the South-East and other corners. "Rukminî, &c.," Krishna's own energies which are eight in number are each worshipped in one of the petals.

"Upachâras:" *Shodaśopachâra pûjâ* is here meant; that set of *upachâras* which consists of 16 parts or forms of service to God.

Ap. "Vâsudeva:" represents the four *Vyûhas* of God. "Rukminî, &c.," are his energies.

"Nanda, &c.," are the *Gopâs*.

"Vasudeva, &c.," are his relatives.

"Pârtha, &c.," are his students.

This is the Saguna worship of Krishna performed with *Chakra*, &c. This does not apply to *nirguna pûjâ*.

22. There are these verses: The one self controlled omnipresent Krishna is to be praised. Though one, he shines as many. Locating him in the yantra, the wise who worship him, attain eternal bliss, and not others.

Na. "Self-controlled:" Vaśî, everything, is under his control. "Shines as many:" like the moon in different waters; like the ether in different pots. The worship of the *Yantra* is detailed in the Nrisimha Tâpani and the Rama Tâpani Upanishads.

Vi. Mantras also confirm what has been said about the *Yantra*.

"One:" devoid of the three kinds of difference, *viz.*, *Sajatîya* (in its own species), *vijâtîya* (of different species) and *Svagata* (in itself).

"Omnipresent:" in space, in time, and in all things. "Krishna:" bliss. He is praised even by Brahmâ and others. He manifests Himself as five for protecting the universe, &c.

23. The eternal of all eternals, the consciousness of all consciousness, He, though one, accomplishes all (human) objects. Locating Him in the *Yantra* the Brâhmanas who worship Him, attain the highest dominion, not others.

Na. "Eternals:" ether, &c. "Consciousness:" mind, &c., "Of all" refers to the souls, "Brâhmanas: *Vipra*; it indicates that Brâhmanas are the chief worshippers. The *Vaidika* path is thus alluded to, which is not open to women, Sudras, &c.

Ap. "Human objects:" Moksha. The first part of the verse. "The eternal.....objects," applies to Nirguna Brahman, and the second part to S'aguna Brahman: Krishna is clearly spoken of in both the aspects.

24. To them who ever worship this supreme abode of Krishna devotedly and disinterestedly, that manifestation of *gopa* (Krishna) eagerly appears at once.

Vi. Krishna shows himself to the devotee without delay.

Ap. The devotee who worships Krishna with the five-divisioned Mantra, without expecting any worldly reward, need not pass through the long course of purification of mind, &c., S'rî Krishna initiates him in the truth of the *Mahâvâkyas* and confers the knowledge of Nirguna Brahman. Thus the devotee will attain salvation gradually.

25. He who created Brahmâ first, He (Krishna) who imported the Vidyâs to Him (Brahmâ), He who is the God, the enlightener of the thought of the Self, Him should the seeker of salvation approach.

Na. He is known by the last mental modification (*Charamavriitti*).

Vi. "Vidyâs,"—Vedas.

Ap. "Krishna:" *Mahâvishnu.* "Imported,"—He instilled in him the Nirguna Brahma vidyâ. He is known by such knowledge.

26. To him who repeats this five-divisioned Mantra of Govinda with OM, to him alone He manifests His Self. Therefore one desirous of liberation should repeat (this Mantra) to attain everlasting peace.

Na. The same Mantra is given in another form. The syllable OM should be prefixed to each of the five divisions of the Mantra, *viz*: "*Om Klîm Krishnâya, Om Govindâya, Om Gopîjanavallabhâya, Om Svâhâ, Om.*" The result is salvation as well as wordly attainments; for it is said that "He who is the bestower of salvation grants to His devotee the desired objects, *viz.*, good formation of body, health, wealth and enjoyments."

Vi. The same Mantra with the addition of OM to each part.

Ap. Krishna manifests His self through S'ravana, Manana, &c., to those who simply repeat the Mantra.

27. Besides this five-divisioned Mantra there are several other Mantras of Govinda for men, such as the ten-syllabled one;

these are also, according to rules, practised by Indras and others who are desirous of prosperity.

Na. "According to rules:" with Nyâsa, &c. There are numberless other Mantras besides the five-divisioned one. "The ten-syllabled Mantra:" *Prayoga* for this Mantra is as follows:—It should be chanted 40,000 times at the top of a mountain, or on the bank of a river, at the root of the Bilva-tree, or in water, in a tank, or in a cow-pen, in a Vishnu temple, or at the root of the Aśvatha tree, or on the sea-shore. We have already stated that the eighteen-syllabled Mantra should be repeated 20,000 times. During the time a person practises this Mantra he should live on any of the following: *viz.*, *Śâka* (leaves), root, fruit, milk or curd of a cow, *Bhaiksha* (food got by begging), flour, or any transformation of milk. *Puraścharana* of the Mantra ten lacs of times; one-tenth of the number for *Homa*, one-tenth of this number for *Tarpana*, and again, one-tenth of this number for feeding Brâhmanas. The commentator next gives the six-syllabled Mantra, the sixteen-syllabled, the twenty-two-syllabled, the eight-syllabled, and the one-syllabled Mantra, with the names of their Rishis and other particulars.

Ap. The ten-syllabled Mantra is *Śrîm Klîm Om Namo Nârâyanâya.*

28. Thus they (the Rishis) asked: "Please teach us by your words the real meaning of this Mantra and Brâhmâna replied: "Ever mediated by me he awoke at the end of *Parârdha* and appeared to me in the form of a Gopa.

Na. "*Parârdha*:" the fiftieth year of Brahmâ.

"Awoke," he thought of me that I was ever meditating on him. "Form of a *Gopa*:" it is meant that this is the eternal form of the Lord.

Vi. He rose from his Yoganidrâ.

Ap. Brahmâ says that at the end of the repetition of the five-divisioned Mantra when he was performing *Brahma Yajna* (*yajna* or sacrifice to please or propitiate Brahman) God appeared unto him.

29. Then while prostrated before Him, He with a good heart gave me, for the sake of creating, the eighteen-syllabled Mantra which is His own nature, and disappeared. In course of time there arose in my mind the desire for creating. From those (18) syllables (of the Mantra) He made me understand all about the future of the universe and all that it would contain.

Na. "Good heart:" compassionate heart. "His own nature:" Krishna himself. It is said that "one should think in one's own self that the Deity, Guru and the Mantra are identical with each other."

Ap. This verse refers to the creation of the fourteen worlds, &c.

30. From ether, water; from water, earth; from that, fire; from a drop of water, the moon; from the union of these, the sun; thus from the word *Klîm* I created. From the word Krishna, *Ákáśa*; from *Ákàśa*, *Vâyu*; from the next word (Govinda),

the divine *vidyâs*; from the next (Gopîjanavallabha), men and women, &c. (from the last word, *Svâhâ*), the whole world.

Na. The order of creation is to be taken here according to the S'rutis,—first ether; from it, air; and so on. From *Klîm*, air, water, fire, the sun and the moon. From Krishna, the senses, ear, &c.

"Air:" Prâna, &c. "The divine Vidyâs," the fourteen Vidyâs, Vedas. "Men and women &c," all the four kindsof living creations born of the womb, egg, sweat and earth. "The whole": all, *i.e.*, all the world. The last word is repeated to show that the chapter is nearing its close.

Vi. "From the word Klîm:" from *ka*, water; *la*, earth; *Î*, fire; from Bindu (the dot), the moon; from the union of all these, the sun; from Krishna, ether; from the *Chit* A'kàsa, air, *i.e.*, *Śabdarâśi*.

31. By the worship of this alone Chandradhvaja (a king), knowing his Self to be free from confusion, repeated the Mantra with Om, and became free from attachments (bondage).

Na. "Free from confusion:" free from false knowledge; knowing that the Self is ever pure and untainted. "Became free from attachments:" crossed the Samsâra.

Vi. "Chandradhvaja:" the crescent-headed, *i.e.*, Śiva. By chanting this Mantra S'iva attained Paramâtman directly.

32. This is the supreme abode of Vishnu which the wise ever see and which is radiant and all pervading. Therefore one should repeat it, one should repeat it.

The repetition of the last words of the verse shows the end of the chapter.

33. On this some say that from the first division of His (Krishna's) arose the earth; from the second division, water; from the third, fire; from the fourth, *Vâyu*; and from the last ether. Thus, to attain salvation one should always repeat the Mantra of Vishnu, together with the five *Vyâhritis*.

Na. "Some:" some A'charyâs. "The five Vyâhritis" are *Bhû*, *Bhuvah*, *Suvah*, *Mahah*, *Janah*; to which correspond the five parts of the Mantra, or the *Vyâhritis* may also be taken to mean the five *Mahâbhûtas*.

34. In this there are some songs. From His first part the earth arose; from the second, water; from the third, light; from the fourth, air; and from the fifth, ether. One should practise this Mantra alone. Chandradhvaja attained the supreme and eternal abode of Vishnu.

Na. One should repeat this eighteen-syllabled Mantra and none else. The S'ruti (Mund. Up. 2, 2, 5) says: "Give up all other speeches (words)."

35. Therefore the five-divisoned Mantra which is pure, free from impurity, devoid of sorrow, greediness and attachment is by itself Vâsudeva; except Him there is nothing.

Vi. "Pure" *Viśuddha*; of the *Chitjyotis*. "Impurity," of *Avidyâ*. "Sorrow:" pain of mind and misery.

Ap. The five-divisioned Mantra here indicates the supreme abode well known to *Mahâvakyas, viz.*, "Thou art That," which has both a Saguna and a Nirguna aspect, as characterized by the words, pure, &c. Vâsudeva has also the two aspects of Saguna and Nirguna. It may be objected here that because the transcendental sentences, "Thou art That," &c., refer only to Nirguna, they cannot be taken here to mean Vâsudeva in both the aspects. To this the answer follows: There can be no such objection, for the word 'That,' in the transcendental phrase quoted above, has two meanings; one *Vâchyârtha*, direct meaning, and the other *Lakshyârtha*, indirect meaning. The former meaning concerns those who are about to attain salvation immediately, and the other is for those who are to attain salvation by degrees of gradual development. Hence THAT indicates both Nirguna and Saguna.

36. Govinda who is *Sat, Chit* and *Bliss*, who is the five-divisioned Mantra, who is seated at the root of the divine tree in Brindâvana; Him alone, with the hosts of Gods, do I always please with supreme praises.

Na. "Hosts of Gods:" 49 Gods.

Vi. Thus Brahmâ said.

Ap. "Supreme praises" as described in the Vedântas.

37. "Om. Adoration to Viśvarûpa, the cause of protection, and the end of the Universe, the Lord of the Universe, and Universe itself. Adoration again to Govinda.

"Adoration to Vijnânarûpa, the supreme Bliss, Krishna the Lord of Gopîs, Adoration to Govinda.

"Adoration to the lotus-eyed; adoration to Him with lotus-garlands; adoration to the lotus-navelled; adoration to the husband of Lakshmî.

"Adoration to Govinda who is adorned with peacock feathers, who is beautiful, whose intelligence is unobstructed, who is the swan to the mind of His wife (Lakshmî).

"Adoration to the charioteer of Arjuna, the destroyer of Kamsa's race, the vanquisher of Keśi and Chânûra, who is worshipped by Him of the bull-flag (*i.e.*, Siva).

"Adoration to Him who plays on the *Venu* (flute), Gopâla the destroyer of the serpent; to Him who walked on the banks of the river Kâlind, who wears surging ear-rings.

"Adoration to the sweet object of the eyes of cowherdesses, to the dancer, the protector of refugees; adoration to Krishna.

"Adoration to the Destroyer of sins, the uplifter of the *Govardhana* mountain, who is Death to the life of *Pûtanâ*, the extinguisher of the life of *Trinâvarta*.

"Adoration to Him who is without parts, who is free from con-

fusion, pure; to Him who is the enemy of impurity, who is non-dual, great; adoration to S'rî Krishna.

"Be thou pleased, O highest Bliss! Be Thou pleased, O supreme Lord! Uplift me O Lord, who am bitten by the serpents, disease and old age.

"O S'rî Krishna, the husband of Rukminî the captivator of the minds of *Gopîs*! Raise me, O Teacher of the world! who am sunk in the ocean of *Samsâra*.

"O Keśava, remover of sins, Nârâyana, Janârdana, Govinda, the Supreme Bliss; uplift me, O Mâdhâna!"

Thus do I worship Him with these praises. Do ye perform Japa of the five-divisioned Mantra, meditate on S'rî Krishna, and you will also be enabled to cross the Samsâra.

Thus said (Hairanya) Brahmâ.

Ap. For aspirants of a higher order the Nirguna form is inculcated in the Vedântas; for those of the lower order, Saguna form is prescribed for worship and meditation; the middle class of aspirants worship the Saguna form and meditate on the Nirguna.

38. One who repeats this five-divisioned Mantra easily reaches that abode which is unshakable; which, being swifter than the mind, even the Gods did not reach; which is ancient and all-pervading.

Na. "Gods:" the senses. The S'ruti says: "From whom return all the senses, mind inclusive, without finding." (Tai. Up. II. 9).

39. Therefore, Krishna is the highest deity. Meditate on Him, repeat His Mantra, worship Him, worship Him. Om Tat Sat.

Na. "Worship Him:" the repetition of these words shows that the chapter ends here. "Om Tat Sat:" as the "Gitâ" (XVII. 23) says, "these are the three-fold names of Brahman."

Ap. Nirguna form of worship is reached through the meditation of the Saguna form. The mind of him who meditates on the Nirguna aspect must have been purified in previous births.

END OF THE PURVA GOPALA TAPANI UPANISHAD.

R. ANANTHAKRISHNA SASTRI.

*THEOSOPHY NOT A SECT.**

ALTHOUGH Theosophy and the Theosophical Society are topics which occupy a great amount of attention in all parts of the world at present, still there is a large amount of ignorance respecting the movement, existing in the public mind. This is not only the case in special localities, but it prevails to a greater or less extent in all countries in the world. One of the causes which leads to this undesirable state of things is no doubt due to the prevailing thought that the theosophical movement is something new, and is likely to form an addition to the many sects into which the religious portion of mankind at the present day is divided. In both these respects the popular mind is in error. Theosophy is not new, but is very old, and indeed antedates all the existing exoteric forms of religion which are known at the present day. Theosophy is a form of religious and scientific philosophy which prevailed long before any of the present exoteric forms of religion was devised, before the time when the teaching of religion or spiritual truths was made a profession for the purpose of gain and the attainment of social position and influence. It is a philosophy which prevailed at the period in the history of man's evolution when religion was not a matter of form and a public ceremony, but when it was a living force and had a moulding power in the life of every son and daughter of man. Then was the time when "the golden age" of which the poets speak prevailed, when mankind found that this philosophy supplied all his spiritual wants, and was the ladder or channel by which physical man could consciously commune with the Supreme.

Such being the original position of Theosophy, it naturally follows that this philosophy formed the foundation work of all the external forms of religion when religion became more or less a ceremonial affair, an outward performance in large gatherings under the guidance of an appointed and salaried leader, instead of being a heart-felt devotion to, and love of the Supreme by the individual. As the external forms of religion became established in the early days, no doubt they taught the bulk of the truths which Theosophy can teach, and as other separations took place from the earliest external churches, each succeeding subdivision would naturally take more or less of the original teaching, just what suited the leaders of the separative movement, in a way perhaps somewhat similar to what we now see; section after section separating from some one or other of the many branches of what is called the Christian Church in our day. Looked at along these lines it will be easily seen how Theosophy comes to be regarded as the underlying principle, or bed-rock as it were, of all the external forms of religion at present existing,

* A lecture delivered before the Auckland Branch of the Theosophical Society, September 18, 1898.

irrespective of the names by which they may be called, whether Christianity, Mahomedanism, Hinduism, Buddhism, &c. As it is thus the fountain from whose springs the external forms of religions have drawn their supplies, it is impossible to regard it as a section from those religions of which it is the foundation and chief corner stone.

One circumstance perhaps deserves to be mentioned which may be looked upon as one of the causes why Theosophy is regarded by the present generation as something new, and that is, that until the last twenty odd years or so, it was scarcely ever mentioned in our general literature, never mentioned in the newspapers from which the great mass of the people of nearly all modern countries derive their chief supply of instruction, never mentioned in the novels which form the bulk of the reading done by ladies, and never heard of in the religious literature placed before the young. True, some knowledge of it was still obtainable by searching for it in the works of Plato, and in the literature of the neo-Platonists of Alexandria, also in the little read works of the Gnostics, and in the literary remains of the mystical writers in the early days of the formation and establishment of that ecclesiastical system known in later times as the Christian Church or Christian religion: but all know how few have the courage and perseverance to search the records of the past to acquire knowledge about a subject generally denounced from the pulpits, discouraged in the religious literature of the day which comes into the hands of the young, and when, not unfrequently, some of the study and many of the verifications had to be made through the medium of a foreign tongue. Such considerations may be regarded by many as sufficient reason why such studies were not pursued, and the same class of considerations no doubt prevents the more general study, in a systematic manner, of the rise and progress of the Christian Church which is the form of exoteric religion with which we, the people of the West, are more immediately brought into contact. Those whose inclinations and tastes have led them to devote some attention to this branch of investigation, know that at the time Jesus appeared among the Jews, and for long before that date and for centuries after it, there were various schools of theosophical teaching in full operation. There were the various mysteries, when the most important religious and general instructions were given under the seal of the strictest secrecy; there were also the various Schools of Gnosticism, all of which were centres of theosophical thought; and they know also that those who were striving to make the teachings of Jesus the foundation or cause of the formation of a separate external form of religion were heartily opposed to all these various agencies where theosophical principles were expounded, inasmuch as such teaching militated against the efforts of those endeavouring to establish what they wanted to be regarded as a new and heaven-born faith. While these Theosophical Schools or agencies were in active operation, a general knowledge of the origin and laws of the physical world was given, as well as a knowledge of the nature of man,

his relation to the Logos or the Originator of the world system to which we belong, and the evolution of man's spiritual nature, all of which not only took away the groundwork of the new religion-framers, but also showed the thoughtful portion of the public the sources of the teachings which were being incorporated into the new religion. The history of the early centuries of the so-called Christian Church or religion is not the most pleasant of reading, nor does it tend to give a very high opinion of the real character of many of the prominent actors in that work. In one form or another the friction between what was then known as the schools of philosophy and those engaged in the establishment of the new religion, was nearly always more or less acutely present, until at last, in the time of Justinian, in 529 A.D.* the new church united itself with the state, and by the aid of the sword of the state succeeded in causing all the Lodges of the mysteries and all the other schools of philosophy to be closed, so far as public teaching was concerned. Under such adverse conditions learning of any kind is not likely to succeed, and the result was that the old religious philosophy which had been man's solace for untold ages, came to be overclouded, and in time became almost, but not entirely, extinct, so far as the influence of the Roman and Byzantine empires extended. A church resting upon the power of the state was not slow in using the physical force at its command to put down opposition to its teachings. This for a time succeeded, but never secured the complete extermination of all knowledge of the Old Wisdom Religion. Its profession became secret instead of public, and its votaries fewer in number, but the large Lodges of the mysteries were closed. Those who by Theosophy are designated Masters, those elevated Beings who are ever working for the promotion of man's spiritual advancement, from that time to the present have sent a messenger, towards the close of each century, to once more strike the key-note of spirituality among mankind; to once more proclaim, to those who were prepared to listen, some phase of the great body of truth known as Theosophy, so that the spiritual flame might be kept alive in the hearts of men. The teachings of these Messengers have sometimes been in one direction, sometimes in another, but the tendency of all their teaching has been to show that there is a something beyond the physical stage of existence. The last of these Messengers was the late H. P. Blavatsky, who has been permitted to draw aside the veil a little further than her predecessors, and has not only shown to some extent, the immensity of the store of occult knowledge which awaits man's further development, but has imparted knowledge, and given hints on the physical science plane which not a few scientific investigators have found profitable, and have proved the truth of her statements since her day. Thus as the power of opposition exercised by the church is breaking down, and the mind of man is becoming more receptive, the ever faithful guardians of humanity place further instruction at its disposal as man acquires

* See "History of the Church from the Earliest Ages to the Reformation," by Rev. George Waddington, M.A., London, 1833.

the capacity to use it for the purpose intended, the spiritual elevation of the race. On this account there may be some colouring for the supposition that Theosophy is new—new to the present generation,—and the reason why its principles were not more fully proclaimed on previous occasions when the Messenger appeared, was because that since the cruel art of tyrannical intolerance to which reference has been made, mankind had not attained that tolerant frame of mind to have permitted such a promulgation of what seemed to be new views of the origin of the universe, the origin of man, his true place in the universe, and his ultimate glorious destiny, until the last quarter of the present century. The long time that has elapsed since the days of Justinian, when the wrong act was done, and man's evolutionary progress was diverted for a time into a wrong channel, shows how slow is the rate of man's real progress on the moral and spiritual planes of being.

A little while ago I showed that as Theosophy was the fountain from which the various exoteric religions drew their inspiration, consequently Theosophy could not be a sect or a section of those religions of which it was the real foundation, or the material or teaching out of which the various exoteric religions were composed. But we might look at this point a little farther. It is always noticed that when sects are in the way of being established, or when they multiply, it is almost invariably among the same race or sub-race of people among whom the form of faith prevailed of which the new one is a section which has broken away. A form of belief, a religion, or even a church polity, may be changed times almost without number, each taking more or less of the tenets or principles of that from which it had immediately come; but these changes have little or no influence upon another race of people, or another distinct branch of the human family. The interest in these changes is almost always confined to the people among whom the opinion or form of thought prevailed from which the new sect sprung. For instance, the minute sub-divisions into which the class of churches or religion known as "Protestant," in Britain and America, have become divided, have had little or no effect or influence upon the people of, say France, Spain, Italy, Russia, &c., although all these changes may have excited much interest among the people—and the peoples akin to those—among whom the changes of opinion took place. This shows that these small changes in the form of thought, which are the cause of the birth of sects, have only influence among a certain class of minds, and peoples of other branches of the human family take no more notice of such changes or sub-division into sects than if they had no existence in fact. But the phases of truth which Theosophy makes known to the modern world are not so restricted in their sphere of influence. The history of the present theosophical movement has proved very amply that the influence of theosophic thought and ideas have attractions to branches of the human family quite distinct racially, politically, and religiously, so far as state churches are concerned, from the people among whom the theosophical literature was first

published, and to whom the Theosophical Message on the present occasion was delivered, I mean the Anglo-Saxon race. Theosophy has been proved to have a world wide interest to all races and to all peoples. This is what might be expected if it be what we claim it to be—a message from the Elder Brothers of our race for the elevation of man's spiritual nature irrespective of race, sects, creed, colour, or social condition, cultured or uncultured. Under such circumstances we might expect that Theosophy would speak to the great heart of humanity, and that its influence would not be circumscribed much by political boundaries, or by the spheres where certain languages are spoken. Being a universal message to mankind, we might expect it to be so regarded by the various races of humanity, and by the professors of the various systems of religious thought. And this is just what has taken place. Though the English language was selected as the vehicle to first make known the Message to mankind, that has proved no barrier to the progress of the knowledge of the principles of Theosophy to the people who speak a different language—however much Britain may be disliked politically and commercially in some parts of the continent of Europe. The "Secret Doctrine" is a bulky work, as many of you know, of more than two thousand pages of closely printed matter, only to read which one would think a sufficiently hard task for foreigners to undertake. But what is the result? Two or three devoted and earnest men in Spain have voluntarily, without money and without price, rendered its contents available to the fifty or sixty millions of Spanish speaking people at present on the globe, and the translation of "Isis Unveiled," besides many smaller works, is being made into the same graceful language. And this too in a country when the Roman Catholic religion is almost universal. In France, too, earnest souls are carrying on in a systematic way, translations into the French language on the same terms as their Spanish compeers. In Holland, also, a similar systematic work is in progress, and even in the city of the Seven Hills, Rome, a similar work has been inaugurated though it is not long since a theosophical Lodge was opened in that country. In Germany a similar work is under way, though translations in that country have not made so much progress as in some other countries where less progress might fairly have been looked for. In Russia, Sweden, and Denmark progress is also being made in the same direction, all of which facts show that the Theosophical Movement is an international or universal one—one not restricted to any one race or even to closely allied sub-races or sections of humanity. Theosophy speaks to no one section of the human race, but to all, wherever situated and however circumstanced.

To make this more clear, it may be stated that at the last Annual Convention held at Adyar, near Madras, it was shown that in December last there were 450 societies or Branches in full operation, distributed in India, North and South America, Great Britain, Austria, Canary Islands, France, Germany, Greece, Italy, Russia,

Spain, Switzerland, Sweden, Norway, Denmark, New Zealand, the Islands of the Pacific, and Australia,—a list of countries surely sufficient to clearly prove the universal and non-sectional character of the theosophical movement.

As to its rate of progress, it may be mentioned that last year's report showed that 50 new Branches or societies had been established during the previous twelve months—an average of about one in each week. These facts clearly testify to the force of life that is in the movement. The report showed that of the number of societies then in working order 68 were credited to America. My hearers will thus see that individuals who are now becoming connected with the theosophical movement for the first time are not in the position that many of us were in years ago when the Society was much more circumscribed in its sphere of activity, when difficulties had to be faced which now no longer exist, and when the movement was little known and little respected outside the ranks of its then members. In joining now, new members cannot help feeling that they are joining a great multitude of earnest souls of all nations—a movement of universal scope; a movement that is advancing amongst all peoples at a surprising rate of progress; a movement which is being carried on without selfish objects in view, indeed with personal sacrifice in *many* instances, for the benefit of others; and a movement, too, calculated and intended to effect the highest and noblest work in which man can engage, the moral and spiritual elevation of humanity. Such reflections and general review of the position ought to be exceedingly encourging to new members, and should inspire them with the strongest faith and most ardent hopes for the future, so that their best endeavours may be directed in aiding to carry on the work with renewed vigour, and an increased ratio of success.

The facts just mentioned are not the circumstances which usually characterise the slicing off a section from an organization previously existing. Theosophy is independent of all sects; it acknowledges the universal brotherhood of man and works for that end, and thus prepares for the time when there will he no feeling of separateness or estrangement among the various races of mankind.

The universal character of the movement is also seen not only in the readiness with which so many different peoples have allied themselves with it, but also with the other consideration, that the union of so many nations implies the harmonious blending of so many divergent religious views for one common end which interests all alike. Within the ranks of the Society are to be found members of all the great religious systems of the East, members of the Hebrew faith and even Rabbis, members of nearly all modern religious bodies—even in one case at least a Bishop of the Episcopal church—members of the Lutheran, Greek and Roman churches, and many who belong to no church organization at all. In the Theosophical Society they all find a common platform for common action in aid of the broadening of a feeling of

fellowship among mankind. In the sentiment of a universal brotherhood of the human race, there is a bond of union which is above and beyond that sentiment of brotherhood which is spoken of from sectarian platforms or pulpits. There, if one wishes to gain a brother's position, he has to adopt the religious and other views held by the body or sect to which he seeks to be allied, and any departure from the common rule in this respect causes him to be visited by suspicion, and to be watched as if he were not regarded as a very good brother. In the Theosophical Society all this is changed. There, variety of opinion on religious and political questions is the rule rather than the exception. The rule with us in this respect is that we treat our fellows in the same way as we wish to be treated by them in return. If we express any decided opinion on any debatable points we do so with the express understanding that another has an equal right to express equally strong opinions on the opposite side of the question without our being offended. On one point we all agree, and the other questions are simply regarded as phases of truth which are more or less partially understood, and on which time is likely to throw much additional light. Being without a creed, dogma, or ritual of any kind to uphold, we can bear and forbear with one another on those minor points while still keeping prominently before our minds the motto of the Society; "There is no religion higher than truth."

W. WILL.

(To be concluded.)

SEGREGATION: HINDU CUSTOMS.

MR. SREENIVASA RAO, F.T.S., of Gooty in his lecture on ancient and modern religion and science, delivered in Telugu at the Theological High School, said that segregation is not foreign to Hindus. If a death occurs in one's family he observes Sûtakam (days of pollution) during which he and the members of his family are considered to be under pollution and are not allowed to mingle with others or visit public places like temples, &c., for 10 days (15 among some classes). After the expiry of this period he throws away the old and useless things like earthen vessels, &c., white-washes the house and performs *punyâhavâchanam*, when the *homa* or holy fire is burnt, after which the house and the people are considered to be removed from the said restrictions.

If a person sees a corpse he should take a bath without removing from his person the clothes he had on (*sachelasnâna*). If one attends a funeral he should take a bath and wash his clothing before entering the town; and once more, after entering the town, he should then visit, before returning home, a temple where camphor, &c., is burnt.

In some cases he should remain away from home for a night.

It was shown that the observances of *Sûtakam*, white-washing, *punyâhavâchanam*, bathing and visiting temples, were calculated to prevent the spread of the disease if the death be due to an infective disease.

The rule was made applicable to all cases of death, to obviate the necessity of discriminating deaths due to infective diseases from deaths due to other causes, and to avoid the panic which would rise if the rule applied to certain cases only.

It was shown that the visit to the temple was a sort of fumigation, as one perspires freely while there owing to the dense smoke raised by burning camphor, &c.

It will not be out of place to mention that the prohibition of giving alms from a house where there may happen to be a case of small-pox, was meant to prevent the spread of the disease through the grain doled out.

He has compared several such things and proved that so called superstitious obervances among Hindus have a real scientific value.

J. V. RAMASWAMI NAYADU, L. M. S.

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*THE BRIGHT SIDE.**

I know, as my life grows older,
And mine eyes have clearer sight,
That under each rank wrong somewhere
There lies the root of right;
That each sorrow has its purpose,
By the sorrowing oft unguessed;
But as sure as the sun brings morning,
Whatever is, is best.

I know that each sinful action,
As sure as the night brings shade,
Is somewhere, sometime punished,
Though the hour be long delayed;
I know that the soul is aided
Sometimes by the heart's unrest;
And to grow means oft to suffer—
But whatever is, is best.

I know there are no errors
In the great eternal plan,
And all things work together
For the final good of man.
And I know, when my soul speeds onward
In its grand eternal quest,
I shall say, as I look back earthward,
Whatever is, is best.

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* *Light* copies these verses, with the following acknowledgment: "From an American Magazine for young people." This is rather indefinite and the author's name is not given.—Ed.

Theosophy in all Lands.

EUROPE.

LONDON, *December 28th*, 1898.

Christmas—the great festival of the Western world—has come and gone again and now in business and financial realms there come the throes of stock-taking and the making up of balance sheets, which salutary processes have their counterparts in the mental and moral departments of human nature.

The end of the old year is a great time for looking over the ledgers of life, and happy is the man who can start the new year not too heavily handicapped by the big balances brought over on the Dr. side of his account. We all *do* bring over these balances, large or small, and we most of us set over against them sheaves of good resolutions, bills drawn on the Bank of the Future which we light-heartedly renew from year to year. How many of us are going to make a *serious* attempt to redeem our paper during the coming year? There is perhaps a tendency, when one has counted up a good many of these annual self-audits, to want to shirk the process and slide over into the next year without renewing these "promises to pay" which we shamefacedly recognise as of very remote date; but, if there is one legend more than another the moral of which Theosophy endorses, it is that of King Bruce and the Spider, and the 'Try, try again' principle may begin to show result in 1899 even if it *be* the last year of the first cycle of the Kali Yuga, and foreshadowed as full of evil by all the prophets of Modern Babylon. In any case this annual renewing of resolutions is a good thing and was it not 'H. P. B.' who reminded us that the time of the new year, when all the returning energies of the re-born Sun were at work in Nature, was just the best time for making effort in the moral and spiritual as well as the physical realms? While I write the air resounds with the words "A Happy New Year," I voice the old greeting from West to East and add—"God-speed to all our resolutions."

Many besides ourselves are making mental retrospects of the work of the last quarter of the present century and in the course of one such survey connected with the appropriate Christmas subject of Divine Incarnation, the *Christian world*—a leading non-conformist weekly—has some passages which are significant indeed of the change which has come over the thought of the religious world and are especially interesting from their decidedly theosophic trend. After commenting on the storm and stress which evolution and rationalism raised in the religious circles in the middle decades of the century, the writer describes the present day conditions in the following sentences:—

"The prevailing philosophic conceptions concerning God and the universe are, it may fairly be said, of a Divine immanence, a Divine limitation, and of a Divine personal self-revelation. Philosophy sees everywhere a highest plunging down to the lowest forms of manifestation, and working its way up thence back to its own primal level. It is a Divine stability that is at the roots of the hills; a Divine intellect that reveals itself in all humblest grades of insect and animal life;

and that shows in ever higher forms until it becomes self-knowing in man, and so suggests the culminating human-Divine consciousness of the Christ. In this the modern thought-trend is straight along the line of Schelling's proposition—that 'only the personal can heal the personal, and God must become man that man may come again to God.'

But it is towards this very point that Evolution also, as it is now most generally understood, is seen to be directly heading. Evolution is not a force in itself, but only a mode of operation, and one which the Operator perpetually varies. There are great gaps, too, in the process—gaps that are stridden across by the Power behind in a way to us incomprehensible, but full of significance for the present subject. Natural selection' does not explain origin, when there was nothing to select from. 'The struggle for existence' amongst competing forms gives us no account of that beginning of life when there were no competitors. And the gaps have continued at the further end of the development. There was nothing in the anthropoid ape that would enable him to construct out of himself a man. Everywhere, in short, we have to recognise with evolution the Power behind, engineering the road, pushing life along it up and up and at times in the process making giant strides across what seem impassable chasms. What more strictly in accord with all this than that, at a still later stage in this progress, there should emerge on to the human plane, and by a process as inexplicable as that by which man came out of the ante-human races, a second, higher Adam, who should, in His turn, open up new spheres and possibilities of life?"

Early in December, in continuation of his Blavatsky Lodge lectures entitled 'Studies in Christian Origins,' Mr. Mead gave a very interesting rendering of some portions of the Hermes Fragments. The similarity of some of the extracts thus translated to the thought and even the phraseology of some parts of the Bhagavad Gîtâ and Upanishads is most striking. Even as rendered in the only two English translations available these Hermes Fragments are full of suggestion and value to the student, but the value of the key which Theosophy affords to the scholar will become increasingly evident when the translation which Mr. Mead is making is obtainable.

'The making of Religion,' a recent work by Mr. Andrew Lang, was the subject of a lecture by Mrs. Mallet, on December 8th, in the course of which she gave an outline of the arguments by which the author shows that the current theories of anthropologists as to the origin of religious beliefs are greatly in error, and supports by well chosen facts a theory which would appear to be much more nearly in harmony with occult investigations on this interesting subject.

The final lecture of the session was given by a speaker new to the Lodge, Mr. A. H. Ward, who took for his subject the Microcosm, and with the aid of a carefully thought out and elaborate diagram, dealt with the interesting problem of the development of consciousness on the different planes of being.

A suspension of meetings for a fortnight during the Christmas holiday season gives a short respite to the small staff of lecturers whose energies are so regularly employed.

The Sunday evening addresses which Mr. Leadbeater has given during the last seven weeks have proved a great success. The lecture hall has been regularly crowded, a great many strangers availing themselves of the opportunity to attend, and the appreciation of the usefulness of the course has been general. A partial repetition of the same course has been

given by Mr. Leadbeater, at the Pioneer Club in Grafton St., where opportunity is afforded for meeting a different audience.

During the month, Mrs. Cooper-Oakley has again visited the South-Western Lodges, speaking, on this occasion, at Bath and Bristol.

A. B. C.

NEW ZEALAND SECTION.

The annual meeting of the Christchurch Branch was held on November 22nd. There was a good attendance of members at the meeting. The Secretary reported the addition of ten members during the year, and seven resignations. The Secret Doctrine Class, the Ancient Wisdom Class, the H. P. B. Class are all steadily at work; and the Sunday afternoon public meetings keep up their interest and do good and useful work both for members and the public. Mr. J. B. Wither was re-elected as President for the ensuing year, and Mr. J. Rhodes (187, High Street, Christchurch) was elected Secretary.

On December 4th Mrs. Draffin began in Auckland a series of five lectures: "Theosophy: What it is," "Growth and Evolution of the Soul;" "Rationale of Reincarnation and Karma," "The Masters," and the "Practical Application of Theosophy." Interest appears to increase with the coming of summer and these lectures are attracting large audiences and the discussions which follow are very good.

The most prominent feature in the past month's proceedings is the renting of a space in the Auckland Industrial and Mining Exhibition now open, for the purpose of displaying various works on Theosophical topics, both for sale and to spread the knowledge of the subject among the thousands who visit the various courts of the Exhibition daily. The stall is tastefully decorated; there is a well filled book case and on the table are spread out Theosophical magazines in various languages, and leaflets and pamphlets are for sale and distribution; the maps from the story of Atlantis, coloured illustrations of Thought Forms from *Lucifer*, and the coloured frontispiece from "The Human Aura," are in view, and upon the wall are hung enlarged photographs of H. P. B., Col. Olcott and others.

It is proposed to form Lotus Circles in Auckland and also in Nelson. The Dunedin Branch Library increases steadily in size and value, thanks mainly to the interest of the President, Mr. G. Richardson. The Library has been enriched by the addition of the Polychrome Bible, as far as published.

The four principal centres continue their active work almost continuously throughout the year; such work forms the main feature of the Section's activity during the year 1898.

The preparations for holding the convention go on in Christchurch, and an interesting meeting may be expected.

December 1898.

NOTES FROM CHICAGO.

An event worthy of note recently occurred here, when a life-time scientist, in the living swim of employment, took the trouble to send to Theosophical Hall, Van Buren Street, a wagon-load of apparatus, and to give a lecture, last Sunday afternoon.

The pin-drop silence while he discoursed, and the rising on their feet, of some of the audience in the back rows, to better see, showed that susceptibility for receiving material fact is improved by metaphysical study.

The lecturer was Arthur Vaughan Abbot, C.E., Consulting Engineer of the Bell Telephone Company, Member of the Society of Electrical Engineers, and of the Institute of Mining Engineers, and of the Society of Civil Engineers, and author of a large book on the "Electrical Transmission of Energy." Since graduating as Civil Engineer this gentleman has been connected with the most noted public works in New York, Boston, Baltimore, Augusta, Kansas City, Salt Lake City, and for the past seven years has been Chief Engineer of the Chicago Telephone Company.

On a wall-chart he had written the differing numbers of vibrations in what is perceptible to our senses; showing that sounds are cognised by the hearing at a low pitch; gradually the pitch is raised as the vibrations multiply, until the auditory senses fail to catch the sound. The sense of feeling takes up the recognition of heat at a high and higher rate of vibration, and likewise finally fails to perceive further. The sense of seeing takes up the idea of color, at fixed numbers of vibrations for all the hues of the rainbow, and likewise fails at last to see. Electricity comes in with its inconceivable yet also fixed rate of vibrations; and so the Röntgen ray;—and the list was so written as to show gaps between the knowledge possessed by the different sets of senses; and at the final grand number, he could only say—what next.

He also rung bells by an electric battery, with no communicating wire; and said that although now the distance is short, there is no reason, except our inexperience, why this distance should be so limited; and that research is leading us on and on, forward, unto an unknown whither!

Mr. Abbott is an indefatigable and fearless investigator. He receives nothing as fact until it is fathomed. He believes that he dees not—yet is, in personal truth, puzzled by his own clairvoyance and magnetic strength; but can make no statement because it is not adjusted arithmetically.

The Wednesday evening studies are programmed for the season. The Sunday afternoon meetings are not. They were opened in October by Mr. Burnett, a veteran member. Then came a series of discourses on Atlantis by Mr. Randall, another prominent member. Mrs. Wait of California, an able speaker and woman, gave a discourse on "American Myths," on which she has published a book, pointing out the same being, under varying names, in the different countries between Alaska and Patagonia.

These, with lastly, Mr. Abbot, have well occupied the Sundays up to Christmas.

ANNA BALLARD.

Reviews.

SRI BHAGAVAD GITA

WITH VISISHTADVAITA COMMENTARY.*

Here is another net result of the Theosophic influence working steadily in India. We have heard that in some quarters people identify Theosophy with Buddhism, while some others understand it to be Sankara's Advaitism. It is true that the impulse given by the Theosophical Society to Vedantism has been very great, but it is wrong to suppose that Vedantism means Advaitism. Theosophy is neither the one, nor the other. It has created a good taste for enquiry into philosophical and scientific truths, and each religionist individually tries to dive deeper into the mysteries from his own standpoint. It is well known that, besides the various shades of philosophy, the main principles of Vedantism have been viewed in India from three distinct standpoints, *viz.*, the Advaita, the Viśishtâdvaita and the Dvaita. Numberless publications have been issued on the Advaita system till now, while the claims of the remaining two have not been well placed before the public. We mean that the standard books on these systems have not been rendered into English. We therefore welcome the publication of the present volume of Śrî Râmânuja's commentary on Bhagavad Gîtâ which represents the Visishtâdvaita school. The attempt is very laudable and deserves much encouragement. Mr. Govindâcharlu has done his duty with care and it is very creditable that he has devoted so much labour to be the pioneer in the field of bringing out books bearing on this system of philosophy. We are inclined to think that if, without being scared by the numerous technicalities of the Vaishnava religion, one takes to the study of its philosophy, he will soon like the study and follow its teachings. The transcendental Advaitism of Śrî Sankara is often remarked to be not for all, but only for the advanced few. All cannot grasp the teachings, much less follow them and realize the sublime truth. But Visishtâdvaitism is not so; it is adapted to the ordinary intelligence of man, and presents the highest truths in simpler aspects which are within the easy reach of realization by all. As a religion it aims to be universal and all-embracing, though its votaries have during the past few years succeeded in forming so many sects and sub-sects. It is a popular religion well suited for the man of the world. It is very much akin to Christianity in its principles and supplies the philosophic structure which is sadly wanting in the latter. For this reason we say that translations of Sanskrit books on Visishtâdvaita, if presented in a readable form, will ere long find staunch advocates of the philosophy in the Western world, and that it is the duty of the Śrî Vaishnava to see that he does not sleep over the opportunity of furnishing solace to thousands of people who in all probability would benefit largely by the tender philosophy of Śrî Râmânuja. The latter's love of God and love of humanity was unbounded, and his philosophy is based on Love. Love God, Love man, Love all. This was the teaching of Śrî Râmânuja, the mighty Sage.

* Translated into English by Mr. A. Govindacharlu, F. T. S., of Mysore. Printed at the *Vaijayanti* Press, Madras. Price, Rs. 8, 10 and 12 in different styles of binding.

According to this school the Bhagavad Gîtâ is a special revelation of the Doctrine of Love, and its text furnishes the key-note of their philosophy and religion. It is therefore very interesting to study the Gîtâ from this standpoint. As the subject matter of the Bhagavad Gîtâ is too well known to be discoursed upon in this short review, we have only to request our readers to go through the commentaries which have now been made available to them and realize for themselves the God-Love (as Mr. Govindacharlu would put it in his quaint phraseology) which is pointed out to be the best means to salvation. There can be no question about this point; and Mr. Govindacharlu has endeavoured his best to place before us much valuable information in regard to the Visishtâdvaita doctrines. The translation of the text and commentary is passable, though it is not lucid in several places, and the English is open to considerable criticism. There is room for much improvement in this respect. The foot-notes are very copious and contain good matter. The get-up of the book is pretty and good; *although* Mr. Govindacharlu's statement that other presses in Madras cannot do better, or as much, smacks of special pleading.

We do not consider this review complete without giving our readers a rough idea of the leading doctrines of the Visishtâdvaita school. Moksha or Salvation is described thus :—

"दासभूताः स्वतस्सर्वेह्यात्मानः परमात्मनः"

It means that all are the servants of Paramâtman. The doctrine of *Aham Brahmâsmi* does not hold good with this school. Paramâtman is called the Seshi, *i.e.*, the Lord; and Jîvâtma the Sesha, *i.e.*, the servant.

" Excepting Srî Nârâyâna all are subject to the misery of Samsâra." There are two ways of gaining Mukti, *viz.*, Bhakti and Prapatti. Bhakti-Mârga is for the strong or advanced, and Prapatti-Mârga is for the weak or the less advanced. Prapatti consists of (1) Dvayânu-sandhânam (श्रीमन्नारायणस्य चरणौशरणंप्रपद्ये, श्रीमन्नारायणायनमः) (2) Saramam (सर्वधर्मान्परित्यज्य मामेकं शरणंव्रज॥अहंत्वासर्वपापेभ्यो मोक्षयिष्यामिमाशुचः) and (3) Mantram (ओंनमोनारायणाय). This path is easier than that of Bhakti. Even women and Súdras are allowed to follow the Prapatti-Mârga. The Râmânujas hold that there is no Jîvan-mukti or salvation to Jîva. So long as there are Sthûla and Sûkshma bodies, Vairâgya and Uparati cannot be successfully practised, and hence there can be no attainment of Jnâna. And because there is no Jnâna, there can be no Mukti. Vairâgya, &c., should be practised and well established one by one in the course of several incarnations, and in the long run Mukti will result अनेकजन्मससिद्धः ततोयातिपरांगतिं. Visishtâdvaitins and Dvaitins hold that Jnâna can be had only through Vairâgya, Uparati, &c.; while the Advaitins hold that Atma is (*Asanga-prakâsânanda-rupa*) absolute, self-luminous and blissful and we need not therefore attempt Vairâgya, &c. बहूनांजन्मनामंते ज्ञानवान्मांप्रपद्यते.

For want of space we have to reserve further explanations, but we may add that the price seems almost prohibitive to the majority of Indian readers.

T. A. S.

PRACTICAL OCCULTISM.*

[Occult Science Library: Seven Essays on the subject of Practical Occultism],

By Ernest Loomis.

This nicely got up volume is a striking illustration of the great danger which threatens the healthy evolution of our race in America in the not distant future. It professes to teach "Practical Occultism," *i.e.*, Thought Forces, &c., in all Business Art, as is set forth on the title page and emphasised in the text again and again. The ideal to be attained appears to be pointed to in the concluding words of the Introduction and is, to make "the results of the life uniformly successful and fortunate."

It is true that all through the book, the reader is constantly urged to mould his life according to the Law of Love, and the great principle is laid down that only by so doing can any lasting or really valuable occult power be developed; but such injunctions fall too often on heedless ears, and it is fundamentally and radically a mistake, and one fraught with the most perilous consequences, to lead people's minds to the thought of obtaining command over the subtler forces in man and nature, and above all to the idea of using and employing them to obtain success in ordinary worldly concerns, *before* the nature has been *thoroughly* purified and perfectly brought into harmony with the divine Law of Love.

As regards its main contents, they are obviously derived in large part from a study of theosophical literature coloured—or rather discoloured—by the idea of obtaining worldly success and by misleading conceptions of some of the great laws of life apparently gathered from the schools of so-called "Mental Science" or "Metaphysics," of which there are now so many in America.

K.

HOW TO PUBLISH,†

By Leopold Wagner.

That it is generally wiser to avail ourselves of the experiences which others have gained in the conflict of life, instead of rushing into an untried undertaking, while yet in ignorance of the qualifications requisite for its successful prosecution. will be very evident to any one who reads the book here noticed. It gives that very practical instruction which the tyro is so sadly in need of when about to engage in some literary undertaking. It tells him how to prepare his MS., how to find a publisher, and how to avoid various pitfalls which are often spread for the unwary. The work is divided into three main sections. The first treats of *Books* and comprises seventeen subsections which give general information as to the writing and publishing of books, the rules of copyright, the literary agent, terms, &c. The second relates to *Periodicals*, and has twenty-six sub-sections. The third is devoted to *Playwriting*, and has nearly as many sub-divisions. The importance of having one's MS. either typewritten or else very *plainly* and *neatly* done with the pen, in order to secure desired attention, is specially pointed out. The book contains 210 pages, 8vo.

E.

* Chicago: Ernest Loomis & Co. † Geo. Redway, London, 3s. 6d. net.

DICTIONARY OF ENGLISH AUTHORS.

BIOGRAPHICAL AND BIBLIOGRAPHICAL,*

BY R. FARQUHARSON SHARP.

This is the second edition of a very useful work, one that is almost indispensable to literary people, as a book of reference. It has been prepared with great care and, wherever practicable, the proofs have been submitted to the authors themselves, for revision. The present edition contains lists of errata and addenda, thus bringing it quite up to date. The printing and binding are excellent,—gilt top, 310 pages, 8vo. E.

Mr. B. V. Kameswara Iyer, M.A., English Professor in the College of H. H. the Rajah of Pudukotta, has favoured us with two excellent translations from the Sanskrit, with valuable commentaries thereon. "Purush Suktah" is considered to be one of the most important of the Vedic hymns, which treats of the origin of worlds, and of the relation existing between the Universe, Man and God. "Sandhyabandana" treats of the daily prayers and observances of the Brahmins. The pamphlets have been well brought out by Messrs. G. A. Natesen & Co.

THE NEW MANUAL OF ASTROLOGY

in four books, treating of the heavens, the reading of a horoscope, the measure of time and of Hindu Astrology,

BY W. G. OLD (SEPHARIEL).

The subject of Astrology has long been the property of ignorant and self-seeking charlatans and this accounts for much of the deleterious overgrowth with which it is encrusted. Of late it has aroused much attention amongst the intelligent and educated men both in the East and the West and we are sure that it will before long develop into an exact science. The opposition of early Christianity and the subsequent antagonism of rapidly growing science consigned it in Europe to the protection of a few insignificant secret societies. In India the causes which smothered all advancement of knowledge stultified the growth of Astrology also. But the oriental tendency of the Hindus to cling tenaciously to their ancient wisdom while preserving its life has not been able to keep it free from errors and corruptions.

Till about the time of Varahamihira Astrology seems to have developed both in India and Greece and that there has been comparing of notes is evident from the works of Varahamihira himself and others like Yavanahora. Mr. Old's treatment of the subject is very original and masterly and the keen insight and practical wisdom that he has brought to bear on it does him great credit. His treatment of the Science of Astrology is both lucid and suggestive, and the comparative method he has adopted is the only line on which the subject can be properly understood and improved. We wish that some of the graduates of the Indian Universities will make this a field of research and investigate it thoroughly. Very practical as the subject is it is impossible for us to review Mr. Old's book exhaustively nor make extracts from it. In passing we just want to touch upon one point. The author refers to the indication of the oblique ascension of signs practised in Northern India as having been copied from the more mathematical systems of the West. If we but compare this practice with the more universal one of the

* Geo. Redway, London: 7s. 6d. net.

horizontal progression of the signs in *prasna* predictions we will be tempted to believe that the practice is indicative of a more Northern habitation of the ancient Aryans. However, as already pointed out, the subject requires thorough investigation. Mr. Old has undoubtedly placed all lovers of the subject under a debt of gratitude by utilising his studies in writing such a useful text-book of Astrology.

We congratulate the publishers on the excellent get-up of the book.

(Signed) SADAGOPA.

RAMAKRISHNA PARAMAHAMSA.

The *Madras Mail* in reviewing Professor Max Müller's Book about the Life and Sayings of this great Guru, culls the following from the numerous sayings of the Paramahamsa as the most instructive and striking. All those that have had opportunities of reading the teachings of the sage have always admired the beauty of the similes employed in imparting instruction:—

In his later days he was thinking of practising the tenets of Christianity. He had seen Jesus in a vision, and for three days he could think of nothing and speak of nothing but Jesus and His love. There was this peculiarity in all his visions—that he always saw them outside himself, but when they vanished they seemed to have entered into him. This was true of Rama, of Siva of Kâli, Krishna of Jesus, and of every other god or goddess or prophet. After all these visions and his realisations of different religions he came to the conclusion that all religions are true, though each of them takes account of one aspect only of the Akhanda Satchitânanda, *i.e.*, the undivided and eternal existence, knowledge and bliss. Each of these different religions seemed to him a way to arrive at that One.

So long as the bee is outside the petals of the lotus, and has not tasted its honey, it hovers round the flower, emitting its buzzing sound; but when it is inside the flower, it drinks its nectar noiselessly. So long as a man quarrels and disputes about doctrines and dogmas, he has not tasted the nectar of true faith; when he has tasted it he becomes still.

A snake dwelt in a certain place. No one dared to pass by that way. For whoever did so was instantaneously bitten to death. Once a Mahâtman passed by that road, and the serpent ran after the sage in order to bite him. But when the snake approached the holy man he lost all his ferocity, and was overpowered by the gentleness of the Yogin. Seeing the snake, the sage said, "Well, friend, think thou to bite me?" The snake was abashed and made no reply. At this the sage said, "Hearken, friend, do not injure anybody in future." The snake bowed and nodded assent. The sage went his own way and the snake entered his hole, and thenceforward began to live a life of innocence and purity without even attempting to harm any one. In a few days all the neighbourhood began to think that the snake had lost all his venom, and was no more dangerous; and so every one began to tease him. Some pelted him, others dragged him mercilessly by the tail, and in this way there was no end to his troubles. Fortunately the sage again passed by that way, and seeing the bruised and battered condition of the good snake, was very much moved, and enquired the cause of his distress. At this the snake replied, "Holy Sir, this is because I do not injure any one, after your advice. But alas! they are so merciless!" The sage smilingly said, "My dear friend, I simply advised you not to bite any one, but I did not tell you not to frighten others. Although you should not bite any creature, still you should keep every one at a considerable distance by hissing at him." Similarly, if thou livest in the world, make thyself feared and respected. Do not injure any one, but be not, at the same time, injured by others.

MAGAZINES.

In the *Theosophical Review* for December, Mr. Leadbeater continues his interesting explanations of "Clairvoyance." Mrs. Hooper writes on "The Western Wonderland," collating her matter from the ancient legends of Ireland and Scotland, and Mr. N. A. Knox contributes a short article on "The Development of Consciousness," illustrating the subject by a diagram. Mr. Mead's article, "The Shepherd of Men," is a translation from one of the Greek treatises which have been ascribed to "Hermes the Thrice-greatest." Some of its passages are exceptionally sublime. Miss Hardcastle contributes a paper on "Ibn Gebirol's 'Source of Life.'" Concerning this ancient and gifted Jewish poet, the writer of the article says: "Whether, however, Ibn Gebirol drew from the Kabalah or the Kabalah from him is a disputed point." We give one of the translated paragraphs:

"If thou ascendest the different degrees of the intelligible substances, thou wilt see the entire corporeal world *swimming in these Superior Substances*, like a bird in the air." The old poet was doubtless much of a seer. Mrs. Besant concludes her Problems of Religion, this last instalment being on "Prayer and Atonement." There is little need to state that it is a highly instructive exposition of spiritual truths. "Towards the Hidden Sources of Masonry," is a historical contribution by Mrs. Cooper-Oakley. Under the head of "Correspondence" Mr. Leadbeater has an interesting letter which he entitles, "Man before Monkeys": another is by Johan van Manen, on "An Erroneous Tibetan Etymology."

November *Mercury* contains a portrait of Miss Marie A. Walsh, the T.S. lecturer of the Pacific coast. "The Science of the Soul," a lecture delivered by J. C. Chatterji, at San Francisco, Cal., is very good and well adapted to readers of different faiths. F. E. Titus has a paper on "the Christian Mysteries," and Alexander Fullerton writes on "Joining the E. S. T." "Ancient Religions of America," No. III., by A. H. T., deals with "The Mayas and Quiches" of Central America. T. S. Echoes and Reviews follow.

The January *Gleaner* has a continued article on the "Beginning of Life upon Earth," which is followed by a sketch of the reception given in Bombay, to Miss Sarah E. Palmer, B. Sc., who has come from America to devote her life to the educational needs of the Pariah class in India. Various reprints also appear.

Theosophia (Amsterdam) for December has an opening article on "Accelerated Action," by Afra; a paper on the "Tao te King;" translations from the writings of Mrs. Besant, Mr. Leadbeater, and Mr. Chatterji; a poem on "Self Liberation" and a summary of theosophical activities.

Theosophy in Australasia (December) contains extracts from a contribution to the *National Review* for October, by Mr. Myers, of the Psychical Research Society, who presents "certain facts" in proof of a continued existence after physical dissolution, as if they were *new* to the world when, instead, they have been current for more than a third of a century. Mr. Myers is at last getting his eyes open. "Man's Peri-spirit," is the title of an article by our well-known contributor, W. A. Mayers, which treats of the origin and nature of the astral body.

Sophia, (Madrid), attractive as usual, with its well printed pages, is again welcomed. The work of Señor Soria y Mata, "Genesis" or "The Geometrical Process of the Evolution of all Forms," is concluded in this number. The

article is accompanied by a series of plates showing in a remarkably clear manner the co-relation of the different kingdoms of nature in the building of form. The work is a most valuable addition to our literature. A well written mystical story, "The Nature of Renunciation," is by Herbert Kitchin. A. de Ricaudy tells of the interest awakened in Buddhism by the performance of Buddhist ceremonies in Paris by the Lama, Aguan Dordji. The author says that the mission of the venerable Lama has already produced abundant fruits, dissipating in part the ignorance and prejudice existing respecting the sublime teachings of Gautama Buddha. Translations of "the Esoteric Character of the Evangelists" and of Mrs. Cooper-Oakley's latest work are continued in this number.

We have been favoured with advance sheets of the first eight forms of a translation of Salita Sahasranama which is soon to be placed before the public by our Adyar Librarian, R. Ananthakrishna Sastry, and which will doubtless be welcomed by all who are interested in the ideas contained in the ancient literature of the East.

The Buddhist (December) has a brief editorial on "Religious Aggressiveness," and other articles on "A German Buddhist," "Buddhism among the Straits-born Chinese," "Buddhism and India," with educational news.

Lotusblüthen (Dr. Hartmann's) contains some Christmas thoughts by the editor, and valuable translations.

Balder (Christiania) continues the articles reviewed by us last month.

Philadelphia (Buenos Ayres) is again welcomed. It contains much interesting matter, original and selected.

We are in receipt of the last three numbers of *Teosofisk Tidskrift* (Stockholm). Translations of "The Masters as Facts and Ideals," "Scientific Corroborations of Theosophy," &c., are given, besides original articles of considerable merit.

Our current American and Indian exchanges not previously mentioned are acknowledged with thanks, also *The Vâhan*, *Light* and *English Theosophist*.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

Mrs. Besant and the Central Hindu College.

A grand chorus of approbation from the Indian press is reaching us by way of our exchanges, concerning India's need of the Central Hindu College which has lately been established at Benares; and it is very evident that Mrs. Besant's fervent and impassioned appeals in behalf of the institution have touched the hearts of the populace, and we trust that a united, well directed and sustained effort will be made in all the provinces, to secure the funds that will be needed. We append a few brief extracts which serve to illustrate the tone of the press. The wholeheartedness of the editor of the *Indian Mirror* is well known. He says (see issue of Jan. 12):

"We want institutions like the Benares Central Hindu College spread all over the land, and maintained by indigenous support. That will be the turning point in India's history. The time is doubtless propitious for the scheme. If we have been passing through great calamities, great spiritual forces have been also simultaneously let loose, and it is these forces which we have to

annex and appropriate for the future advancement of our beloved country. It were impossible to exaggerate or overestimate the importance of the question of religious education. All other questions, in our eyes, pale before it."

He says, further, that the ancient Indians were not mere dreamers, but great in *act* as well as thought, both thought and action being based on spirituality, and urges the re-establishment of the religious basis.

The Lahore *Tribune*, of Jan. 12th, at the close of a long editorial says :

"We have come to realise that we shall not be quite whole as a nation without regular religious and moral training. Mrs. Besant and her coworkers have, in a manner, given voice to the hitherto silent sense of a great want. And the want is as real as, say, that of food stuffs in the extremity of famine. After all these ages, Benares is still the Sun of the Hindu system. There is something even in the name of Benares that gives an electric shock to the most supine Hindu. And no fitter place can be thought of for a Central Hindu College. Why, if Hindus knew at all how to do their duty by their faith and their people it would not be difficult to start and keep going fifty teaching institutions like that portrayed by Mrs. Annie Besant. May all Hindus in a position to help by work or by funds, awaken to a full sense of their duty and responsibility!"

The Mahratta, of Jan. 15th, finishes its extended remarks concerning Mrs. Besant and the College scheme, with these words:

"Morality and religion cannot be left to take care of themselves. They ought to be given their proper place in any educational institution along with secular education. The Benares College may therefore serve as an extremely interesting experiment towards the fulfilment of a long neglected duty, and as such, deserves full moral support from the Hindu community and its well-wishers."

We might greatly extend this list (the foregoing being only one day's receipts), but limited space forbids.

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Is it gas or Ether.

The Editor of the *Theosophical Review* makes the following comments on the discovery of what is supposed to be a new gas :

"That more direct cognition of the etheric states of matter which H. P. Blavatsky predicted of the not very distant future, seems likely to be realised, if fuller investigation confirms the announcement made by Charles F. Brush, of Cleveland, at the recent meeting of the American Scientific Association in Boston. According to the accounts received, Mr. Brush reported the discovery of a gas (if gas it be) with a heat conductivity at least a hundred times greater than hydrogen (hitherto the best gaseous conductor known), with a specific heat six-thousand times greater than hydrogen, and a density one-thousandth part that of hydrogen (hitherto the lightest known substance). Such a substance could not be confined within the limits of the earth's atmosphere, and in recognition of its probable wide dispersal in interplanetary space it has been named etherion—'high in the heavens.' In the discussion which followed the paper on this interesting discovery, it was suggested that it might indeed be identical with the hitherto (scientfically) hypothetical ether, and its discoverer seems to believe that it may be found 'to account for some of the phenomena heretofore attributed to the ether.' The student of Theosophy learns with additional interest that there is 'some evidence to show that etherion is a mixture of *at least* two different gases'—perhaps more, and hazards the conjecture that science seems at last to have touched the fourth or lowest etheric plane with its already complex combinations of the *still very far off* ultimate atom."

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Graphological Character-sketch of Mrs. Besant.

*The popular Phrenologist** for December 1898, has the following interesting portrayal of Mrs. Besant's character as indicated by her autograph, which will be of interest to our readers:

"Mrs. Besant * * * * has the signs of spirituality (bases of letters widely curved), benevolence (sloping 'hand,' outstretched finals, &c.), and conscientiousness (level placing of letters all prominently displayed in her handwriting, which shows her to be of an exceedingly impressionable and receptive psychical nature (which accounts for her interest in all occult studies), and possessed of great sympathy, a desire to benefit and befriend mankind, and extreme straightforwardness and honesty of motive. She is absorbed in the contemplation of the unseen, and is willing to believe and to be convinced in what is termed the 'marvellous,' and will sacrifice much in order to investigate and demonstrate that which she believes and knows to be the truth. Her great feeling for others, her administrative gifts, and her faith and belief in humanity have caused her to continue in 'well-doing,' and to have ever before her the uplifting and ennobling of the race, although she is not unlikely to have been, at times, disappointed in those around her. Her firmness being only of moderate or average development (finals rather faint, non-rigid style), she is open to conviction—not obstinate, dogmatic or unreasonable; though the high-barred *t* shows us the leader, the independent thinker. Bigotry, intolerance, or narrow-minded conventionality will not accord with this rather uncommon, curvilinear 'hand.' Her mind is eclectic; it is the storehouse for wisdom—Eastern and Western. Her selective talents, as well as her critical and reasoning faculties, are shown in the absence of *liaison* between the *s* and *a*; her ideality, in the refined style as a whole. She is logical, keenly moved by all that is worthy of admiration, and contemplative. There is sufficient self-esteem in the tall capitals to render her dignified though not egotistical. She hates bounce, self-advertisement or bombast. The almost equal heights of the small letters proclaim her to be capable of giving her mind to one thing exclusively; hence her capacity to master the many complex subjects which she has studied, and her patient willingness to await results as a student thereof. She has a strong love of harmony and concord, and although she has good executive power (see the strokes under the names and to the *t*), and will, therefore, take pleasure in disseminating the doctrines which she has undertaken to advocate, her destructiveness not being large (the lines being *thin*), she does not wish to *break down*, and would not wilfully kill even an insect. Brawls, tumults, and 'scenes—no matter whether or no they are occasioned in defence of a "good cause—would be repugnant to her. Altruistic, philosophical, and highly nervous by nature, she will advance and promulgate the views which she feels will benefit others; is an optimist, and understands that evolution is carrying forward the progress of humanity—surely, if slowly.

We may learn much from this autograph, for Mrs. Besant herself is a highly-developed character—sincere, intellectual and spiritual."

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Theosophy and Astrology.

Alan Leo, President of the Astrological Society of London, in alluding to his past efforts to reach the light of truth says:

"Through the Theosophial Society I became acquainted with a knowledge of Karma (the law of action and reaction) and the sure conviction of the truth of reincarnation. With these valuable tenets Astrology became simply the law indicating the Karma belonging to each individual; and that is why I became an astrologer, making the science my special study. Now, if all the world rose in one body saying that it was an exploded science, I should answer back, that experience and ten years' constant practice had convinced me of its truth, and, as a Theosophist, I know the reason why it is absolutely true, and not false."

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* 64, Chancery Lane, London, W. C.

Countess Wachtmeister in Calcutta.

The Editor of the *Indian Mirror* speaks in high praise of the lectures recently delivered in Calcutta by Countess Wachtmeister. We quote the following from his editorial relating to the Hindu Boys' Association :—

"In these materialistic days, when man has lost himself in the senses and their objects, when we just manage to dream through life, the efficacy of such lectures can never be doubted, bringing as they do to our minds our lost heritage—the life of the spirit and its realities. The Hindu Boys' Association, of which the Countess is the President, is an organisation which was urgently called for at the present moment. We have no doubt got, and are still getting, intellectual culture to a large extent. But intellect unallied with heart, intellect not co-ordinated to the spirit in man, is rather a curse than a blessing. Thousands of young men who are the products of our Universities, are annually sent into the world adrift, having for their goal in life merely material prosperity. No wonder they prey upon each other; no wonder that we see the present mad strife for existence, the furious jostling in life. Are we the happier for it? We heartily commend the Hindu Boys' Association to our young men as well as to the fathers of the rising generation; and let us hope that they will open their eyes to the situation."

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Defects in Indian Education.

Dr. Arthur Richardson, Principal of the Central Hindu College, Benares, in a letter to *The Hindu*, points out some of the deficiencies in the current system of education in India. We quote from it the subjoined :

"We [in England] have the character of being a practical nation, and in this matter we have recognized that it is the character, not the University degree, that makes a man. That education from a practical point of view is not worthy of the name if it has not for its primary object the drawing out and development of these mental qualities of uprightness and courage in boys which give them the moral fibre and strength of character without which they can never be useful members of the community.

"Turning to India, one cannot but feel that the place of character-training as a part of education has yet to be recognized; that the tendency is daily increasing for students to regard education as a commercial speculation, whilst the anxiety of the teachers to respond to the demand has too frequently blotted out of their view the recognition of their responsibility in forwarding the real aim of Education, *viz.*, the development of habits of truthfulness and straight dealing in the mind of the growing boy—qualities which will stand by him through life and will make him a credit to his race."

Thus it appears that what constitutes the backbone of the system of English Education, is almost disregarded in the East. Dr. Richardson has had much practical experience in the conduct of English Schools, and knows whereof he speaks. Mrs. Besant put the case very clearly in her Madras speech where she said :—

"But does it not matter more, for the future of the nation, that the men that go out from School and College shall be truthful, pure, noble, loyal and honest, than that they simply should pass brilliant examinations, and then forget, very rapidly, that with which they had overburdened their memories?"

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THE THEOSOPHIST.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

*OLD DIARY LEAVES.**

SECOND ORIENTAL SERIES, CHAPTER XXIII.

LIVING in a country where omens and portents are traced in the chirp of a lizard, the cry and flight of a bird, and in innumerable other natural phenomena, what wonder if one should in time be more or less affected by such ideas, and that on the occurrence of any unusual thing the idea of its possibly occult significance should present itself to one's mind? On awaking, on the morning of the 7th October (1885), I received an unpleasant shock. The splendid portrait of one of the Masters lay inverted on the floor, the top downward, having been detached from the nail where it had hung in my room,† at some time during the night. The cord had been cut as if with a knife, and the picture had turned a summersault over a tall book-case, and leaned itself against the glass doors without injuring them or itself, save at one corner where its heavy gilt frame had been a little crushed. I was amazed at the accident and distressed lest it might indicate the displeasure of the Master for some serious fault that I had committed. I stood there and looked and pondered a long time, trying to recall any sin of omission or commission which had brought upon me so phenomenal a rebuke, but I could find nothing. Yet the clean cut through the cord belied any accidental rupture of the fibres, and the fact that the canvas had not been torn when the picture was falling and striking the tiled floor, made the affair mysterious. No one whom I consulted gave me any reasonable explanation and I was worried all that day. At last the puzzle solved itself; the accident had been caused by the squirrels, which then infested the house and made their nests in the drawers of our furniture and behind the books on our shelves, doing much damage in various ways. They had gnawed the cord to

* Two full series, or volumes, of thirty chapters each, one tracing the history of the Theosophical Society up to the time of the departure of the Founders from New York to India, the other subsequently, have appeared. The first volume is available in book form. The present series is the third.

† Previously to the building of the present picture-annex of the Adyar Library.

get fibrous nesting material, and the picture had probably been let down easily by the friction of the dragging of the cord over the nail. But this did not weaken my resentment against the little rodents, for I got very angry when I bethought me of the irreparable loss that would have been caused by the destruction of the canvas on which was painted that divine face. So I straightway had wire-gauze frames fitted in all the doorways and window-openings of rooms where protection was needed against the ravages of these pretty little pests.

I do not recollect whether or not I have mentioned a scheme propounded by an eccentric member of the Society to buy up the *Theosophist* with the idea of suppressing it, and in its place starting a new magazine, under the title of *Karma*. At any rate, such a proposal was made to me, which only as a matter of news I reported to H. P. B., never imagining that she would think that I should seriously entertain it; but one day I received from her a cablegram declining to sell (which cost her, as she wrote me, forty marks, or £2!). In due course of mail a letter came in which he said she would "as soon think of cutting off her hand" as do it! She added some uncomplimentary remarks about the person making the offer.

A few days later I lectured at Pacheappa's Hall on "The Peril of Indian Youth." A committee of Hindu schoolboys took notes and wrote out the lecture for publication at their own cost. Thousands of copies have since been sold. Their peril, I showed, lay in the fact of their irreligious education by Government and their anti-nationalistic education by the Missionaries, whose policy was to destroy their reverence for their national religion, which to a Hindu is the spur of all action, the guide and pole-star through life: to rob him of this is to leave him like a rudderless ship on the sea of life. This, in fact, has been the key-note of all our teaching in Asia from the very commencement; and the creation of the Central Hindu College at Benares by Mrs. Besant has been made possible thereby; it is the harvest after twenty years sowing of thought-seed.

In November I went to Karur and formed a local Branch. One of the 18 Siddhas or high adepts, recognized in Southern India, by name Karura, is buried in the temple at this place and, according to popular tradition, is still alive in his tomb, sitting in *samâdhi*.

On my return home, "Ananda" and I spent a good deal of time in planning, measuring and calculating the cost of the alterations of the house-front and porte-cochère, which resulted in making the present Convention Hall. According to our closest ciphering we thought it could be done for Rs. 2,500, whereas the plan approved at the previous Convention for a separate building called for an outlay of about Rs. 15,000. The approval of our resident councillors, Messrs. R. Raghoonath Row, P. Sreenevas Row and T. Subba Row, having been obtained, workmen were set to breaking ground the very next day, and from that time onward they were driven at a rate of speed more often seen

in America than in slow-moving India. The foundations and retaining walls were built, the earth-filling done, the marble steps transferred to the outside of the extension, a temporary roof of posts and palm leaves, lined with white cotton cloth, constructed, decorations made, crystal lustres hung, and the Hall made ready for occupancy within 27 days—deducting four days when it rained heavily. The Convention met at the usual time (December 27) in its own premises, and all the delegates expressed their complete satisfaction. A photograph of the empty Hall that was taken at the time, now possesses historical interest. The improvement saved us over Rs. 400 that year which we should have had to pay for the hire of a temporary *pandâl* or wigwam. The improvements cost only Rs. 2,600, one hundred more than the estimate.

The news from France at that time was encouraging, no less than four or five leading magazines having admitted serious articles on Theosophy by first-class writers. But the public mind of France has for many years been uncongenial to the discussion of metaphysics. The friends of that "distressful country" and of her cheerful, enthusiastic people—none are more so than Americans—have long been saddened in looking critically upon her spiritual condition. As a reaction from her crass materialism there has been a recrudescence of superstitious belief, as evidenced by the pilgrimages to Lourdes and other presumably favoured shrines, and by the excitement over the jeremiads of Mlle. Couêdon: a great attention has also been given to the subject of Hypnotism. But her public men seem to be madly clutching for money and the pleasures of sense, and the current of egoism sweeps everything before it. The books of Zola are, I fear, not so much exaggerations as social photographs. Moral corruption, formerly confined to the effete aristocracy, has rotted the middle and is rotting the peasant class. This is not only an impression from personal observation during my frequent visits to the country, but I have it from long talks with persons of the highest social rank and most conservative views, who have bemoaned the facts while admitting them. When a country descends so low as to crown vice with laurels and make virtue a butt for jest; when it fills its shop windows with pornographic books and pictures, and crowds a theatre to see a shameless hussy undress herself on the stage, and she sits to the photographer for a series of views of herself in her lascivious scenes, which are sold by thousands; when a Dreyfus case—*i.e.*, the death of personal liberty and civil law—has become possible; when all these things are, what is the use of talking Theosophy to the general public and inviting the nation to rise to the higher ideal of human perfectibility? Yet things were never, can never be so bad but that a large minority of true, noble souls can be found, and so let every one of us send to Captain Courmes, Dr. Th. Pascal, M. Gillard and their little contingent of valiant workers, the fervent prayers of our hearts for the success of their efforts to spread theosophical teachings in their sunny,

smiling land; the cradle of many a hero, many a genius, many a great teacher, many a divinely inspired poet, many a master of science and arts. For my part, I shall never altogether despair of France until she commits national suicide. *Absit omen!*

In the same month of December Mr. W. T. Brown, the "Poor Brown" of Dr. Hartmann and Mr. R. Harte, published his autobiographical pamphlet entitled "My Life," to the regret of his well-wishers at Adyar. It shows him to have been at the time an earnest young man but an emotional sentimentalist, quite unfit for practical life in the world. He had chopped and changed before coming to us, and has been doing it pretty much ever since; the latest news being that he has turned Catholic, taken the soutane, kept it on only a few days, became again a laic, and is now teaching in a Roman Catholic college in Madras Presidency, and married to an Eurasian widow lady of ripe age. May he prosper in his undertakings and find that peace of mind for which he has so long been hoping.

The Delegates to the Tenth Annual Convention began arriving on the 23rd December and thenceforward poured in by every train and steamer until the 27th, when the sessions began. Among the most welcome was Baron Ernst von Weber, President of the (German) International Antivivisection Society, who represented our German Branch. In my Annual Address I gave a retrospect of the history of our first decade as well as my usual glance over the movement in all parts of the world. I strongly pleaded for the creation of an Oriental Library at the headquarters, showing how we had helped in the revival of Sanskrit learning in India and the opening of Sanskrit schools, citing the unanimous testimony of the Indian press as to the national services we had rendered. "What an anomaly it is," said I, "that we have not at headquarters a Sanskrit library! We ought to be able to attract to Adyar the cleverest Brahman pandits and the most learned Western orientalists by the size and value of our library. If we and our successors, do our whole duty this can be made a second Alexandria, and on these lovely grounds a new Serapion may arise. . . . It may sound strangely for us to be mentioning these august names in connection with our infant theosophical movement but, gentlemen, wait twenty years and you shall see what it will grow into. We are but agitators and poor scholars now, hardly able to push on through the obstacles, but let us keep a dauntless soul and an unwavering faith in ourselves and our cause, and there will arise, perhaps in far-away lands and least expected ways, friends who will snatch the laurel of imperishable fame by giving their names to our desired Adyar Library and Museum." I suggested that we should begin the work as a monument of the completion of our first decade. Was this not prophetic? See how friends, not then members of the Society—Carl H. Hartmann, of Brisbane, Charles A. White, of Seattle, Annie Besant, of London, and others—have arisen to help us with their money and influence to build up the Society and make the Adyar Library what I had hoped for it be-

fore the twenty years have come and gone. We had no ancient MSS. then, and only a couple of hundred or so of books, whereas now we have ten thousand volumes in the two beautiful libraries that we have opened, and the prospect of the command of ample means in due course. With all the earnestness I can express I again appeal to our members and sympathisers to hasten by their individual exertions the day, when scholars will make pilgrimages to Adyar to study what they may make the finest Oriental literary collection in the world.

In the same official Address I tendered my resignation of the Presidency. " If you will allow me," I remarked, " I shall gladly retire to that life of study and self-improvement which has such attractions for me—and which neglected early opportunities make so necessary. The time is a suitable one, for I have served my decade and some other person ought to be given his chance to display his abilities. I pray you to consider this seriously..... I hope, therefore, with all seriousness and earnestness, that you will suffer no personal liking for myself, no thought of the brotherly affection that binds us together, to prevent your choosing as my successor some one of our colleagues who would be better able to carry the movement on to the end of the next decade."

An intelligent person knows better than anybody else his or her own limitations, and I have ever from the first been convinced that an abler and better man than myself ought to fill the post of chief executive in so vast an organization as ours. I had had every advantage of early education that the best American schools and universities could supply but, like hundreds of other sons of good families, had idled away the time which ought to have been given to study, never having dreamt that I should ever be called to take up such serious public duties as these. As for the bare honors of office I cared absolutely nothing, and I was perfectly sincere in asking that the Convention should let me retire and choose my successor. But my too lenient colleagues would not listen to it: in the second day's session, when I was temporarily absent and Maj. Genl. H. R. Morgan was in the chair, Resolutions were adopted requesting Madame Blavatsky to return to Adyar as soon as her health should be restored, declaring that " the charges brought against her by her enemies had not been proven, and that our affection and respect for her continue unabated," and that " the President-Founder has by his unremitting zeal, self-sacrifice, courage, industry, virtuous life and intelligence, won the confidence of members of the Society and endeared himself to them throughout the world; and (2) that as this Convention cannot for one moment entertain the thought of his retiring from the Society which he has done so much to build up, and has conducted safely through various perils, by his prudence and practical wisdom, they request him to continue his invaluable services to the Society to the last."

I hope I may be pardoned the possible bad taste of publishing these too complimentary Resolutions, in view of their historical import-

ance. They show that the policy which the Founders had pursued from the beginning and throughout the first decade of the Society's career was approved; that H. P. B. had the unbroken confidence and love of her colleagues, despite the worst attacks of the Missionaries and their allies; that the length of her exile was to be governed entirely by the state of her bodily health, and that she would be gladly welcomed on her return; finally, that it was the general wish that I should continue to hold office throughout my life. What public servant would not be glad and proud to have on record so gratifying a testimonial of the approval of his colleagues of the way in which he had done his duty? And how sad it is to see the dishonest policy of falsehood that is being followed out by the leaders of the party who seceded from the Society under the leadership of the late Mr. Judge. Poor babies in practical experience!

On the third day of the Convention a Resolution was adopted approving of the plan suggested by the President-Founder for the completion of the Convention Hall and the erection of a building for the Sanskrit Library and Picture Gallery, and he was "requested to carry it out as soon as practicable."

The Recording Secretary's Report showed that 117 Branches had been chartered within the decade; that the two Founders had given about Rs. 35,000 to the Society, and that it went over to the next year with an almost empty cash-box but unlimited confidence and enthusiasm. On the whole, the Convention proved a very great success and it broke up in the best of feeling all around. One of the pleasantest features of the meeting was the glowing and eloquent speech made at the Anniversary celebration in Pacheappa's Hall, by Prof. G. N. Chakravarti, Delegate from the N. W. P.

A fearful tragedy occurred, however, in the People's Park, Madras, during the days of the Convention; some three or four hundred persons were burnt alive in a panic that seized them when some palm-leaf shops and fences accidentally caught fire at a People's Fair that was in progress. The reason for my mentioning it is that the wave of agony that it created in the Astral Light, reached H.P.B. in her lodgings in Belgium, and threw her into the greatest excitement about our safety. She tells the story thus:

"OSTENDE, *January* 4, 1886."

MY DEAR OLCOTT:

"This is the first time that I have smoked and passed a whole New Year's Day quite alone, as if I were in my tomb. Not a soul the whole day, as the Countess is gone to London and I have no one but Louise (her maid) with me in the big house. A queer thing happened. I had been writing all day when, needing a book, I got up and approached my *table de nuit*, over which hangs the photograph of Adyar and the river. I had looked long and earnestly at it on the 27th Dec. and tried to imagine what you were all doing. But on that day (New Year's), occupied in finishing the "Archaic Period," I had not given it a

thought. Suddenly I see the whole picture blazing as with fire. I got scared, thinking it meant blood to the head; looked again; the river, the trees and the house were all glowing as from a reflection of fire. Twice a wave of flame, like a long serpentine tongue, crossed the river and licked the trees and our house, and then receded and everything disappeared. I was struck with surprise and horror, and my first thought was that Adyar must be on fire. For two days all Ostende was drunk (from the festival excesses) and I had no papers. I was in agony. When on the morning of the 2nd January I wrote...(in England,) begging him to look over the papers and see if there was no fire at Adyar or in Madras on that day. On the 3rd he telegraphs me, —"*Great fire at People's Park, Madras*: 300 *Natives burnt. Don't bother.*" To-day I saw the notice in the *Independance Belge* myself. What is it; and why should I connect Adyar with that Fair and the poor 300 Hindus burnt? Are there any victims among the Theosophists? I am positively in great fear. I hope *you* were not there. You could not leave Adyar on that day, could you? It is terrible, that. And that young fool to telegraph 'Don't bother; only 300 Natives burnt'! Well, I wrote him to say that I would have felt less 'bother' if it had been 600 Europeans—confound his impudence!"

This is a most instructive psychological phenomenon. The 'wave of agony' of which I spoke touched Adyar, of course, first of all, being so near, and from me passed on to H. P. B. with whom I was, spiritually, so intimately connected. In the fact of her seeing the sheet of fire reaching us from the direction of the People's Park—the North—across the Adyar River, on whose Southern bank our house stands—we see that my explanation is valid, while as for the tragedy being communicated to her from me, that was as natural as that, when she died in London, in 1891, I was made aware of it in Sydney, N. S. W. We used to call ourselves 'twins,' and twins we were so far as community of sympathies within the lines of our work was concerned. No great wonder, considering how we had worked together. Moreover, one of our Madras members was burnt; I had visited the Fair with Mr. Cooper-Oakley and Dr. J. N. Cook, and left it just before the fire broke out; so that our narrow escape intensified the horror which the awful tragedy caused us to feel. But my thoughts did not go out to H. P. B. in connection with it, else in all probability she would have received telepathically from me a more accurate picture of the occurrence.

Near the Sea Customs building opposite the Harbour, at Madras, stands a solid, two-storey brick building, ornamented outside with inlaid encaustic tiles, and which is occupied as a Police station. I have been told that it was built out of the money realised by the sale of the melted gold and silver ornaments that were found in the pile of cremated corpses at the Fair grounds. The bodies were consumed beyond possibility of recognition, and the jewels reduced to formless metallic masses. I had had it in my mind to take two of the lady Delegates in our Convention to see the Fair, but something (what

something ?) put it out of my mind. I shudder to think what might have happened if they had gone with me ; been enticed by the novelty of the spectacle to get me to stop until the fire had broken out; had been themselves seized with panic, and broken away from me and rushed with the mad multitude into the raging flames.

H. S. Olcott.

THEOSOPHICAL AXIOMS ILLUSTRATED.

VI.

The Spiritual Foundation of Politics and Government.

THAT national politics and the science of Government have a spiritual foundation is perhaps an idea foreign to most minds. The current ideas no doubt are that they are altogether earthly and relate only or chiefly to man's material well-being ; and also that their most perfect form is that which is seen in the British Constitution, and from it copied into most modern systems, monarchial and republican.

It may be described as a system of competitive dualism, both in its structure and mode of operation ; a Government by majority, the minority ever competing for its place and power. An old Eastern poet foretold the time when ' the meek ' should ' inherit the earth,' but it cannot be said that this system in the least assists to that desirable end ; its chief characteristic being that of obtaining its behests by force and power. Neither is it evident that rule by majority is always wise and righteous ; too often, alas! the opposite adjectives more truly describe its course of action. Again, it cannot be said that their rule is at any time universally accepted as beneficent, for if it were so, there would be no incentive for the minority to remove them from place and power and rule in their stead. It is at best a poor—though perhaps at present necessary—expedient, suited only to a passing phase of human growth and civilization.

As we write, the civilized world is thrilling with the contents of a telegram conveying intelligence of the assassination of the Empress of Austria : it states that when the news of the event was broken to her husband, the aged and venerable Emperor sank to the ground groaning, and at last sobbed out, " Shall I never be freed from grief and pain in this world ? " The tragedy, in its personal aspect, is touchingly pathetic , and the feeling of sympathy with the sufferer is heightened as we remember the many tragical sorrows he has already endured. In its wider aspect and significance it adds another evidence to the fact that the existing orders of Government do not satisfy the aspirations of humanity as a satisfactory mode of human rule. Perhaps no period within historical knowledge has supplied so many instances of the kind alluded to, as the latter half of the nineteenth century. Tragical illustrations might be quoted from all the great and very many of the smaller European and American States in existence.

Before proceeding farther I am impressed to give some remarkable statements on the present aspects of Western Civilization, from the pen of a deep and philosophic thinker, who has had the advantage of an enlarged practical acquaintance both with that of the East and the West. He says :—

"A wondrous creation indeed this civilization of ours, ever growing higher out of the abyss of ever-deepening pain ; but it seems also, to many, not less monstrous than wonderful. That it may crumble suddenly in a social earthquake has long been the evil dream of those who dwell on its summits. That as a social structure it cannot endure, by reason of its moral foundation, is the teaching of Oriental wisdom.

Certainly the results of its labours cannot fade away until man has fully played out the drama of his existence upon this planet; it has resurrected the past ; it has revived the languages of the dead; it has wrested countless priceless secrets from nature ; it has analysed suns and vanquished space and time; it has compelled the invisible to become visible ; it has torn away all veils save the veil of the Infinite ; it has founded ten-thousand systems of knowledge ; it has expanded the modern brain beyond the cubic capacity of the mediæval skull ; it has evolved the most noble, even if it has also evolved the most detestable, forms of individuality ; it has developed the most exquisite sympathies and the loftiest emotions known to man, even though it has developed likewise forms of selfishness and of suffering impossible in other eras. Intellectually it has grown beyond the altitude of the stars. That it must in any event bear to the future a relation incomparably vaster than that of Greek civilization to the past, is impossible to disbelieve.

Always, as its energies increase, is there evolved within it a deeper, a keener, a more exquisitely ramified sensibility to every shock or wound—to every exterior force of change. Already the mere results of a drought or famine in the remotest parts of the earth, the destruction of the smallest centre of supply, the exhaustion of a mine, the least temporary stoppage of any commercial vein or artery, the slightest pressure upon any industrial nerve, may produce disintegrations that carry shocks of pain into every portion of the enormous structure.....Certainly our civilization is developing the individual more and more. But is it not now developing him much as artificial heat and coloured light and chemical nutrition might develop a plant under glass ? Is it not now developing millions into purely special fitness for conditions impossible to maintain, of luxury without limit for the few, of merciless servitude to steel and steam for the many ? To such doubts the reply has been given that social transformations will supply the means of providing against perils, and of recuperating all losses. That for a time at least, social reforms will work miracles is more than a hope. But the ultimate problem of the

future seems to be one that no conceivable social change can happily solve—not even supposing possible the establishment of an absolutely perfect communism—because the fate of the higher races seems to depend upon their true value in the future economy of Nature. To the query, 'Are we not the superior race?'—we may emphatically answer 'Yes'; but this affirmative will not answer a still more important question, 'Are we the fittest to survive?' The Oriental has proved his ability to study and to master the results of our science upon a diet of rice, and on as simple a diet can learn to manufacture and to utilise our most complicated inventions. While the Occidental cannot even live except at a cost sufficient for the maintenance of twenty Oriental lives. In our very superiority lies the secret of our fatal weakness. Our physical machinery requires a fuel too costly to pay for the running of it in a perfectly conceivable future period of race-competition and pressure of population.....It may even be that the Western races will perish because of the cost of their existence."

From this forcible presentation of the problem from a material and competitive standpoint, let us proceed in our elucidation of some ideas regarding the *spiritual basis of Government* which will supersede it.

It has been very prominently promulgated that one of the three cardinal objects in founding the Theosophical Society was,—"To form a nucleus of the universal Brotherhood of humanity, without distinction of race, creed, sex, caste or colour." It must be obvious that what is here pointed forward to can be nothing less, or short, of the application of the principle of brotherhood to the Politics and Governments of the world; and it is the practical realisation of these ends that all enlightened and worthy members of the society labour to bring about. And it is abundantly evident that this great object can only be realised through the spiritual enlightenment of the nations:—through the developing and strengthening of the spiritual natures of mankind. The question I wish to press home is, "Through what means is this great and necessary work to be accomplished?"

For good or ill, the ruling races of the world of the twentieth century will be nominally Christian. A great practical question in close relation to this evident fact is, "What is to be the character of the Christianity of the new times; what modifications has its present development to undergo; what new elements has it to absorb, and what ancient ones to revivify?"

That it has potentialities suited to the manifestation of great spiritual power, and a capacity of expansion beyond the wildest dreams of its most enthusiastic adherents is, I think, undeniable. If the infantile theosophical movement is to obtain permanency, and to be a factor in the new era, *it is only through a renovated Christianity that it can accomplish any worthy purpose at all commensurate with the evolutionary requirements, on the indicated lines of mental and spiritual activities.* It should definitely consecrate itself to this object,—the infusion of new

life-blood into the veins and arteries of the most highly developed of the great world-religions.

One great need of Christianity is, that it renew the years of its youth ; that it revive its ancient traditions ; not as a hierarchical world-system of Ecclesiastical power, not as a complex system of dogma, but the enthusiasms and self-abnegations of its early Apostles and Martyrs, its St. Paul's and St. Patrick's ; and also the sweet simplicities, the chastity, the brotherly love, the patience and endurance of its early communities.

Turn, gentle reader, to the Epistle to Philemon, and endeavour to transport your consciousness into the times, and to realize the circumstances which called it forth, and try and catch the gentle spirit of the writer whose fiery enthusiasm had been softened and chastened and ripened by the Christly ideas of the new religion of love, patience, meekness and undaunted faith ; who had endured privations and suffered bitter persecutions through contact with the world-powers and prejudices.

And now let us turn for further enlightenment and confirmation to the testimony of the French ecclesiastical historian, *Renan*, whose well-known agnostic and sceptical turn of mind frees him from any suspicion of bias. In his history of St. Paul, and the various Christian communities planted by him in the Eastern parts of the Roman Empire, he makes the following statements regarding them :—

"The kindness, the innocent spirit, the unlimited charity of the primitive Churches are a spectacle which will never again be seen (we beg leave to question this conclusion of Renan). It was wholly spontaneous, unconstrained, and yet these little associations were as solid as iron...The gaiety in these little companies of good people living together—always sprightly, occupied, eager, loving and hating much—the gaiety, I say, was very great. Verily the words of Jesus had been fulfilled ; the reign of the meek and lowly had come, and had been manifested by the extreme felicity which overflowed from every heart...Charity, brotherly love, was the supreme law, and common to all the Churches and all the schools. Charity and chastity were *par excellence*, Christian virtues, virtues which made a success of the new Gospel, and converted the world. One was commanded to do good to all, nevertheless, co-religionists were regarded as being worthy of preference. A taste for work was held to be a virtue. Paul, a good workman, vigourously reproved indolence and idleness, and repeated often that half proverb of the people : 'He that will not work neither should he eat.'...The Church is an association of honest workmen, cheerful, content, not jealous of the rich, for they are more happy than the latter, for they know that God does not judge like the worldly, and prefers the honest soiled hand to the white intriguing hand. Up to this time Buddhism alone had elevated man to this degree of heroism and of purity. The triumph of Christianity is inexplicable if it be studied only in the fourth century." A faith yielding fruits of so

excellent a character was worthy of going forth to conquer the world. Let it renew the years of its youth and it may yet realise all that has been hoped and foretold of it.*

And now let us take a more general view of our subject,—'The spiritual foundation of politics and Government.' I have no idea of reviving the notions and sentiments so common during recent centuries and not without support during the closing years of the nineteenth, *i.e.*, The Divine right of kings—of such rulers as we are conversant with. Neither have I any idea of entering the arena of current political life, or of discussing its varied policies and knotty problems. One whose thought and activities are directed toward the higher, the spiritual problems of life, is thankful and grateful for the enlarged measure of liberty enjoyed, and the blessings of freedom, of quietness and peace, which the present *regime* ensures. Its anomalies, its imperfections and its doubtful expediencies; its inability to reach and touch, much less eradicate, many crying evils, are seen and recognized as flowing from, as accruing in consequence of, our present immature moral and spiritual development. Seeing this to be the case and understanding in a measure the operation of evolutionary law, our chief thought, care and activities are directed toward carrying out a precept of a divine Teacher of men:—'First, make the tree good, and it will then bear good fruit.' In other words our desire is to work in accord with nature, to centre our activities on those lines which will help to promote man's spiritual evolution.

Neither am I about to invite a discussion of the abstract question, of the very knotty subject as to what *form* of Government is the ideal one; whether the Autocratic or Monarchial, whether an Oligarchy or Democracy, is preferable. We can conceive of conditions and circumstances when either of the four named would be desirable and preferable to either of the others.

I am desirous of going as far as may be to the root principles of these questions, and briefly to investigate and tabulate the unseen spiritual forces, and their correlations and manifestations in individual and national character, which render necessary and demand governmental guidance and control.

Before we directly proceed with our enquiry let us take a passing glance at the origin and development of political organisations as we are acquainted with them in history. And in passing, we should remember that *history* is a living vital process, and not a mere record of passing events with which we have a distant and outside concern only: that

* In *Cosmopolis* for August, 1898, appears a paper by Professor Max Müller entitled, "On my Indian Friends." The venerable Professor in referring to Nilakantha Gosh, of whom he speaks very highly, goes on to say: "Unfortunately his philosophical Christianity became more and more ecclesiastical in time, through influences which he was too weak to resist. We might have done a great work in India; but what India wants is the young and vigorous Christianity of the *first* century, not the effete Christianity of the fifteenth century, still less its poor modern imitations."

it has an organic relation to the present, its lessons being of perennial interest and value. We find that each given form of Government had its origin in the needs and requirements, in the distinctly evolved necessities of some phase of that living force and organism which we name Society. Its forms roughly answering to the needs, and partaking of the defects and merits of the particular phase of society whose requirements had called it into being. As the living forces in society evolve, necessity for changing and adapting the *form* to the living facts become apparent; those who are on the crest of the forward movement take the matter in hand; but the forms having become crystallized are hard, very hard to break up, or even to be modified so as to be rendered suitable vehicles for expressing the new life and interpreting its very real needs. Hence the process occupies the energies of the leading spirits for long centuries, it may be, with all the attendant evils, commotions, intense sufferings, revolutions, &c. Numerous illustrations of this great world-process will occur to every one who has given any attention to historical study: and we plainly see the same process going on before our eyes in the living world of to-day, as active, perhaps even more intensely so, than in any previous period of the world's history.

We find that each of the four forms of Government indicated above has been sanctioned and adopted by large communities and nations of ancient times. Assyrian and Chaldean Autocracy, Egyptian and Persian Monarchy, the Carthagenian and Roman Republics, and the Grecian Oligarchies supply eminent examples; and as we know, these varied forms of Government have each their representatives in the world, down to the present time. As we have intimated, they have each and all been natural growths, having come down to us from prehistoric times—however used or abused for selfish aims and purposes they may have been. From this misuse neither form has immunity. May we not also go a step farther regarding them? We believe that they have all something Divine at their root—they are not indigenous to this sublunary world of ours. The idea of Divine Kings as occurring in the times of supposed mythical history of all nations of antiquity, is an interesting and fascinating study. All have traditions that the Gods were their first rulers and kings; and now in recent years, Occult Theosophy claims to have succeeded by its investigations in the Akasic impressions, in corroborating these almost lost records of civilizations which have passed away.

Let us now for the present, leave the further consideration of these developments and see if we can obtain any light which can lead us to the *source* from whence they issued, as necessities of man's social conditions and requirements.

It is recognized by all thoughtful minds that *unity in variety* is the basic idea in the manifested cosmos. That all life is related, being necessary parts of a whole—a unity behind it, that nothing that exists is

without its use. A simple illustration of this principle is given in the balance which nature provides and maintains in plant and animal life. When man interferes with or destroys this equilibrium, certain undesirable results follow. And it is also known that the grades and measures of life's development are infinite, from the microbes in a drop of water to the mighty Sirius which is ten million times larger than our earth. We shall be on scientific ground if we apply this idea of unity in diversity to man.

That we may elucidate the above idea, we will now proceed to consider man first, as regards his antiquity, and secondly, in regard to his present development on our planet.

First, the antiquity of man. And here we are not referring to the race as a whole, but to the individual member of the race. It is among us of Western origin, so common to think of man's individuality as contained within and compassed by seventy or eighty years of mortal life in a material body, such as we now know him; but this is a grave mistake into which the European nations have fallen in comparatively recent times; it has no support from the philosophic conceptions of the founders of our nationalities and civilizations, or from the early conceptions of the authors of the Christian Scriptures and the religious beliefs growing out of them. This passing mortal life we think so real is but as the wink of an eye compared with the eternal years past, and to come. Let us fix this fact deeply in our mind, and remember that, based upon it, is another of primal importance, to which evolution is the key, and the fact of constantly evolving life the sequence leading up to the following axiom:—That man as we know him is a gradually built up entity; that he has been adding quality to quality, attribute to attribute, power to power in the past; and as there is no such thing as finality, as we understand it, he will therefore continue the same process of growth and expansion in the future—even into infinity.

There is another fact it will be necessary for us to take into account in considering the present aspect and the complex problem of man's spiritual nature, namely,—our different ages and the variety involved in the modes and stages of our development. In referring to age, please remember that we are not thinking of earthly years, but of the age of the soul, a consideration of far greater importance.

This variety may be seen by every observant eye as we walk our streets: education, circumstance and opportunity, may account for some of the diversity, but not by any means so large a portion of it as is generally supposed. There are other reasons of which the one we are considering is of the deepest importance. In all probability it is not going beyond the fact if we venture the assertion, that the differences in the ages of our egos may be measured by periods of time so vast as to appear to us, and may perhaps be, best conceived of as whole æons, or eternities of time. It

is evident that man's spiritual growth is an extremely slow process, during which various important additions of spiritual qualities and powers are made to our natures at different and it may be, widely extended periods. And it is conceivable that each of these additions may need ages, including a considerable number of physical rebirths, in order that the process of assimilation may be perfected and the individual entity prepared for another endowment of spiritual potencies for further assimilation. If we compare the present lowest types of humanity who have the youngest, the most immature intellectual and spiritual natures or qualities, with the great scientific and spiritual philosophers (using these terms in their most comprehensive acceptation), those who represent the flower and fruit of European and Indian civilizations, the suggestive remarks we have made receive confirmation. Then again, we must remember that mankind as now represented on the earth, is very far indeed from having reached the acme of physical perfection; he has still a long journey to perform on the upward way. Of course I am not referring to the perfection of the athlete, but to those high spiritual qualities which are capable of realization in physical life; as indicated in the idealism of the Grecian art representations of the human form divine; and in the conceptions transferred by the sculptor and the art painter, of the Buddha, the Christ and the Madonna.

Finally, another, a more stupendous fact is a contributor to the already complex question under consideration:—*Man is not an isolated being, whether viewed in his ultimate entirety, or in any of the parts of his complex totality.*

We see this exemplified in regard to his physical nature; we readily admit that it is related to the earth, and to the varied life manifestations on the earth, from the more remote simple and low orders, to the nearer and higher mammalian tribes of animal life. And if it is true of the body it may be said that it is even more true of the intellectual and spiritual parts of our nature. In this connection allow me to draw attention to the exhilarating and soul-stimulating fact of our relationship, of our union to those above us, to those myriads of Hierarchies who were once human beings such as we now are who have left behind—and to the many others who are now in process of putting away—our limited human form of expression of the ONE LIFE, without breaking the golden chain of love and compassion, of tender regard and beneficence, which binds them to their former selves—whom we are now become—so close and real is the unity. Just as a solar system includes in a common bond its most mighty orbs, its Jupiters and Saturns, and the tiniest grain of sand and speck of protoplasm, so likewise, all that hath been, all that is, and all that will be—including a present living, feeling, throbbing, humanity—are bound together in the indissoluble bonds of a common spiritual nature.

I think that enough has been said to prove our thesis:—"That Politics and Government are of Divine appointment; that they have a

solid foundation in the spiritual nature and unity of Mankind." Also, that their varied forms are a necessity, a natural evolution, an integral part of the process of human development. That human needs have called them into being, and afford scope for their action, for the purposes of guidance and control. And also, that the facts of evolution reveal the necessity of variation in the substance, form and modes of administration of the governmental functions.

The rulers and the ruled each have their place in the economy of nature; and happy the people who understand and appreciate nature's provision for their social and political necessities. There is permanent truth in the words of St. Paul, "The Powers that be are ordained of God."

The present unrest among the nations is incident to a re-adjustment of old forms to the new life and, may we not hope, a means for the realization of the prophetic announcement, which germinated in the souls of the ancient patriots and prophets of humanity:—"The days when the righteous shall flourish, and abundance of peace till the moon be no more." When the exultant call shall be,—"Arise, shine, for thy Light is come! and the glory of the Deity is risen upon thee."

W. A. Mayers.

FOOD AND "SCIENCE."

IN the concluding portion of "Remarks on Evolution," *vide* page 228, *et seq.*, of *The Theosophist*, there are some remarks on food and science which, in the light of recent progress made by dietetics, seem rather out of date, for they belong to that stage at which this science had arrived more than a quarter of a century ago.

Our brother says, "*it seems not wise to oppose the teachings of science and the teachings of Theosophy*," and he would be quite right in saying, as he means to do, that Theosophy is not opposed to Science, if by the latter term is meant an accurate knowledge of natural laws and phenomena.

But if by science is meant a certain theory temporarily upheld by a recognized man at a time when investigation into the phenomena on which it is based is in its infancy, then he is certainly mistaken (as in my humble opinion he is in the present instance).

Think what would have become of Theosophy if H. P. B. had thought it "wise" *not* to oppose materialism, upheld as it was in those days by scientists and based on a very limited number of physical and psychic phenomena in total ignorance or disregard of others which at the present stage of psychical research have changed the direction of scientific thought in that line.

To those who are conversant with the latest utterances of Sir William Crokes, Mr. Andrew Lang's last book and the work of "The Society for Psychical Research," it will be clear how "science" has changed her

face. No reproach is meant by that, however, for science has fairly and honestly drawn her conclusions from the facts known at a given time; nor does true science (conscious of the limitations under which it must work) ever dogmatically claim infallibility.

Shall we therefore abandon the truths we feel within us, simply because science at a particular stage has not handled a sufficient number of facts? Nay, we should merely stand aloof and keep our counsel if we cannot reconcile the dictates of our higher nature with "science." But it so happens that we are no longer in such moral straits, for our brother's notions are not founded on recent researches in Dietetics, the chemistry of food stuffs and the effect of food on muscular and mental exertion. And I think that before handling a subject of such delicacy and importance (to Theosophists at least) he should have looked up Pavy and Church's* tables of comparative food values, Beaumont's tables of digestibility of foods, and above all Dr. Haig's† book on "Diet and Food in relation to Strength and power of Endurance," published last year.

The latter scientist who is a standard author in Medical literature says: "That it is easily possible to sustain life on the products of the vegetable kingdom needs no demonstration for *physiologists*, even if a majority of the human race were not constantly engaged in demonstrating it; and my researches show not only that it is possible, but that it is infinitely preferable in every way, and produces superior powers both of mind and body." It may be interesting to note that his researches show what an important part uric acid plays in the phenomena of fatigue.

It is rather unfair to cite rice as a specimen of vegetable diet, for in the scale of cereals and legumens, it is one of the poorest in albuminoids for there are others like beans and lentils which are too rich in albuminoids to be taken without being diluted with other less nitrogenous foods.‡ Similarly it is unfortunate to cite certain small incidents in the lives of the great ones like Buddha, Krishna and Christ and to overlook the sublime ideals of compassion, sympathy and *Ahimsa* on which their teachings and lives are based.

Any one can satisfy himself as to the trend of modern scientific thought concerning diet by looking up the works referred to, but details can be given later on if required.

Of late years there has been a tendency to rely too much on reasoning based on the ways of the lower types of beings, in fixing the standard of human ethics, but Theosophy has held and the future scientist will hold that evolution is not compatible with reversion to the

* "Food," by A. H. Church, M.A., F.R.S., Professor of Chemistry in the Royal Academy of Arts in London, author of "The Food Grains of India," &c., &c.

† Alexander Haig, M.A., M.D., F.R.C.P., Physician to the Metropolitan Hospital, and the Royal Hospital for Women and Children.

‡ Yet notwithstanding that, the poor peasantry of Kashmir who live almost exclusively on rice, oil and a kind of spinach, seem to build on it an astonishing quantity of muscle, and in the cycling world of England rice puddings are to some extent replacing Old England's roast beef, which means that for muscular exertion even laymen do not despise rice as before. See "Bidlake's Cycling."

habits of the tiger and the swine, and in order to rise higher one must dwell on the ideals of brotherhood, co-operation and compassion taught by a Krishna, a Buddha and a Christ, rather than the cruel doctrines of 'The struggle for existence' and the survival of the (brutally) fittest, half relinquished in his later years even by Professor Huxley.*

It is not possible for me to speak on the effect of diet on man's spiritual nature, for those only who have personal experience of such matters may speak of them, but it is not difficult to realize how far a non-flesh diet tends to make a race and an individual more humane.

The question of food, however, need not upset us members of the Theosophical Society, for within its non-dogmatic atmosphere we are free to think for ourselves and to work out our own salvation, for we believe that on higher levels there is unity, and before we arrive there we must agree through our differences due to limitation.

UMRAO SINGH.

THE PROBLEMS OF VEDANTA.

BEING A TRANSLATION AND EXPOSITION OF THE VYASADHIKARANAMALA OF BHARATITIRTHA.

I DO not know whether or not the following pages will find favour with the readers of the *Theosophist* generally. If not, the only excuse which I can put forth for this publication is, the growing popularity of Vedântic studies, and the comparative difficulty of studying the aphorisms of Vyâsa, and their various commentaries. Bhâratîtirtha has put into easy verse the problems of this splendid philosophy, discussed by Bâdarâyana Vyâsa in his aphorisms. It is a very useful epitome, and is calculated to help all students, and especially those who may not be able or inclined to give much time to the study of this all-engrossing philosophy. I intend to give a running and not very difficult commentary upon the verses, taken almost entirely from Srî Sankarâchârya. To take up the book without more preface :—

प्रणम्यपरमात्मानं श्रीविद्यातीर्थरूपिणम् ।
वैयासिकन्यायमाला श्लोकैः सगृह्णतेस्फुटम् ॥ १ ॥

Having paid my respects to God as manifested in my preceptor, I throw the Problems of Vedânta taught by Vyâsa, into easy metrical form.

A Problem (Sans. *Adhikarana, Nyâya*) consists of the full exposition of any given proposition. It has the following five parts :—

1. *Vishaya*, the statement of the subject.
2. *Sandeha*, the doubt (as to the real solution of the problem).
3. *Sangati*, connection with the foregoing problem.
4. The *pûrvapaksha*, the Antithesis.
5. *Uttarapaksha*, the *Thesis*.

* "Evolution and Ethics," 1894.

Each problem consists of two verses.

एकोविषयसन्देह पूर्वपक्षावभासकः ।
श्लोकोऽपरस्तुसिद्धान्तवादी सङ्गतयःस्फुटाः ॥ २ ॥

The first verse shows the subject, the doubt, and the antithesis; the second speaks of the thesis; the connections are plain (and have therefore not been explained).

शास्त्रेऽध्यायेतथापादे न्यायसङ्गतयस्त्रिधा ।
शास्त्रादिविषयेज्ञाते तत्तत्सङ्गतिरूह्यताम् ॥ ३ ॥

There are three of these relations as follows:—

1. The relation of the science under discussion,
2. That of the chapters.
3. That of the fourth part of a chapter.

When the contents of each are known, their relations with each other are easy of discovery.

शास्त्रंब्रह्मविचाराख्यं अध्यायास्स्युश्चतुर्विधाः ।
समन्वयाविरोधौद्वौ साधनञ्चफलन्तथा ॥ ४ ॥

The science is known as 'the contemplation of Brahman (*Brahma Vichâra*). The chapters are fourfold:—

1. The *Samanvaya* shows that all the *upanishads* speak of Brahman, under whatever different names and forms He may be.

2. The *Avirodha* explains the apparent contradictions of the Upanishads.

3. The *Sâdhana* shows the means for the attainment of Divine wisdom (*Brahmajnâna*).

4. The *Phala* shows the end of man.

Each of these chapters is divided into four parts (*pâda*).

समन्वयेस्पष्टलिङ्गमस्पष्टत्वेऽप्युपास्यगम् ।
ज्ञेयगंपदमात्रञ्च चिन्त्यंपादेष्वनुक्रमात् ॥ ५ ॥

The four parts of the first chapter (the *Samanvaya*) have the following aims:—

1. The first part treats of those texts which are clearly applicable to Brahman.

2. The second part has to do with those texts which may be equally applicable both to the personal soul (in the capacity of worshipper), and the Brahman (in the capacity of the worshipped), but which in reality are applicable to the latter.

3. The third part treats of those texts which might be equally applicable to both the personal soul (in the capacity of the knower) and Brahman in the capacity of the known), but which in reality are applicable to the latter.

4. The fourth part defines the meanings of certain words which have been differently understood by different men.

It may be noted that certain problems will hereafter be found to have been incorporated in one part of the book, while more properly they ought to have been thrown into another part. This is on account of there being some intermediate (*avântara sangati*) connection between those and the foregoing problems.

द्वितीयेयुक्तितर्काभ्या मविरोधोऽन्यदुष्टता ।
भूतभोक्तृश्रुतेर्लिङ्गश्रुतेरप्याविरुद्धता ॥ ६ ॥

The second chapter (the *Avirodha*) shows in the first part, that the doctrines of the Vedânta are not contrary either to reason or traditiou; in the second part it shows the absurdities of the doctrines of other philosophical systems; in the third it shows, (*a*) that the texts on the nature and order of the manifestations of the *tatvas* do not contradict each other; (*b*) the same about the personal soul (the enjoyer); in the fourth it shows the same with respect to the subtile body (*linga-sarîra*).

तृतीयेविरतिस्तत्त्वम्पदार्थपरिशोधनम् ।
गुणोपसंहृतिर्ज्ञाने बहिरङ्गादिसाधनम् ॥ ७ ॥

The third chapter (the *Sâdhana*) has the following contents:—

Part I.—The nature of *Virati*, or *Vairâgya* (indifference).

Part II.—(*A*) Exposition of the meaning of the word *Tat* (That).

(*B*) Exposition of the meaning of the word *Tvam* (Thou).

Part III.—The bringing together of the qualities.

Part IV.—Treatment of the external and internal actions, which cause the purification of the mind, so as to render it fit for the reception of divine wisdom.

चतुर्थेजीवतोमुक्ति रुत्क्रान्तिर्गतिरुत्तरा ।
ब्रह्मप्राप्तिब्रह्मलोका वितिपादार्थसंग्रहः ॥ ८ ॥

In the fourth chapter (the *Phala*) we find the following:—

Part I.—Treats of salvation while yet alive (*Jivan mukti*).

Part II.—Shows the dying man's method of leaving the body (*Utkrânti*).

Part III.—Shows the road which a worshipper of the qualified Brahman has after death to take.

Part IV.—Shows in its first portion, the process of *Videhamukti*. the salvation after death of the worshipper of the non-qualified Brahman, and in its second portion treats of the state in which the worshipper of the qualified Brahman lives after death.

ऊहित्वासङ्गतीस्तिस्रस्तथावान्तरसङ्गतिम् ।
ऊहेदाक्षेपदृष्टान्त प्रत्युदाहरणादिकान् ॥ ९ ॥

When the three general connections and the intermediate connections are known, the minor connections might also be known, *viz.*:—

1. The retort (*âkshepa*).
2. The illustration (*drishtânta*).
3. The contrary illustration (*pratyudâharana*) and so on.

पूर्वन्यायस्यसिद्धान्त युक्तिंवीक्ष्यपरेनये ।
पूर्व्वपक्षस्ययुक्तिञ्च तत्राक्षेपादियोजयेत् ॥ १० ॥

The links of retort, &c., are to be found after an examination of the reasons for the thesis of the foregoing problem, and the reasons for the antithesis of the problem following it.

Thus the thesis of the first problem is that the true nature of Brahman should be found out because it is a good deal doubtful. The antithesis of the second problem is that the manifestation, preservation and destruction of the universe are not indications of the existence of Brahman, because these phenomena are of the nature of the universe. 'Why, what do you mean by saying that we should inquire into Brahman because there are doubts as to his exact nature? There is no Brahman. What then of doubts as to his nature.' This is a retort (*âkshepa*), and this supplies the connection between the first and second problems.

Now for the problems:

Chapter I.—The Samanvaya.

PART I.—On the Text clearly applicable to Brahman.

First Problem.

V. S. * अविचार्य्यंविचार्य्यंवा ब्रह्माध्यासनिरूपणात्
P. असन्देहाफलत्वाभ्यां नाविचारंतदर्हति ॥
अध्यासोऽहंबुद्धि सिद्धोऽसङ्गंब्रह्मश्रुतीरितम् ।
U. सन्देहान्मुक्तिभावाच्च विचार्य्यंब्रह्मवेदतः ॥ १ ॥

(V. S.) Are we to meditate or not upon Brahman and find Him out by the destruction of misconception (*adhyâsa*)?

N.B.—Adhya'sa or misconception is to know a thing to be what it is not. This is, otherwise, ignorance or false knowledge.

10. The real question therefore is:—

"Are we to find out the real difference between the Self and the non-self, and thus destroy False Knowledge?" This can only be done by meditating upon the nature of Brahman, the only reality.

P. 'It is no use meditating upon Brahman, because there is no doubt about Him, and because it would be fruitless.'

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* V. means *vishaya* statement of the subject.
S. means *Semdeha*, doubt.
P. means *pûrvapaksha*, antithesis.
U. means uttarapaksha, thesis.

As to there being no doubt about Him, it is argued that He is the Self of all selves, and inasmuch as every body knows himself, every body must know Him too. His attributes too are self-evident. The very name Brahman shows them, coming as it does from the root *Brih*, to grow, to be large. He is unlimitedly large, and the more so as the scripture speaks of him as being Infinite. In order to be unlimitedly great, He must be free from the defects of finitude, &c., and must be qualified by the attributes of omnipotence, omniscience, omnipresence and others of the same class. Hence is it plain that Brahman is Infinite, Omnipresent, Eternal, Pure, &c. What then is the use of setting about to know what is already known ?

As to the second reason, no earthly good can be thought of as resulting from the knowledge.

Thus argues the easy-going man of the world. Some excuse or other he is sure to find for letting alone this science of the sciences. The occultist in his mercy tries to meet him on his own plane, and does his best to do away with the expressions of his mental and spiritual sloth and conceit.

(U.) There do exist grave doubts as to the real nature of Brahman. Some say it is the body only, possessed of intelligence, that constitutes man. Others say that the intelligent senses themselves are the mind. Another class holds that there is no personality in the mind ; it is mere intelligence and momentary in its existence. Another class opines that the mind is a personal something other than the body ; it is the doer, the enjoyer. Others again say that the soul does not act but merely enjoys. Another class again says there is an eternal, all-powerful, Divine Soul different from man. Inquiry therefore into the real nature of Brahman becomes absolutely necessary.

As to this pursuit being fruitless—why, there is the evident reward in the destruction of false knowledge and consequent salvation (*Mukti*). The destruction of false knowledge means the elevation of the mind to the highest possible state of perfection, and therefore happiness.

Hence ought we to meditate upon the true nature of Brahman by the Vedas.

And this answer it appears to me, but formulates in words the aspirations of the whole human race. For who is it that cares to speak, but speaks not of Him ? The theist glorifies—Him. The atheist denies—Him. The agnostic knows not—Him. The pantheist sees in everything—Him. The devotee worships and prays to—Him. All, all, according the present range of their expanding intellect, feel Him and speak of Him. He is a stranger only to the blind and deaf slave of the senses. Those whose consciousness has not risen to work on the mental plane, independently of the senses, alone recognise Him not. It is the power of senses over a man that gives him mental sloth, and a disinclination to study the divine science. To awaken him and to lead the stumbling child intellect into the path of right, the

Masters of mercy take up the task of teaching the divine science. From their teachings therefore, handed down to us as Upanishads, are we to take our lessons in wisdom.

SECOND PROBLEM.

V. S. लक्षणंब्रह्मणोनास्ति किंवास्तिनहिविद्यते ।
P. जन्मादेरन्यनिष्ठत्वात् सत्यादेश्चाप्रसाद्धितः ॥
U. ब्रह्मनिष्ठत्वकारणात्त्वंस्या लुब्धमस्रग्भुजङ्गवत् ।
लौकिकान्येवसत्या दन्यिखण्डंलक्षयान्तिहि ॥ २ ॥

(V. S.) But is there any proof of the existence of Brahman? Does any thing lead us to the inference of a divine existence?

(P.) Certainly not. For divinity can only be formulated either as (1) the final cause of creation, preservation and destruction; or, (2) as the source of the holy attributes of truth and the like. As to the first, it is not necessary that Brahman should be formulated for these purposes. They can be very well served by *Prakriti*, or the atoms. Or, again, this creation perchance comes from NOTHING.

As to the second necessity of postulating Brahman, these holy attributes themselves are nowhere known to have any real existence.

What is truth? What is purity? What is wisdom? Such are the questions or the outbursts of ridicule of the lower mind when in the fetters of the passional nature. The constant presentation of higher ideals and objects of intellection will alone serve to expedite the upward march of consciousness. And so we come to the thesis.

(U). All these things,—*Prakriti*, the atoms, and nothingness, are inadequate to cause the evolution and disappearance of the Universe. It is Brahman alone that is the true cause of all this. So says the *Sruti*:—

यतोवा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति ।
यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व तद्ब्रह्म इति ।
आनन्दादेव खल्विमानि भूतानिजायन्ते । आनन्दादेव
जातानि जीवन्ति । आनन्दं प्रयंत्यभिसंविशन्ति इत्यादि ॥

'From whom indeed these creatures of the world are born; by whom being born they are sustained in life, towards whom they tend, and in whom they disappear;—That is Brahman. Know thou Him.'

'From Bliss indeed these creatures of the world are born; by Bliss they are sustained in life; towards Bliss they tend, and in Bliss they disappear.'

All this is known to be fact when false knowledge is destroyed by the attainment of divine wisdom; just as a garland, once mistaken to to be a snake, is known to be a garland, in fact, when the limitations causing wrong perception are removed.

As to the non-existence of truth, purity and other such qualities

that again is a question of fact. It requires a certain amount of training and consequent mental progress to be able to distinguish between truths and falsehoods of the world. When once the existence of truths is recognized, the facts of this world will be clearly seen to point to a truth which is absolute, and has no degrees or relations like the indisputable truths of this world.

Is this then the only answer to that all-important question, 'Is there any proof of the existence of Brahman?' Other answers will come in their proper place. But, really and truly speaking, this is the only answer. It is only when the mind in its evolutionary march has reached a certain stage of development, when the eyes of the soul are opened, that we begin to feel the Divine Presence. And the highest Yoga which will develop the soul-sight, consists in conning with faith and devotion over the utterings of the Elder Brothers of our race, who heard the Voice Divine, and have transmitted it to us as Upanishads.

The other answers follow.

THIRD PROBLEM. (*1st interpretation*).

(V. S.) नकर्तृब्रह्मवेदस्य किंवाकर्तृ ? नकर्तृतत् ।

(P.) विरूपानित्ययावाचे त्येवंनित्यत्वकीर्त्तनात् ॥
कर्तृनिश्वसितात्युक्ते र्नित्यत्वंपूर्व्वसाम्यतः ।

(U.) सर्वावभासिवेदस्य कर्तृत्वात्सर्व्वविद्भवेत् ॥ ३ ॥

(V. S.) Is Brahman the author of the Veda or not?

(P.) No! He is not. The *Sruti* speaks of the Veda as eternal and unchangeable.

विरूपानित्ययावाचा इति.

Now it is impossible for the eternal to be born of anything at any time. The existence of the Veda is therefore no proof of the existence of an omniscient Brahman.

(U.) BRAHMAN is the author of the Veda. The following *Sruti* speaks of Veda as being the Breath of God; and breathing might well be spoken of as a work.

अस्य महतोभूतस्य निश्वसितमेतद्यदृग्वेदोयजुर्वेदः
सामवेदोऽथर्व्वाङ्गिरसः ।

"Of this Great Being is the Breath—this that is the Rigveda, the "Yajurveda, the Sâmaveda, and the Atharvaveda."

The Veda is no doubt the eternal knowledge of the universe. There is but one Truth, and that always remains the same. Hence is the Veda called eternal and unchangeable. But it is all the same the Breath of Brahman. What is this Universe? As a whole, as well as in every one of its parts, it is but a tune of the Eternal Voice of Brahman—His Great Breath. He breathes into his flute, and the tunes that peal forth take shape as the Universe. And this tune, which lies at the root of every manifestation—small or great—in this Universe, is its

very nature, the law of its existence and its progress. This is the real Veda, and it rises constantly from Brahman, like smoke from burning fuel or breath from the living animal.

The RISHIS heard this voice and put it forth as the Rigveda, the Yajurveda, the Sâmaveda, and the Atharvaveda. But He alone is the real author, and the author of such a work must be omniscient. Hence says the text;—Brahman, the author of the all-suggestive (सर्ववित्प्रकाशि) Veda, is omniscient.

It is not very difficult to see how the Veda is all-suggestive. The teachings of the Vedas embrace all the planes of the Universe. The Vedic philosophy is a perfect synthesis of science, philosophy and religion as they are separately styled in modern thought. No one claims that the Vedas are so many treatises on the different branches of science, philosophy and religion. But it is claimed, with truth and reason, that the Vedânta defines all the true principles of science, philosophy and religion. The triumphant discoveries of modern science are but so many illustrations of the truths laid down by the *Rishis* of the Upanishads. And this is said, be it remembered, without in the least detracting from the credit and admiration due to the modern discoverer. He is in his proper place, as the benefactor of his race and the student of the divine science of Brahman. Up to a certain stage of mental and spiritual growth, it is necessary that the teacher must lead the infant by the hand. But after that, the soul must take an independent plunge into the mysteries. Without that there can be no development of real strength. As Vyâsa has said in his commentary of the aphorisms of Yoga, without some independent discovery the soul is always as it were in the dark.

It will be seen that this is one answer to the question raised in the second problem. It was said there that the *Prakriti*, the atoms and nothingness, were inadequate causes of the Universe. This discussion furnishes an illustration of that thesis. The author of the Vedas must be omniscient, which the *Prakriti*, the atoms and nothingness are not claimed to be.

THIRD PROBLEM, *2nd interpretation.*

(V. S.) अस्त्यन्यमेयताप्यस्य किंवावेदैकमेयता ?

(P.) घटवत्सिद्धवस्तुत्वात् ब्रह्मान्येनापिमीयते ॥
रूपलिङ्गादिराहित्यात् नास्यमान्तरयोग्यता ।

(U.) तन्त्वौपनिषदेत्यादौ प्रोक्तावेदैकमेयता ॥ ३ ॥

(V. S.) Can true knowledge of Brahman be obtained through the Veda alone; or is there any other means, too?

(P.) It is not necessary that Brahman should be comprehended by means of the Veda alone.

An earthen jar exists and it can be known as such by perception; and the existence of a potter can be postulated by inference. Hence

it should be possible to know Brahman both by perception and inference as well as by the Veda.

(U.) He is above all physical appearance, such as the senses can respond to. He cannot therefore be perceived. Further, there is no sign of him, such as smoke is the sign (*Linga*) of burning wet fuel. Hence He cannot be known by inference. It might be possible by inference to postulate merely so much that Brahman does exist, as was done in the second problem. But true knowledge of Him cannot be obtained by inference. Such then is the meaning of the text.

तन्त्वौपनिषदंपुरुषं पृच्छामि

I ask about Him, the *purusha* of the Upanishads, etc. It is by the Veda alone that true insight can be obtained into His nature. The *Atman* can be known by the *Atman* alone, not by the perceptions of senses, or the inferences of the lower mind. The Vedas that have come to us are the *âtmic* experiences of the *Rishis* on all the planes of existence possible of access to man. Hence the Veda alone is the true means of the knowledge of Brahman—Veda, be it noted, in both the senses defined above.

RAMA PRASAD.

(*To be continued.*)

THEOSOPHY NOT A SECT.

[*Concluded from p.* 305.]

BUT some may think that this absence of creed, dogma, and religious ritual is an accidental circumstance due to the youth of the Society and that these things will come in due course amongst us as they now exist in other organizations devoted to the consideration of religious and moral topics. It is quite true that there lies a danger in this direction. It is a danger which has been experienced on former occasions when similar attempts have been made to bring forth fresh light to guide humanity's path, as, for instance, the founding of churches and creeds in connection with the life and teaching of Jesus. During his lifetime He never gave any sanction for such a step being made, and so far as is known, He never committed to writing any of His teachings, but appears to have delivered His message verbally, the reiteration once more of the old and at that time forgotten truths relating ethics and the spiritual life in man, and by speech and counsel endeavoured to kindle in the hearts of those he mixed with a desire to once more try to learn to be unselfish and forgiving, and to seek the narrow and straight path which leadeth to life everlasting. On the present occasion the founders of the Theosophical Society have issued a warning note on this point—the establishment of a creed, and the formation of a sect—and it will be well for the future of the Society, and for humanity, too, that heed were given to this warning. If creeds and other hard and fast defined dogmas become established in the Society, that will soon cause it to lose the vitality

which living and growing truth alone can impart. Should such an evil befall the Society as the formulation of a creed, the letter and spirit of its present motto would have to go, as it would be quite inapplicable under such changed condition. It is only when the mind of man is free to follow truth wherever it may lead, that real progress in the cause of truth can take place. Bind the expression of truth to any particular set form of words on any one or all points, and its growth in that or those directions is at once stopped, because in a healthy and natural condition of moral and spiritual progress in the mind and heart of man, the perception of truth is an ever varying process. That which seems to us to-day to be quite true and which leads to a certain course of action, moral or physical, may, a year or two hence, if the student is true and earnest and living up to his highest ideal, appear quite different, and his line of duty, may also have considerably changed in the meantime. So it will always be with earnest souls in the future as it has been in the past in this respect, and when rigid limits are set to the possibilities of progress by the formation of hard and fast dogmatic creeds, &c., so surely as these bonds are made, so surely will real progress languish, and in time become extinct, and the Society attain to a fossilized condition. But should this danger to the Society be avoided, and it live on through the present century, which is now fast drawing to a close, and enter upon the Twentieth Century full of life and vigour, with its well appointed and expanding organization and its ever increasing fund of valuable literature, the promises of the future are cheering indeed. Referring to this, the turning point of the future of the Society, Madame Blavatsky says *:—

"If the Society will live on into and through the twentieth century, it will gradually leaven and permeate the great mass of the thinking and intelligent people with its large-minded and noble ideas of Religion, Duty, Philanthrophy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and natural antipathies and barriers, and will open the way to the practical realization of the brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value. Further, the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hot bed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, when his mental surroundings will reflect the peace and paternal good will which will reign in his mind, instead of the discord and strife which is everywhere apparent around us to-day."

* "Key to Theosophy," p. 194, third Edn.

After referring to the fact already noticed, that a messenger from the Masters appears in some country during the last quarter of every century, for the purpose of helping on the spiritual progress of humanity in some marked and definite way, and that during the same period a greater or less amount of occult knowledge on some subject is given out, Madame Blavatsky proceeds as follows:—

"If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organised, living, and healthy body when the time comes for the effort of the twentieth century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings, and, as I have said, their prejudices and dogmatic illusions will have been, to some extent at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and united body of people ready to welcome the new torch-bearer of truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path. Think how much one, to whom such an opportunity is given, could accomplish. Measure it by comparison with what the Theosophical Society has actually achieved without any of these advantages, and surrounded by hosts of hindrances which would not hamper the new leader. Consider all this, and then tell me whether I am too sanguine when I say that if the Theosophical Society survives and lives true to its mission, to the original impulses, through the next hundred years,—tell me, I say, if I am going too far in asserting that earth will be a heaven in the twenty-first century, in comparison with what it is now!"

The above extract shows that the views and the sympathies of the Theosophical Society, according to H. P. B., are not to be extended to the members of the Society alone, but to the whole of humanity. In this the movement shows its universal and not sectional character. In all the orthodox churches, or even the sects that are not yet included in the orthodox grade, the first consideration appears to be extended to the brethren of the fold. In this respect they differ from the Theosophical Society very widely. The result is not to be wondered at, for in the one case, broadness of view and broadness of sympathy are cultivated, while in the other the restriction of creed comes into play. The preliminary step with the orthodox worker is to "convert" or change one to his peculiar views so that uniformity may be attained before the hand of brotherhood is extended. Not only is the hand of brotherhood withheld until you pronounce his Shibboleth, but denunciations of a very vigorous character are hurled at the poor fellow who refuses to change his opinions until he is intellectually convinced that it is right to do so, and thus refuses to be "converted." When one thus asserts his independence, his manhood, and his right of freedom of thought or private judgment, not only is the hand of brotherly fellowship withheld, but very warm quarters

are usually provided for those who thus refuse to knuckle under. In this respect Theosophy is no match for the Orthodox propagandists. It has no hell fire, no pits of flaming brimstone, whence the "Smoke of their torment ascendeth for ever and ever," to consign unwilling adherents to. It seeks to change no one from the faith or ritual in which he finds comfort and all the spiritual and mental food which his condition and growth or development demands. It tries to show that in all external religions there was a deeper meaning originally in their rituals and in their teachings than is usually brought to the surface to-day by the public teachers on religious things. Its sympathies being universal, or at least co-extensive with the whole of the humanity to which one belongs, Theosophy seeks to excite an increasing earnestness in the members of the different churches, and cares more for the development or evolution of character than for an outside show. In this respect its teachings and practices harmonise with real religious character wherever found, irrespective of dogmatic teaching; and thus can, and is willing to, aid all who are earnestly searching for truth and for such rules of life and conduct as are calculated to aid in the development of the highest type of character. It knows full well that every man and every woman who really tries to live out in daily life the highest teachings that the church to which they belong imparts, not for the sake of gain or reward here or hereafter, but simply as a pure disinterested act of recognized duty one to another; such ones will sooner or later reach a stage where they will crave for knowledge and counsels which the church of their childhood does not supply; and that for all who are thus really in earnest a way will be found to reach success when what is craved for will be found. "Seek and ye shall find, knock and it shall be opened," &c. (Matth. VII., 7) are injunctions given of old, and they are as true to-day, and as readily realisable as ever they were, notwithstanding the doubts on this point by Ecclesiastical Christianity. Such promises and such commands were made with a full knowledge of the importance of the statements uttered, and in the experience of any who comply with the conditions required, the truth of such will be realised. The door is as easily opened to-day as it was at any previous period, and those who now occupy the inner planes of being are as ready and as willing to aid and assist by counsel and otherwise all who are walking on the "straight and narrow way" as ever they were. Whatever obstructions exist, preventing a full and free intercourse from one plane of consciousness to another, are not only of our own creation, but also of our own maintenance. Theosophy teaches us that whatever obstructs us in attaining purity of life or spiritual mindedness is due to ourselves, and that those Elder Brothers of the race, beyond the physical plane, are as ready now to aid and help all who are earnestly striving for better life conditions, as at any previous age of the world.

But while the promise is made, upon the truth of the realisation of which there need be no doubt whatever entertained, it is not made unconditionally. There is a very important condition attached, a condi-

tion so strict and binding in its character that it cannot be looked upon other than as a very imperative command; a duty is cast upon us to perform, and unless that duty is fully and trustfully carried out we have no right to look for the reward or result promised. It is this duty that has to be done—this formal exertion in the right direction that has to be made—which is too often the stumbling block to all efforts at a practical improvement in the life led. The notion has been so widely spread in the West that man has nothing to do, that all has been done for him, that Western humanity has really become demoralised on these points. They do nothing themselves, but look for everything being done for them. They do not as a rule even take the trouble to think the subject out, and see what rational conclusions they will come to on the matter if left to their own free cogitations; and when a people has got into such a hopeless and helpless state it is not to be wondered that the progress of the race proceeds slowly—so very slowly. Were it not for the stupefying instruction given in modern times in the West, people would clearly see what the real teachings of Jesus were, so far as they have come down to us. But this has been lost sight of, and in consequence mankind have also lost sight of the practical part of His teachings. His teachings were intensely practical. The whole burthen of His teachings was, do this, do that and do the other things. It was always, do always work. From the sermon on the mount to the close of His life on earth, the practical side of His teachings crops up everywhere, though judging only from Ecclesiastical teaching, one would be forced to think otherwise. "Do this and live;" "Seek ye first the kingdom of God and his righteousness," &c.; "Not every one who saith unto me Lord, Lord.....but he that *doeth* the will of my father," &c., are some of the teachings of Jesus on this point. The practical side of His teachings is everywhere displayed, which shows the universal instead of the sectional character of His teaching; and so it is with Theosophy at the present day, and though some think its teachings mystical and to some extent dreamy in character, those who take the trouble to penetrate beneath the surface cannot fail to see the intensely practical character of its whole teaching, and how admirably adapted it is to all the phases of life and the varying stages of evolution to which mankind has attained.

I have already shown from the writing of the late Madame Blavatsky, to some extent, the fears, the hopes and the expectations which she entertained respecting the present and the future of the Theosophical Society. She clearly saw the dangers, or at least some of them, which the Society will have to meet and overcome if it is to occupy the position and to do the work expected of it in the near future. She knew well—none knew better—that the whole of mankind, especially the more advanced nations, were being pushed onward by an unseen but felt impulse, into newer phases of thought and experience, and that many were inclined to halt and rest, and that many others, while obeying the impulse which was the command to the Israelities of old,

to "go forward," were doing so, and yet had misgivings in their hearts as to whither all this forward movement was tending. She knew well that in religious matters the great body of mankind were inclined to be very conservative and that so far as ethical teaching was concerned there was a general reluctance among mankind to push it very far, especially when personal application of the teachings had to be made. Well she knew that the sentiment entertained by the late Lord John Russell, and to which he gave utterance, "Rest and be thankful," was largely endorsed by the great mass of humanity so far as spiritual and moral teaching was concerned, and that in consequence of the prevalence of this feeling, the large body of human kind were a drag upon the leaders of thought and the advocates of improvement of life. She knew also that it was a severe trial to many who were inclined to advance, though perhaps not fast enough to be always in that frame of mind to be ready to abandon all they had learned, and all the theories they had formed, on the presentation of some new and higher phase of truth, and that in this weakness of our partially evolved human nature and characteristics, there was a strong tendency on the part of many to say, "Oh, stop this terrible onward rush; let us frame a set of rules and doctrines by which we and our children will be guided; and let us for the future enjoy some of the rest and contentment to which we have hitherto been strangers!" She knew that the formation of such a feeling, if entertained by many, would find expression, and then it would be a question on which side the majority would go when such an issue would be brought before the Society for final decision. The weakness of human nature was correctly enough gauged, and the probable result of a feeling of uneasiness setting in against a ceaseless progress and an unending watchfulness upon our thoughts and conduct was pictured to her mind in vivid colours, and that there was a possibility of a resort being made to creed formation by those who were still inclined to the old way of life she thought was possible, and hence the warning given. But now that the warning has been given, and the danger pointed out, and the final result to be attained clearly outlined; if the Society, faint not, nor become weary during the next seventy or eighty years, at the end of which time the next Messenger from the Masters will appear, it is to be hoped that the Society will avoid the breakers ahead, and that it will be navigated during that period so as to avoid total shipwreck. The glorious prospect in view should be a sufficient incentive to the most earnest and united effort, for it is an aim well worthy of working for. As there are no doubt many gradations among those entities who are behind the physical plane of conscious existence, the character and status of the Messenger sent will perhaps in a large measure depend upon the progress made and the spiritual condition of the Society about 1974 or 1975. If real good work continues to be done between now and then, not merely so far as the numerical progress of the Society is concerned—though that should not by any means be overlooked—but as to the inner and

spiritual life of its members and the beneficial influence they have exercised by teaching and example upon those with whom they have come in contact, a Teacher of higher rank and greater power may be expected to come than if a half-hearted life and progress had been the result. The Messenger, whoever he may be, will no doubt be adapted to the state of the people to whom he is sent, and as it will rest to a large extent—if not almost wholly—with the members of the Theosophical Society as to who is sent, it should be the aim of all, not only of those now living, but of those who come after us, to do what it is possible to accomplish ; to raise the standard of human life and thought to the highest elevation that is within its reach. By so doing we shall be acting unselfishly, working for the good of others, and doing what in us lies to remove sorrow and suffering from the land, and to give life and hope to those who now sit in darkness and despair, irrespective of creed, denomination, or dogma.

W. Will.

STONE-THROWING

THE subject of stone-throwing by invisible agency is one that has been frequently written about, and recently the columns of a leading daily paper contained several apparently well-authenticated communications testifying to the authenticity of the phenomena. In the Orient, indeed, there is hardly an important city where some locality or edifice is not pointed out as the scene of such doings, and if one cared to go to the trouble, he might without difficulty fill an average sized volume with these narratives. Eastern people, I have usually found, regard these phenomena with little or no surprise. They invariably attribute them to "djinns" or "bhoots" (spooks), and as the stones flung seldom or never injure any one, they rarely trouble themselves about the matter; although taking care, whenever possible, to avoid all such haunted spots as being uncanny and infested with evil influences.

It has also fallen to the lot of Europeans occasionally during their wanderings in the East to come across such experiences. One of these, a friend, told me that in a certain house in which he sojourned for a time on the outskirts of a military cantonment, he used to sometimes find that the stones came into the room where he happened to be seated, although all means of access, such as doors, windows and ventilators, were shut. Another related to me that while encamped during a tour at night near a large and ruined well, he repeatedly, by the bright light of a tropical moon which lent additional weirdness to the scene, heard and saw showers of stones fall into the water. Each time the shower hurtled into the well he drew the attention of his native attendant to it, but the latter, overcome with awe, implored him to remain still lest he might further provoke the unseen powers. Whilst groping amongst a lot of old books not long ago, I came upon two by an author long forgotten but still well worth perusal—Colquhoun, one of which bore

in a Latin form, the same title as H. P. B.'s monumental *chef-d'œuvre*, "Isis Revelata;" while the pages of the other, "Magic, Witchcraft and Animal Magnetism," were covered with annotations in the familiar handwriting of a dear and long-departed relative, the sight of which recalled to my memory one of the most circumstantial accounts of stone-throwing which I ever remembered to have heard. This relative, whom I shall call 'C.,' was, from childhood, of a mystical and studious nature, and while still a boy had acquired reputation as a mesmerist. In this capacity he had entirely brought under his control a schoolfellow named H., and there are a few still surviving who can testify that they have seen him develop to a high degree the clairvoyant faculty in this lad by throwing him into a mesmeric trance. Had poor C.'s life been prolonged, he would probably have gone far deeper in his researches, but it was fated to be otherwise. As it was, even at that early period (during the forties) he had recognised the importance of mesmerism which, rushlight though it seemed, still appeared to his mind to throw radiance enough to light one path at least into the vast and unknown domain of occultism, and thus lead on perchance to

"The fountain light of all our day, The Master light of all our seeing."

One summer evening, some thirty-five years ago, C. arrived by ship in the harbour of the town of M., on the Arabian Coast, whither he had been sent by his employers, a wealthy English firm of merchants, to establish an agency. When starting from India he had allowed himself but a single servant, trusting to secure such others as he might need on the spot. This solitary attendant was a Mahomedan youth of known probity and fidelity, of healthy frame, and cheerful disposition. In those days, save the foreign consuls, the town contained no Europeans; but C., with his knowledge of Eastern tongues, found no great difficulty in making his way through the heterogeneous concourse of Arabs, Persians, Turks and Africans, and finally obtained on lease a building in which to lodge during the period of his stay, which unforeseen circumstances protracted for several years. The house chosen was of the local Arab style of architecture, situated on the outskirts of the town; roomy enough, and comfortable—if comfortable it was possible to be in so arid and fiery a climate. Near by, on an eminence, stood the somewhat imposing ruins of an ancient and long deserted mosque. Being but a few yards from his dwelling, a few nights after his arrival, C., unable to sleep, from the intense and suffocating heat, rose from his couch in the portico and, sauntering out, bent his steps in the direction of the ruins. The moon was nearly at the full, and her light silvered the weird and desolate landscape, throwing into prominent relief against the sky, the massive structure of the mosque. As G. gazed, in a manner spell-bound, it seemed to him that dark and strange human forms, half shadowy, fitted in the misty light, in and out of the huge arched doorway which led into the recesses of the building; while,

floating on the night air, came from the distance the fragrance of rare incense and balm, like

> "Faint sweetness from some old
> Egyptian's fine worm-eaten shroud
> Which breaks to dust when once unrolled." *

while C. gazed, still half entranced, he was suddenly startled by a shower of stones, falling apparently but a few yards in front of him. Two more showers followed this in rapid succession. Then all was still. He moved on in the direction of the mosque which—being naturally of an intrepid character—he explored in all directions but could discover nothing that could in any way account for the sights and sounds of which he had just had so strange an experience. These phenomena he witnessed on several occasions during his stay, without being able to solve the mystery. On questioning the Arabs, they replied that it had always been so in the memory of their oldest inhabitants. They regarded the disturbances and hauntings as due to "djinns," saying that they harmed no one, and that no one who trusted in Allah and the Prophet need trouble himself about them. After a time, C. himself came to share the unconcern of the Arabs; but unfortunately if fell out otherwise with his attendant, the young Mahomedan lad. This boy, from the description given me, was evidently a psychic sensitive or medium, and from the first night on which he saw and heard the shower of aerial missiles hurtle into the courtyard of the mosque, a kind of nervous dread seemed to have fallen upon him from which he never recovered. In vain did his master strive to laugh away his ghostly fears and cheer his spirits. While the genial daylight lasted he would bravely bear up and go about his usual avocations, but as soon as the shades of night began to fall, he became another creature. He seemed utterly terror-stricken,—

> "Speechless, ghastly wan,
> Like him of whom the story ran, * * *."

He had the look of those whom the Scotch call "fey" or pre-doomed. Nought seemed to interest him, and within a few months he quietly passed away.

P. J. G.

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* Browning's "Paracelsus."

ANGELS AND HELPERS.

IN speaking to people in our practical age on the subject of such beings as Angels and Ministers of Grace, there is sure to be met a feeling of incredulity if not of actual ridicule of the subject. People as a rule will admit conceptions of such beings into their poetic literature, and cannot exclude them from their religion, if they have any, but when it comes to asking them to listen to a reasonable exposition of their use in the economy of life, they are likely to regard you as merely reading them a chapter out of your imagination : It is because we wish to draw this subject down into the arena of everyday life as an important factor in doing the work of it, that so much has been written and spoken on our platforms respecting the influences for help and aid around us which come to us from intelligences which we cannot see and touch, but which have stood in our places at one time, have done our work, know our needs, and so are best able to aid us in the duties of life.

Nothing would be easier than to fill an hour with stories, oft told in the past, of the visions of some of the peculiarly gifted seers who have with rapt eyes beheld the Shining Ones, but we have something beyond this to do. I feel it to be a duty to offer you some thought about these helpers that will not merely astonish but will be of a kind that can fit in with your most quiet and sober thought regarding the work of all of us in the world, and raise the idea that there is a reasonable basis for supposing that there is truth in their existence, and that they do actually exist; not merely to show what very much higher beings there are in the Cosmos than ourselves, but chiefly to aid us in lifting ourselves up to their more elevated condition.

It is because Theosophy claims for all Humanity one common origin and destination, bringing behind it and drawing after it all lower forms of consciousness, thus relating all in one endless procession, that reason demands the application of this principle in the other direction also and sees the unbroken chain passing beyond ourselves to those forms of consciousness far and away beyond our own.

We have thus the idea put before us of the Agents of the Manu and that Heaven is no democracy—on the contrary a high aristocracy—not of blood and family possession, but of spirit and of possession by hard won qualities, such as go to make up the Buddha and the Christ. We also see that numbers of these have in the flesh led the nations of the past. In fact all remains of tradition of great Gods are to be traced to past great men. Because we have no men of this stamp working in our streets, are we to doubt their existence? Were former times so meritorious as to deserve their presence, as compared with ours? At our meetings all over the world the challenge is constantly made—"Produce us one of your Masters!" But the very temper in which the demand is

made shows how harmful it would be to comply with the demand. A proper grasp of the evolutionary scheme according to Theosophy will show the absolute necessity for the existence of such men. Had no man living that certitude of their life and work which quite a number possess, we should have to postulate their existence to make the circle of our thinking about Deity complete. Otherwise we have no stepping stones, no links towards the Deity. He or It would be unrelated to us. Again, the claim of having enjoyed contact with the Masters has raised resentment: why should some be so favored and not all? It is not a matter of favor at all, but purely a matter of growth. When the time of each of us is ripe we shall surely meet *our* Master. These privileged few had arrived at a point in their evolution which enabled them to at once perceive the Master's true place in the scheme of Diety. Were we equally advanced, from the heart of each there would go out an instant recognition and there would arise to the lips an instant expression of that recognition by the one word best able to express it—to the Jews, Rabboni, to the Indians, Rishi, and to us Westerns, Master.

Let me go over a little familiar ground. The names of the people who first started the T.S. movement—Madame Blavatsky, Colonel Olcott and Mr. Sinnett—are well known to-day. At the outset of their career they had certain very strange experiences in the way of occult phenomena. By their books and work they made these known, and the result has been a giving to the world of a system of philosophy which has explained so many of life's enigmas as to draw into its circle a large body of investigators. It has brought the physical world face to face with the occult world and its tremendous forces. To be brief, a certain method of life was found to be a preparation for getting a knowledge of these great forces; and looking with them, by this means, experiment has shown the enormous value of it in helping people to lead better lives and cheerfully meet whatever may befall them.

By contact with certain Teachers in the East there came into the possession of the founders of our Society the system of cosmogony which is set forth in our literature—chiefly in the Secret Doctrine—which showed that the physical life was only a sort of ante-chamber to man's field of activity which lay, for the most part, quite outside it. It laid bare the existence of a vast stairway, a "Jacob's Ladder," leading from the meanest form of life, through and past man, up to the Deity. And how vast a Deity! The personality given that name by theology, how small beside it!

A great ally was already in the field to press this revelation on the world's attention—Spiritualism. Perhaps we have been a little ungrateful to our spiritualist brothers: they broke up the ground for the wider, deeper, and more scientific teaching of Theosophy. But apart from these considerations, there is to be borne in mind the fact that the world was becoming ripe for a new departure, and so, little by little, there filtered into us a few who were able to gather by experience some

facts for themselves and for us regarding the chain of experiences man has to go through in his evolution.

Perhaps some of these started off with the expectation of arriving at once at the throne of the source of life, the Absolute, but, if so, they have found their attention so engrossed in trying to comprehend the exalted nature of some of Its agents and servants only just immediately above ourselves, that they are content to see the impossibility of their quest.

We are content therefore, with them, to regard our Deity as an Omnipresent, Immutable and Boundless Principle, about which all speculation is impossible—all appeal to which is utterly futile. But the infinite gradations by which that Deity comes down to us, through our own Logos and Its Agents, have opened up to us a marvellous prospect.

By infinite grades from the Ineffable Glory of the Logos of our System, we are brought to the advance guard, as it were, of our own evolution—our elder brothers. Much ridicule has surrounded this subject, but the world is beginning to take it seriously, and during every generation they will become more and more a necessity in evolutionary thinking. The world's chief objection to these elder brothers has been their isolation from the work of our every-day life. If their powers are such, why do they not use them for our betterment? Now this is just what is taking place. These *are* already in our service, but not in our way. For think what would be the way of the world's use of these. Give it a local application to Australia—to Queensland and its people. Would it not whittle down into a college of Alchemy to teach the miners how to turn their mullock-heaps into ingots? Such a college might produce fine heaps of gold, but hardly answer the educational purposes of the Teachers at the back of it. Such methods would not help the growth of the miner's soul. Many a miner is helped, we think, but not in that way. What then are their methods of help if they are not merely engaged in further developing their own spiritual greatness, adding to their own knowledge, purity and strength. They will be found to square with the pictures of child-man being led forth into knowledge by experience which all our greater poets have given us. I think at this moment of Longfellow's "Hiawatha:" for him was to be the loss of Minnehaha. All his bitter trials were needful, and by them he grew into his larger life. So are we in the position of having to be led out into knowledge by experience and by safe methods. In dealing with growth into occult knowledge safe methods are necessary, and in this wide field there will be the infant classes, those for adults, and its universities for higher students. We do not send Professors into our infant schools, so we should not expect waste of force in the Occult World. There are thus the pupil teachers of the great School of Occultism.

Through some of these humbler teachers in this great school, we have been given a knowledge of the various bodies we use besides our physical body, and the larger range of consciousness of some of these.

I want to deal now with the one in close contact with our physical, that in which we shall function on passing across the threshold after death. It is this condition of life, the astral, which is found to contain the great mass of life in evolution in our system—there and in the plane beyond. It is reported to us as densely thronged with life, of infinite variety. Regarding the human part of it, their condition takes on its colour from the causes set going in the lower body; so that character is still character wherever it may operate. As the various colours of the spectrum interblend and refuse all arbitrary boundary lines, so the various planes of nature intermingle, and we find some of the phenomena of the astral life crosses over into our country. There is no question of this—it is a proven fact, every day more evident to us. Stone walls are no bars to it.

Amongst those who took up the study of these things, there were many who by growth of character had already given themselves to some form of philanthropic effort for their fellows, and these saw at once what a vastly enlarged field of work lay before them when they were able to use the rapidly working powers of the astral consciousness free of the heavy machinery of the body of clay. They became witnesses also to a regularly organised system of help which at once explained some of the marvellous stories which the world's history records. In this way there came to us such stories as that of the Youth, Cyril, and how he saved the life of the lad who fell over the cliff, as told by Mr. Leadbeater in his essay on "Invisible Helpers."

Now in giving such stories as this to the world, it brings this question:—If help *is* given in one case like this, what about the thousands of others, apparently as deserving, or more so, who perish miserably? What of those who, lacking timely warning, are caught in the trap of the collapsing mine, or blown up in the explosion? The great Law which reaches into all planes of life gives us a reply to this. Karma governs high and low alike. In the case we have considered, the lad's Karma was, it seems, to suffer a broken leg: had it been his Karma also to die, no effort could have saved him. But there are two sides to the working of this law, which fact opens up beautiful possibilities to us—for it was part also of the other lad's Karma to deliver his little friend. I do not want to draw a picture of the operations of Karma as though it were a cast-iron piece of mechanism unable to budge from a clock-work regularity of give and take, as though it compelled us, Shylock like, to demand our "pound of flesh;" but who shall say that this was not a closing up of a long account between these two, having its beginnings in very ancient days. Also, see, there is another very large thing which hangs to this beautiful act of adjustment. Look at the effect upon others beyond themselves. To dozens of people in that neighbourhood, most of them people of poor culture, and little realisation of the actualities of life beyond the grave, who went no farther perhaps than "trusting the larger hope," yet far enough on in evolution to perceive

that occult powers of some sort had been at work ; to them this would be an episode of a lasting character in their lives; having important results in moulding their future growth. Take the mother of the injured lad who saw the form of the rapidly vanishing Cyril. To her this visit will ever be as from an Angel of God. She now *knows* that Angels are facts, though they do not all have the wings she expected to see. All the contrary arguments of her friends, all the ridicule of the public papers will never obliterate this one bit of real experience for her, and the fact that there is to-day in that neighbourhood one of the best accepted instances on record, of an Angel, goes to show what a bold belief in the Unseen Universe has on the minds of some people even in our prosaic nineteenth century.

Passing from help in physical matters—in what other ways can the more progressed of humanity help those behind them ? One of the central ideas surrounding the higher evolved units around us is the power of thought. With powerful minds its effect upon matter is dynamic—but in one degree we all exercise this power. Thought uses matter, of rare kind, to translate itself. The study of the human Aura shows that it possesses marvellous facilities for instantly conveying the thought of the man, who is the sun as it were, of this miniature planetary system. It is able by the spiritual language, the sound as it were, of its colours, to tell to another who can read that wonderful book, not only what is its place, its progress in evolution, but its present needs, its present growing requirements, and also show to what extent the supplying of them will be desirable and good. If we were able to witness with undimmed spiritual perception a *real* act of prayer, we should listen to a wonderful symphony in colour. Those who know this colour language can tell how to place in order of merit the various kinds of prayer. They will see instantly the wide gap which divides the long pulpit orations instructing a supposed Almighty what to do and what to give ; from the earnest silent desire of the strong fervent heart, eager to lift a little of the world's Karma, eager to remove some of the suffering and sorrow of those around it, forgetful of its own. The idea is by this time fairly familiar with our public audiences that our system of Thought regarding our relations with the great Maker of our Universe does not endorse the utility of prayer to this great Being, this Immutable and awful Principle. *It* is beyond all supplication—but are Those to whom the charge of our world and its humanity is entrusted so removed beyond the influence of prayer ? Can we suppose that this marvellous medium of the human aura, thus capable of displaying our needs, in language which cannot lie, or play the hypocrite, is forbidden to be an appeal to those who alone are able to teach us to read this language for ourselves ? It cannot be so. Despite all the betrayals of our shortcomings, of our slaveries to passion which this spiritual body of ours makes, due allowance will be made for all. So poisoned are all our relations with each other, with subtle falsities, compelling painful concealments of frailities, of grave defects in char-

acter, that much allowance will be made for us, but in this higher body of ours, all falsity is impossible, all concealment laid aside, the heart of the man laid bare. There can be no question as to sincerity, no question as to what our needs are, what our deservings are ; these are alike written in the everlasting language of God, right across the whole firmament of our inmost being. Has the Mighty, silent maker of this instrument of spiritual speech made no provision for reply to any of its queries, or appeals? It is a travesty of spiritual evolution to suppose so.

To Theosophists there should be no greater certitude than that our wants are being constantly made known in this way to those whose office in Evolution is peculiarly that of ministering to them. This perpetual life-long prayer needs no penitential attitude, no going down upon the knees, in its offering up ; no aid from the dim religious light of high Church altars ; no hypnotising by scarlet robes and stained glass windows ; no stimulus of the emotions by ascending clouds of incense, by sweet voiced choristers, by rolling Cathedral organs. It is the prayer of the life being watchfully led, carefully controlled ; of the Christ in the heart being crucified. It is offered by the pinch of poverty bravely endured, by the aching fingers of spinners and weavers, by weary backs bent over the machine in the stifling air of the sweater's factory shop, that duty may be done; and it goes up ceaselessly, full in view of every spiritual intelligence of every Past Master in the great Lodge of human Fremasonry, and though the Immutable Law which governs Masters and pupils alike, may long delay the reply, it must come when the time is ripe.

We shall rightly measure all the possibilities of outside help only by keeping in full view the object of the vast machinery of our planetary system, each of its globes a school house for the gathering of knowledge by experience. It cannot be bestowed on us by any favor, it cannot be left us in a legacy. The meaning and the use of pain can only be explained by suffering. Joy cannot be seen except upon a background of sorrow. It is true that the time will come when our cup of both will be full, and some generous presence will lift us out of the slough, but it is also true that the coming of that time must be awaited ; though we have no right to complain of the weary days so passed, no right to cherish bitterness at the length of our probation.

Neither need we despair because in these waiting and growing days problems of life are thrust before us which we cannot understand. We see lives of the noblest go down without seemingly a word of hope, without the faintest promise of a recompense ; but seen by the light of the pathway of progress these are mere episodes, all in the day's work of the growth of the Soul. So it were well for even those of us the readiest to receive as facts in Nature the beneficent Agents of the Logos, to be prepared to do Their work in the world uncomforted with any sight of Them, or indeed without any felt sense of Their presence, in either the home, the factory, or the shop.

In the ebb and flow of the waves of the races there are times of light and times of darkness. We are told that the times have been when the company of great Initiates and Masters was part of every-day life. The present age is said to be an age of darkness, a Kali-Yuga or Black Age, which may account for the fewness of Angels on the threshold of nineteenth century life, but there are those who know that the veil is thin which separates us from them.

Let me say in closing, that if any one will bring to me a theory of life and of its objects which more completely meets the reason, which more completely satisfies the heart than that which is set forth in the Ancient Wisdom of Theosophy, I will embrace it; but since the whole must be greater than the part, I know this cannot be. Personally I am satisfied. As a group of people standing before the world we are satisfied with the theory we offer you, and because we have ourselves received so much from it we feel it our duty also to offer it to you. May the day be hastened when all men may also be enabled to see these Truths.

W. G. JOHN.

VIEWS ON THOUGHT AND MATTER.

TO those who, to a certain extent, may be familiar with the theories of occult science, what is here said may appeal without much further proof; but to those who are less informed in respect of such knowledge, it may seem at least to border upon the extraordinary—not to say the fantastic and the ridiculous. But "that which appears so at one period, becomes quite normal at another. Railways were declared to be impossible; the phonograph was attributed, by the academician Bouillaud, to ventriloquism. Our common-sense is the result of our education, information and surroundings. In the scientific domain nothing can be declared absolute."* In spite of these considerations, however, there will probably be many who will not care to accept the ideas here dealt with, and will look upon the whole as simply theoretical; so that it will not be inappropriate to quote the words of Herbert Spencer,† by reminding them that "It is a truth perpetually, that accumulated facts, lying in disorder, begin to assume some order if an Hypothesis is thrown among them." And, as modern occultists consider that their particular philosophy will cover all observed phenomena—of an apparently "magical" as well as of more ordinary nature—so it must meet all unexplained cases. The degree of completeness with which this result is attained will be best shown by the facility with which we may apply it to the explanation of natural occurrences; and we may therefore try whether some small amount of occult science can provide an hypothesis as to the relations between Thought and Matter—at least, in so far as materials may appear to be available for the task.

* Dr. Foveau de Courmelles, "Hypnotism," p. 59 of English ed., 1891.
† Cited in I. U., I., 378.

Perhaps the key to the phenomena of thought, looked at from the standpoint of the oriental philosophy, may be found in an application of the idea that force, matter, and consciousness, are the three objective aspects of the one Reality—matter, the passive and unconscious element in this triad, being looked upon as the opposite pole of consciousness or Universal mind, which is the active element, and sometimes taken as synonymous with spirit*—according to that duality in nature which, in most things, provides harmonious opposites.† Cosmic force, the third factor in this triad, will then be intermediate between mind and plastic matter, partaking alternately of the qualities of both. Therefore, looked at in this aspect, thought is distinct from mind, as being an emanation from it, and using force to accomplish its formative designs upon cosmic substance.‡ Accordingly, the Eastern philosophers, arguing from the above data, would hold that the external cosmos, or the outward world of nature, was the comprehensive expression of Divine Ideation.§ acting through primal force as its creative power; and that the external appearances or forms of its temporary details are the outcome and result of individualized or differentiated thought on lower planes, acting through suitable media. For they would look upon all form as the outcome of thought, which is the reality behind it, and the form-creating source ‖—since all forms are the outcome of thought; and consequently, if the things made by man are the result of his individualised thought, an emanation of his separate mind, so the things not made by him, such as worlds and starry systems, must be the product of Divine Thought, the first emanation of universal mind or consciousness.

If this theory is correct, it will follow that the behaviour of matter, as a whole, must stand in some definite relation to the action of mind; and this is supported by the views of those scientists who hold that there is an intimate connection between matter and thought. So Justice von Liebig proclaims: "Physiology has sufficient grounds for the opinion, that *every thought, every sensation*, is accompanied by a change in the composition of the *substance* of the *brain*; that every motion, every manifestation of force, is the result of a transformation of its substance."** If the great chemist could thus arrive at a fact in nature showing the modifications in brain-substance which thought produces, and this upon the strict inductions of modern science, so also had earlier writers, if upon less demonstrable grounds, believed also in its moulding power; for Plutarch says: "An idea is a *being*, incorporeal, which has no substance by itself, but gives figure and form unto shapeless matter, and *becomes the cause of its manifestation*. †† The authors of "The Unseen

* Cf. I. U., I., 96.
† Laing, "Modern Science and Modern Thought," p. 63.
‡ Cf. S. D., I, 85, o.e., 113 n.e.
§ Cf. I. U., I., 93, 98.
‖ Cf. I. U., I., 62.
** "Force and Matter," p. 151, cited in I. U., I, 250.
†† "De Placitis Philosophorum," cited in I. U., I., 250.

Universe" declare that there is a "positive effect produced upon the Universal Ether by even so small a cause as the evolution of thought in a single human brain,* and the inference drawn by scientists of the type of Büchner, Voght, and others, as to thought being molecular motion—which necessitates a complete abstraction being made of our subjective consciousness †—is, no matter how incorrect from an occult point of view, not the less a further indication that mind and matter interact. Scientists, perceiving this but not understanding the connection fully, say that our thoughts are *matter*,‡ and Dr. Jevons confirms Dr. Babbage, both asserting that every thought, displacing the particles of the brain and setting them in motion, scatters them throughout the universe.§ And going back to ancient times, we find that Aristotle, who preceded the modern scientists and physiologists in so many things (including, doubtless, some of their mistakes) regarded human thought as some kind of material substance; but nevertheless did not believe that particles of matter, *as such*, could have life and intellect in themselves, and laughed at Strabo, who did so believe.‖ But from these several views we may see that the occult idea is probably correct, if it says that matter, being the molecules of the all-pervading Ether or Primordial Substance, is modified in its motions and arrangements by individual thought-power.

It may, however, be deemed that the thing which has the faculty of setting matter in motion, must also have its material aspect; because, as the forms taken by matter are the expression of thought, so we may, for the purposes of research, look upon thought as matter in its *subjective aspect*,** that state which I have claimed for it in my "Notes on Reincarnation." At any rate this view of things, taken in connection with what is to follow, may enable us to get rid of Prof. Tyndall's difficulty about the link between thought and molecular action, when he says: "The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. Granted that a definite thought and a molecular action in the brain occur simultaneously; we do not possess the intellectual organ, nor apparently any rudiments of the organ, which would enable us to pass, by a process of reasoning, from one to the other. They appear together, but *we do not know* why." He proceeds to say that were our minds and senses so expanded, strengthened, and illuminated, as to enable us to see and feel the very molecules of the brain; were we capable of following all their motions, their groupings, all their electric discharges, if such there be; and were we as intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problem—"How are these physical processes connected with the facts of con-

* I. U., I., 274.
† S. D., 1, 134 o.e., 159 n.e.
‡ I. U., II., 619.
§ Cf. I. U., I., 185.
‖ Ib. I., 319, 320.
** S. D., I., 51, 104—124 o.e; 130—149 n.e.

sciousness?" * But this, on the Professor's part, appears to be merely an assumption—for, unless he had the development of perception he speaks of, how can he say, *a priori*, what it might enable him to see and understand?

The fact seems to be, that both thought and matter are inextricably bound up with each other; and one of them would not, upon occult principles, exist without the other—so that thought is as universal and indestructible as matter and force. And as we assume that the whole of nature, however diverse in outward appearance, is inwardly a simple unity, so, accordingly, we cannot have motion or action in one of its parts, without a corresponding movement elsewhere; as "science tells us that the law of gravitation assures us that any displacement which takes place in the very heart of the earth will be felt throughout the universe, and we may ever imagine the same thing will hold true of those molecular motions which accompany thought." † This the two doctors already quoted also hold to be the case, as we have seen; so that it is manifest these scientists are of opinion that all the parts of nature act upon each other, thus setting up reflex actions and currents. Different phases of this, exceeding the power of ordinary perception, are nevertheless said to be actually visible to some people; for, according to occultism, the matter we see with our present visual organs is not all our senses are capable of perceiving; and it is said that "the occultists, who have good reasons for it, consider all the forces of nature as veritable, though supersensuous, states of matter, and as possible objects of perception to beings endowed with the requisite senses." ‡ We have evidence of such extended vision in the works of Mr. Leadbeater and others; but without going beyond the objective physical plane, we may find some indication of such possibilities in the fact that certain "Oriental people have physical senses far more acute than the Europeans. The French dyers of Lyons, whom no one can surpass in skill . . . . have a theory that there is a certain delicate shade of blue that a European *cannot see.* . . . . and in Cashmere they (the dyers of Lyons) will show him three hundred distinct colours, which he not only cannot make, but *cannot even distinguish.* If there is such a vast difference between the acuteness of the external senses of the two races, why should there not be the same in [regard to] their psychological powers? Moreover, the eye of a Cashmere girl is able to see *objectively* a colour which does exist, but which being inappreciable by the European, is therefore non-existent for him." § It may be well to bear this in mind when we come to deal with the colours of the various thought-emanations.

Seeing, therefore, that there is so intimate a connection between thought and substance, we may not unreasonably hope that the opera-

* I. U., I., 86.
† Fournié, quoted in I. U., I., 397.
‡ Note to S. D., I., 143 q.v. 166, 167 n.c.
§ I. U., I., 211.

tions of thought may be traced, at least to some extent, by examining the behaviour of matter, and tracing the correspondence of its phenomena.

We know, for instance, that matter, at least in its fluid forms, is subject to currents of flux and reflux—the daily phenomena of the tides of temperature, the annual behaviour of the winds and the weather, are sufficient examples of this; and, correspondingly, medical men have pointed out that public thought, as well as bodily conditions, are subject to cyclic changes. Thus, as concerns the former, Dr. Elam says: 'We see how strong is the tendency of opinion once promulgated to run into an epidemic form . . . .' We observe, also, how remarkably the same ideas *reproduce themselves and reappear in successive ages*—which he says arises from "causes *not yet investigated*, and remains a mystery."* So, likewise, Dr. de Courmelles notices the cyclic nature of certain thoughts, and says: "It would seem, indeed, from all past experience, and even judging from the present state of society, that an irresistible attraction draws us towards the study of the occult sciences at the close of each century; then the attraction dies away and vanishes to rejoin the forgotten by-gone ages that have preceded it."† And in a number of the *Echo* for 1892, a scientist writing on the subject of thought and ether, made the following important statement concerning transference of thought by the ethereal waves of various length. He suggests that this theory affords "a better explanation than any other, of the influences of panic, of the cyclic character of thought as exhibited in the rhythm of political fluctuations, &c.; of the advance of great religious movements, and of many other good and bad psychic epedemics." ‡

If thought and matter are the primal agencies in the creation of forms, then in regard to vegetable, animal, and human bodies, that variety of force called vitality should be found to exhibit the same cyclic characteristics. But if that is so, we must expect that where the facts permit of exact observation, there will emerge some further data claimed to be such by occultists, however much denied by science. Consequently, those who are in some measure acquainted with occultism need feel no surprise at the "mysterious facts" noted by Darwin; who found that in the time involved in the gestation of mammals, the duration of fevers, the hatching of bird's eggs, and similar phenomena, there is always a common measure of *seven* days—§ the identical number which occultism has always maintained to be the fundamental one in cyclic periods.‖ Other writers, of less note than Darwin, have claimed that "Physicians and Theologians, Mathematicians and psychologists, have drawn the attention of the world repeatedly to this fact of

* Cf. I. U., I., 275-277.
† "Hypnotism," p. 3.
‡ *Lucifer*, September, 15th 1892, pp. 2-3.
§ Quoted in S. D., II., 595 o.e., 630 n.e.
‖ S. D., II., 312 o.e., 326 n.e. (note).

periodicity in the behaviour of nature. . . . . There is a harmony of numbers in all nature, in the force of gravity, in the planetary movements, in the laws of heat, light, and chemical affinity, in the forms of animals and plants, in the perceptions of the mind. * * * We would refer to Prof. Whewill's 'Philosophy of the Inductive Sciences,' and to Mr. Hay's researches into the laws of harmonious colouring and form. From these it appears that the number seven is distinguished in the laws regulating the harmonious perception of forms, colours, and sounds, and probably of taste also, if we could analyse our sensations of this kind with mathematical accuracy."

All the vital functions from birth to death, in every organism from insects up to man, are more or less controlled by a law which is periodic and septenary; and "Dr. Laycock, writing on the 'Periodicity of Vital Phenomena,' records 'a most remarkable illustration and confirmation of the law in insects.' Having given a number of instances from natural history, the Doctor adds: 'The facts I have briefly glanced at are general facts, and cannot happen day after day in so many millions of animals of every kind, from the larva or ovum of a minute insect up to man, at definite periods, from a mere chance or coincidence.'" He then proceeds to show how the septenary law is exemplified in the phenomena of fevers, and to show how it also applies to the chief divisions of the human lifetime; and concludes that "This law binds all periodic vital phenomena together, and links the periods observable in the lowest annulose animals with those of man himself, the highest of the vertebrata." And "Dr. Stratton states that in health the human pulse is more frequent in the morning than in the evening for six days out of seven, and that on the seventh it is slower."*

If all this is true of the mass of animal and human life, it must also be true of individual cases, although perhaps less conspicuously; for though the cycles of thought and pathologic conditions may repeatedly exhibit themselves in epidemic form, yet, according to the law of all cyclic movements, that can only occur at such times as the various *individual* cycles may all come into coincidence, when the effect claims greater predominance accordingly, and instead of remaining merely private, becomes of a public nature. It is thus with the periods of commercial depression, which appear to follow a well-defined law.†

We ought, accordingly, to be able to discover some connecting-link between the periodic movements of matter, of the bodily or vital changes, and of thought; for as all nature is one unceasing motion, so the phenomena both of matter and thought, and their correlations, must necessarily exhibit a rhythmic or periodic aspect—and the same motive centre which appears to determine the periodicities of objective matter must also apply to thought, if considered as matter's subjective

* For all these quotations in much more detail, and their sources, see S. D., II., 522, 623 o.e., 650, 660 n.e.

† See *Lucifer*, IV, No. 20, p. 150, April 1889.

side. And so far as the general influence is concerned, we seem to come face to face with that source in the two following instances: "Mr. Davidson tells us that the few who recover from the Barica fever are subject to severe nervous attacks at every full and change of the moon." Sir Charles Napier writes from Sciude: "It is strange, but true as gospel, that at every new and full moon down we all go with fever."*

Now it is very noteworthy that the most prominent factor in all the more obvious movements of fluidic matter is the motion of this same luminary, the moon†; and therefore, we may not inaptly expect to find her influence displayed over its finer and less objective forms, with, correspondingly, all that is bound up with them. In fact, Paracelsus says of similar cases: "The moon may exercise a very bad influence, especially at the time of new moon, which may be very injurious for persons . . . . [who may] attract that influence,"‡ and he holds likewise, what is very much to the point so far as her influence on our thoughts is concerned, that "The moon's influence acts upon the brain," and causes "injurious hallucinations" and other mental phenomena.§ Paracelsus says also that the moon is the *menstruum mundi*,‖ or vehicle of influence for the occult cosmic forces, exerting a certain peculiar effect every month;** so that what was noticed by Mr. Davidson and Sir Charles Napier on the plains of northern India, was distinctly described by the much abused mystic some three hundred years before, as it has often been re-stated since. For "Mesmer argued that" the moon and other celestial bodies "acted on the human body by means of a subtle fluid, which he called *animal magnetism*";†† and "the moon, according to the best authorities" upon the subject, "acts upon the juices and ganglionic system, or nerve-cells, the seat from whence proceed all the nerve-fibres." ‡‡ Dr. de Courmelles says, upon this head: "We are surrounded in nature by a subtle fluid which scientific men call ether, and which is *supposed* to be imponderable; it would seem possible that this ambient medium—its nature and substance being unknown—may transmit the perturbations of nerve-power. This is the conclusion that Dr. Luy's theories point to, and in this it is similar to those of the magnetisers."§§ Thus we have one of the latest scientific writers on Hypnotism endorsing the opinions of the occultists; though not long before, the doctors had denounced all such ideas as gross superstition.‖‖ This reminds us of Madame Blavatsky's words: "The prevalence of such revolutionary ideas in science emboldens us to

* "Popular Science," by John Timbs, p. 19 (Griffin's Shilling Manuals)

† Cf. "Ferguson's Astromony," vol. 1, para. 311, note.

‡ Hartmann's "Paracelsus," p. 146.

§ Loc. cit., and cf. S. D. III., 143, 338.

‖ Cf. S. D. I., 395, 396, 398 o.e., 425—428 n.e., and II., 105, o.e. 111 n.e.

** Hartmann's "Paracelsus." p. 125; and according to S. D. I., 537 o.e., 586 n.e. the moon is the vehicle of vitality, while on p. 105 o.e., vol. II., 111 n.e., it comes from the sun; cf. also vol. I., 540 o.e., 590 n.e., 537 o.e., 586 n.e.

†† F. de Courmelles "Hypnotism," p. 4.

‡‡ I. U., I, 264.

§§ "Hypnotism," p. 48 cf. S. D., I., 530, 531 o.e., 579, 580 n.e.
Cf. Dr. Chas. Macky, "Popular Delusions," article on the magnetisers.

ask its representatives why they are incapable of telling us the reason that the moon's rays are so poisonous, even fatal, to some organisms; why in some parts of Africa and India a person sleeping in the moonlight is often made insane; why the crises of certain diseases correspond with Lunar changes; why somnambulists are more affected at her full: and why gardeners, farmers, and woodmen cling so tenaciously to the idea that vegetation is affected by Lunar influences? Several of the Mimosæ alternately open and close their petals as the full moon emerges from or is obscured by clouds. . . . . Thus, if science cannot explain the cause of this physical influence, what can she know of the moral and occult influences which may be exercised by the celestial bodies. . . . ; and why contradict that which it is impossible for her to prove false?*

S. STUART.

(To be continued.)

ANUBHAVANANDA LAHARI.

TRANSLATED BY MEMBERS OF THE PALGHAT BRANCH.

[*Continued from page* 177.]

O THOU of discriminative intellect, death shall surely await thee if thou dependest upon the (temporary) well of old age, which is the abode of serpents of disease, which is broken at certain parts,† which is haunted by the demons of desire, which is torn by a longing for the anxiety-worn body, which is ridiculed by the creepers of wives and other relatives,‡ which is full of the waters of idleness and which is ruined on all sides.

13. O Thou of discriminative intellect, ruin will surely seize thee, if thou resortest to the cobrà-like sensual pleasures, full of the venom of dire diseases and attached to the tree of the human body, and if thou resortest to the beautiful woman-axe, sought refuge in by fools,§ and such-like pleasures of the Svarga (Heaven) and worlds like Rasâtala,‖ which are (ultimately) productive of no fruit whatever.

14. O Thou of discriminative intellect,** if thou adoptest the means called by the righteous, Sama (calmness), where fickleness of mind can be completely controlled, if thou aimest at the subjugation of the eye and the other senses, which the sages express by the word Dama (re-

* Cf. "Isis Unveiled."

† Old age generally is deprived of discrimination on account of weakness, bodily and mental.

‡ Creepers and small plants that grow of themselves in a decayed well are, as it were, wives and relatives of the well, and they seem to laugh at it.

§ Enjoyed by voluptuous persons as the be-all and end-all of existence.

‖ Atala, Vitala, Sutala, Talâtala, Rasâtala, Mahâtala, Pâtâla—these seven are the names of the nether worlds, where semi-divine Nâgas, Daityas, &c., are said to live and enjoy all sorts of pleasures, even superior to those of heaven. Cf. verse 13, chap. 24, Skandha V. of Srî Bhâgavata Purâna.

**Having spoken of the pitfalls to be avoided, the author commences to speak of positive means of attaining bliss.

straint), and if thou with devoted heart believest as true the teaching of Vedânta and kindred doctrines from thy Guru, then surely thou wilt attain Moksha (final emancipation).

15. O Thou of discriminative intellect, if thou possessest Uparati* (the sublime and far-reaching virtue of tolerance), which is worshipped by the best and most respected of sages, which is necessary for the performance of the eight practices of Yoga,† which secures inner self-control, which is capable of suppressing the expansive energy (Vikshepa)‡ which is practised by persons having control over their thoughts and senses, and which is in the state of dreamless sleep, setting at rest all desire, then surely thou wilt obtain Moksha.

16. O Thou of discriminative knowledge, surely thou wilt attain Moksha if thou drawest back thy mind which, except in dreamless sleep, is always gravitating towards desire, linkest it to the hearing of blameless science and religion, and thus obtainest mental balance known as Samâdhâna, and if thou possessest that divine quality called Titikshâ (endurance), which consists in daily enduring the dualities of heat and cold, &c.

17. O Thou of discriminative intellect, Moksha will surely be thine, if thou takest refuge in the desire for emancipation, which arises from the thought, "I am wandering in this world-thicket, which is old and overgrown with divers trees of (human) bodies, and which is intermingled with the fire of different kinds of misery and poverty. When shall I be free from it?"

18. If thou resortest to the series of qualifications, from dispassion to desire for emancipation,‖ which has been taught thee by me, which gives (right) knowledge, which is nourished by Sâstric study, which the sages every day have as their support, which is revealed by those who have known Átman (the Self) and who have been in Samâdhi (the highest state of concentration), and which is explained in the sacred books, the Veda, &c.—then O Thou of discriminative understanding, thou wilt surely attain Moksha.

19. Having obtained these means and with a cool mind having approached a Guru,** who has mastered the ocean of knowledge, and having requested him (to give right knowledge) again and again with earnestness and devotion, think of the One without a second, always meditated upon by the righteous.

20. Neither removal of ignorance, nor the uprooting of desire, nor the complete destruction of the ailments due to birth, &c., can ever be

* Forgetfulness of everything as in dreamless sleep is the limit of Uparati.

† Yama, Niyama, Ásana, Prânâyâma, Pratyâhâra, Dhâranâ, Dhyâna, Samâdhi—these form the eight-fold practice of yoga.

‡ Vikshepa Sakti binds a man to the delusive idea of self and gives great pain by the ropes of bondage, such as lust, anger, &c.

§ Pleasure and pain, prosperity and adversity, praise and censure, profit and loss, &c.

‖ See footnote 4.

** Literally, dispeller of darkness (*i.e.*, ignorance).

attained without (drinking of) the ocean of the nectar of sacred knowledge; * therefore think of the One without a second, always meditated upon by the righteous.

21. When one clearly realises the separateness of one's self from the five sheaths, then does the principle of Átman shine pure. Therefore think of the One without a second, always meditated upon by the righteous.

22. 'The states of consciousness, which are of a threefold nature (waking, dreaming, and dreamless sleep) are not in the spirit, but in the mind. I am above those (three states) (in) the fourth (state) as pure consciousness itself.' When one gets this pure experience, he becomes freed from worldly existence. Therefore think of the One without a second, always meditated upon by the righteous.

23. 'I am Siva (auspicious); I am calm; I am faultless; I am true; I am eternal; I am without void.' Such self-knowledge it is that can destroy the bonds of worldly existence. Therefore think of the One without a second, always meditated upon by the righteous.

24. 'I am without beginning or end; I am the smallest of the smallest; I am bigger than the biggest in all the universe.' Such self-knowledge indeed enables me to cross to the other shore of the ocean of worldly existence. Therefore think of the One without a second, always meditated upon by the righteous.

(*To be continued.*)

Theosophy in all Lands.

EUROPE.

LONDON, *27th January, 1899.*

During the month which is passing away the normal activities of the various Branches have proceeded as usual. A new series of Sunday evening lectures has been commenced by Mr. Leadbeater, who is minutely describing the conditions of the after-death states, and the lecture hall of the Blavatsky Lodge has been crowded to the stage of discomfort, by the audiences which thirst for information on the conditions of life after death and the processes of return to the physical plane.

The Thursday evening lectures during the month have been given by Mrs. Hooper, Mr. Leadbeater, Mr. Cuffe and Mr. Mead. "Fire-rites among Peasantry and Savages" was the title under which Mrs. Hooper brought together a large number of most interesting and suggestive facts culled from the folk-lore of many lands, indicating the common origin of practices still observed under varying conditions among races and tribes widely scattered over the face of the earth. Such researches cannot fail to interest all theosophical students and a wide field is open for investigation.

* "Knowing Him does one become immune from death (and consequently from birth also), and no other means is there for the attainment of eternal bliss." So says the Veda.

In "Mystical Mohammedanism" the Hon. Otway Cuffe presented his hearers with a number of extracts from translations of the writings of the Sufi, Al Ghazzali, who flourished in the eleventh century, from which it was impossible to resist the conclusion that through this writer the world had once again presented to it the teachings we so readily recognise as those of the Great Lodge, which has never been without its witnesses even in the darkest ages of mediæval barbarism.

Mr. Mead's subject was the one in which he is just now absorbed—the Trismegistic Literature—and the results of his researches are embodied in the *Theosophical Review*.

To students, Mr. Leadbeater's lecture on "Atomic Sub-planes" proved of great interest, as it involved a very careful and detailed explanation of the ultimate physical atom and of the effects produced by the first and second outpourings of energy from the Logos in the formation of the Solar System. It was remarked that some confusion appeared to exist in the minds of inquirers, between the *matter* of the planes and the *monadic essence* ensouling it—especially with regard to the astral plane; a clear distinction must be drawn between these two conceptions. From the first outpouring of energy from the Third Logos, matter in the condition of all the sub-planes was aggregated, reaching, on the physical plane, the stage usually recognised as elemental, by the chemist, but without the power of combination. With the outpouring of the ensouling life of the Second Logos came possibilities of endless combinations; attractions and repulsions with which the chemist and mineralogist are familiar. It is important to keep this distinction in view when dealing with many questions which arise, and for this reason I make note of it here in order that many readers of the *Theosophist* who did not hear the lecture may profit by it. Amongst other things it clarifies thought with reference to the astral plane if we remember that the *unensouled* matter of the plane responds only by vibration to thought, or more correctly, to emotion; while the ensouled matter, or elemental essence as it is there called, is thrown into temporary form according to the nature of the emotion traversing it.

In the outside world, in matters scientific, the month does not bring anything of startling interest to chronicle, but bit by bit, here a little and there a little, the old bulwarks of materialism are being undermined and more and more the advanced thought of the day comes into line with the esoteric teaching. Mr. Herbert Spencer indignantly repudiates the assertion that he is a materialist: Professor Brooks, of the John Hopkins University, denies that the matter from which the universe is supposed to have sprung *must* have contained the potentiality of all that has taken place in it since it existed—as asserts the evolutionary philosopher. Do not these straws indicate the trend of the tide? Much of the religious world is still throbbing with the ritualistic controversy which is stirring the Church of England, *as by law established*, in a fashion which tends to sarcastic comment on the italicised words, and the end of it will not be yet. It is believed that the more strictly disciplined and better organised Church of Rome is ready to take full advantage of the internecine squabbles of the Protestant communion to forward its own Propaganda. An instructive controversy is being fought out between Dr. Horton, a non-conformist divine, and Mr. Britten of the Catholic Truth Society, anent the use of the title "Our Lord God the Pope" in Roman Catholic literature. The Doctor having pointed to

this epithet as blasphemous was met with the statement that it was a printer's error, whereupon he has, this week, fired off a penny pamphlet in which he gives chapter and verse for, not one, but several instances of its use, and it remains to be seen how his opponents will wriggle out of the situation. The outsider recognises with a sense of relief that the better class of Catholic is anxious to repudiate any such debasing adulation of the Papal office, but that the claim could ever have been made or defended is painful testimony to the reality of the 'heathen darkness' from which we have so recently emerged, and may well serve as a signal post to show us the pitfalls into which an unbalanced reverence can descend.

From this side of the religious world it is pleasant to turn to the attitude represented by Dr. Welldon, the new Bishop of Calcutta, in some sentences explanatory of what he feels ought to be the attitude of Christianity towards the religious systems of the East. He says that the Church must pursue a large-hearted and broad-minded policy. "She will cherish a feeling of respect for the ancient religious systems by which she is surrounded; she will use no harsh word nor entertain any unkind thought about any of them. She will not hold that Christianity is wholly true and other religions are wholly false, but that Christianity is the perfect expression of the truth to which other religions approximate" . . . . This last sentence is natural in the mouth of an official exponent of Christianity. Each follower of a world faith thinks his own the more perfect expression of Truth, but the new bishop's determination as above indicated should make him a means of good in India if circumstances be not too strong for his resolution.

Dr. Max Müller's "Life and Sayings of Râmakrishna"* is attracting some attention in the English Press. He prefaces the collection of "Sayings" with an account of the Vedânta philosophy. The *Christian world* in noticing this book says that "the teaching and the life altogether should be, to English thinkers of all classes and beliefs, of the highest value as a revelation of the forces that are working with the greatest potency upon the mind and heart of India."

A. B. C.

NEW ZEALAND SECTION.

January 1899.

The Third Annual Convention of the New Zealand Section T. S. was held in Christchurch on Friday, 30th December 1898. Delegates and representatives attended from Auckland, Christchurch, Wellington, Dunedin, Waitemata, and Pahiatua Branches. The Convention was held in the rooms of the Christchurch Branch, and the members having made every provision for the comfort of the delegates, attended in force; a general feeling of brotherhood prevailed, the result being a very harmonious meeting.

Mr. J. Bigg-Wither was elected Chairman, and Miss Rogers, Secretary of the Convention. The Chairman in his opening address pointed out that such meetings were not for formal business alone, but for the furtherance of the cause of Brotherhood, the great cause of the Society; which cause, he knew from experience in this and other countries was really a living power amongst Theosophists.

* Longman: 5s.

The General Secretary presented an interesting report. Since last Convention, the Section, thanks to the generosity of Mrs. Parker, formerly of Melbourne and now in London, had acquired the nucleus of a Library, which by donations from members and from outside sources was growing and would in time become of much use to the Section. The activity of the Branches during the year had been continuous. Dunedin Branch had extended its sphere of influence by the formation of a group at Port Chalmers; while, thanks to the activity of Mrs. Aiken of Christchurch, assisted by Mrs. Richmond, President of the Wellington Branch, a group had also been reformed in Nelson, and as the number of members there was increasing there was a hope that a Branch would soon be formed. The General Secretary spoke of the great necessity there existed for such extension into places where there were no Branches or members and asked the existing Branches to do all they could to carry on such work. The business of the Book Depôt during the year had proved satisfactory. Though not the property of the Section it is managed by the Section officials, and by an extensive distribution of literature is doing useful work. The number of members had not increased to any appreciable extent: the addition of new members had been counterbalanced by resignations, departures from the Colony, and deaths. The Society had sustained a loss by the passing away of Mr. J. Dinsdale, the energetic Secretary of the Waitemata Branch.

The Balance-sheet was read and the finances were found to be satisfactory.

The General and Assistant Secretaries were re-elected, a vote of thanks passed, the General Council and Executive Committee duly formed and other formal business transacted.

Greetings were formulated for transmission to other Sections, thanks were voted to the European and Indian Sections for their kindness in forwarding copies of the *Vâhan and Prasnottara*, and it was decided that a small donation be sent to both Sections in return.

The Chairman gave a short closing address in which he referred to the decrease of business as compared with other years, which apparently showed a desire on the part of members not to be hampered by too many rules.

A vote of thanks to the Chairman and to the Secretary brought the Convention to a close.

Other meetings were held in connection with the Convention, as follows:—

The Delegates arrived in Christchurch on Thursday, Dec. 29th. In the evening a reception was accorded them at the rooms of the Branch.

On Friday evening, Dec. 30th, a public meeting was held at which the following papers were read:—

H. P. Blavatsky and the T. S.	...	By the General Secretary (Dr. Sanders).
Theosophy and Its Teachings	...	„ Mrs. Draffin (Auckland).
Unity	...	„ Miss Christie (Dunedin).
The Necessity of Brotherhood	...	„ Mr. W. S. Short (Wellington).

The meeting was very well attended. On January 2nd, a very enjoyable picnic was given. The General Secretary, accompanied by Mr. and Mrs. Draffin, the Auckland delegates, also visited Dunedin and Wellington; in each of these places and in Christchurch Mrs. Draffin gave a series of lectures

the subjects being "Re-incarnation," "The Growth of the Soul," and "The Masters." Other meetings were held, and the tour will greatly help in the building up of the Section.

Reviews.

LA DOCTRINA SECRETA.*

The second stage of the enduring monument that our Branch at Madrid is building for itself, as a perpetual proof of the tireless zeal and devotion of its members, is completed: Volume II. of the Spanish edition of the "Secret Doctrine" is out. Throughout, we see the same grand rendering of the original into the rhythmic tongue of the Spaniards, the tongue which has so well served to express the ideals of her men of genius and is almost peerless among Western languages. To hear the stanzas of Dzyan read by one who is proficient in Castilian accent is like listening to the harmonies of an orchestra, a blending of power and sweetness.

Usually, the putting of our English literature into a foreign tongue involves the use of periphrasis, and one of our short sentences sometimes needs twice or thrice as many words for the idea to be comprehended by foreigners. This is particularly the case with Eastern dialects. But our Madrid brothers have actually succeeded in getting the contents of the "Secret Doctrine" into about the same bulk without obscuring the author's meaning. The literary work of our Spanish colleagues supplies the basis of a theosophical propaganda, not only in Spain, but also in South America, Mexico, Manila and all other countries where the Spanish language is spoken. The Society owes them a deep gratitude and the unswerving law of Karma will see it paid.

O.

L'EGO e I SUOI VEICOLI.†

Our highly respected and sympathetic colleague, Signor Decio Calvari, has made another notable contribution to contemporary Italian literature, in the publication of his synthetical monograph on "The Self and Its Sheaths" in connection with the standard works and essays of H. P. B., Mrs. Besant, Mr. Mead, Mr. B. Keightley, and Sig. Brofferio. It is a very good compilation and will be found useful in propaganda work. The pamphlet is printed in type of too small a size, but its cover is most tastefully gotten up. A short Glossary of Theosophical terms, after that of Mrs. Besant and Mr. Burrows, is appended and this is followed by a brief note on the Theosophical Society, with information to enquirers.

HUMAN CULTURE AND CURE.

Parts Third and Fourth.‡

By Doctor E. D. Babbitt, Dean of the College of Fine Forces.

Doctor Babbitt is well known as the author of the "Principles of Light and Color," "Religion," &c., and this, his latest work, will be welcomed by

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* Volumen II., Antropogenesis. Traduccion de varios miembros de la rama de la S.T. en Madrid.

† "Saggio di Filosofia Esoterica. Con l' aggiun di an breve glossario teosofico." Roma 1899. Price 2 lire.

‡ Price $ 1, 50: may be ordered through the Manager, *Theosophist* Office.

those who are already familiar with his previous publications. Part Third, which treats of "Mental and Psychological Forces," contains much that has been gathered from the writings of advanced thinkers as well as the author's own ideas. The Doctor republishes in this work his illustrated description of the *atom* and the circulation of its forces, which he was the first to give to the world a number of years ago. Part Fourth, which treats of the "Nervous System and Insanity," gives anatomical illustrations of the brain and nerves, a brief pathology of their abnormal states, and directions for the therapeutic application of Chromopathy, or the use of sunlight in different colors, for the cure of disease—a method which is now quite well known, and which the Doctor was the first to reduce to a scientific system as explained in his "Principles of Light and Color," which was published in 1878.

The book is elevated in tone and cannot fail of being useful. Parts five and six, which are to complete the series, will be published hereafter by the author. E.

THE CHRIST QUESTION SETTLED

OR

JESUS—MAN. MEDIUM. MARTYR.*

By J. M. Peebles, M.D.

Dr. Peebles has collected a mass of testimony, mundane and (what he would call) supermundane, concerning the identity of the Nazarene Teacher, to which he has added his own opinions and arguments, publishing the whole in a large, nice-looking volume of 370 pages. Whatever the world at large may think of certain views advocated by the Doctor in this, the latest of his many works, the majority of them will at least agree with him in thinking "that Jesus not only existed but that his calm, uplifting, spiritual influence has aided most marvelously in the moulding of the ages. Honest doubt is praiseworthy, and a critical spirit for the elucidation of the truth is to be commended, but the all-too-often scoffing, scorning spirit of agnosticism is to be deplored; and so also are the baseless assumptions of ignorance." Dr. Peebles cites the opinions of the learned Jewish Rabbis of the present day, who, it can readily be supposed, might wish to believe that Jesus was only a myth, but they unanimously affirm their belief that such a person actually lived among their people in the past, as stated in the New Testament, and that the testimony of Josephus, concerning him is genuine. Other historical evidence is also cited, including that of noted Greeks and Romans of the first and second centuries—Pliny the younger, the Emperor Julian, Tacitus, Celsus and Valentinus. The Doctor alludes to certain unbelievers who adopt "a cheap, clownish style of wit and satire" and thinks it does not comport "with the dignity of such subjects as God and revelation, death and immortality. *These* subjects, sufficiently grave and important to take hold of the soul's deepest affections, do not admit of frivolity, mirth, bitter invective, or flippant, pettifogging sarcasm." Further on, the author draws the following striking contrast between Churchianity and the spirit of Jesus' teachings:—

"Rubbish may hide but it does not destroy the diamond. The fall of man away back in some Eden garden; the personality of a semi-omnipotent devil; a masculine, triune God; total, innate depravity; a vicarious atonement by substi-

* Boston: *Banner of Light* Publishing Co.

tution, and the heathen dogma of endless hell torments, constitute no part of the Christianity of Jesus, his apostles, disciples and the early Christians. The above-named superstitions, borrowed from the pagan religions of antiquity, were in the second, third and fourth centuries engrafted upon Christianity, transforming it into an iron clad Churchianity—a priestly Churchianity that has hunted, persecuted and burned heretics, that has constructed confessions of faith, tightened thumbscrews, built Smithfield fires and crimsoned God's fair earth with human blood. 'Put up thy sword' were the inspired words of the Nazarene to the impassioned Peter. Jesus, the gentle, heaven inspired Nazarene, enjoined no creed, encouraged no sect, but tenderly, lovingly said: 'By this shall all men know that ye are my disciples, —if ye have love one for another.'"

The title of the book would seem to imply the permanent settlement of the "Christ question," but the discussion will doubtless still go on, notwithstanding the good points the author here makes, which will have a beneficial influence upon the readers of the work. An American reviewer of the book says: "And this subject is worth treating in this masterly manner, because such a character as Jesus is a revelation of what man may be in the higher forces of life."

A BHASHYA ON THE GAYATRI,*

By Srî Jagannatha Miśra.

The compiler of this Sanskrit work (in Devanagiri type) has taken much pains to collect the various references about Gayatri which are scattered throughout our sacred literature from Vedas to Purânas, giving full references to the chapter and verse, of each quotation, and adding explanations of different commentators, from their separate stand-points. The book contains 24 chapters, 38 Bhâshyas and 190 pages, and if one wants to know all about the Gayatri, a careful perusal of this work will satisfy his desires.

R. A. S.

INSPIRATION, INTUITION, ECSTASY.

Parts II and III,†

By A. Govinda Charlu.

The first of this short series of pamphlets has already been noticed in the *Theosophist*. Part II. undertakes an examination into the main points of the chief systems of Indian Philosophy, and arranges the matter under the following headings:—(1) Its teachings about self or soul; (2) about God; (3) the aim of man; (4) the means to attain it; (5) the obstacles or errors to be overcome. In compiling these teachings, the author quotes freely from the standard religious works of the Aryans, and gives his references; the leading idea being, the necessity and means of the soul's liberation. A devotional spirit pervades the work. Part III. takes up the subject of Theosophy in connection with the foregoing, the author supporting his views by abundant quotations. He also relates some of his own psychic experience. Mr. Govinda Charlu is the author of a valuable translation of the Bhagavad Gîtâ, with Srî Râmânujâ's Commentary, as noticed in February *Theosophist*.

E.

* On receipt of a one anna postage stamp, a copy will be sent free to any Sanskrit Pandit. Address Srî Jagannatha Misra, Samastpur.

† Price 7 annas each. For sale at *Theosophist* Office.

THE UPANISHADS.—VOL. II.*

Katha and Prasna.

Most of our Indian brethren are sometimes taunted with the remark that they begin work very enthusiastically and well but their enthusiasm evaporates very soon. Far from giving room to any such remark and to show to the world that the above statement does not apply to the generality of cases, several of our brothers have been setting good examples of steady and organized work. Among these latter we class Mr. V. C. Seshacharriar, B.A., B.L., M.R.A.S., who has been pushing on the laudable work he has undertaken, namely, the publication of the English translation of the Upanishads with Śrî Sankara's Commentary, which is a very valuable contribution to the Vedantic literature. In October last, we had the pleasure of noticing the 1st volume of his Upanishads; series containing Iśa, Kena and Mundaka Upanishads and we are now favoured with a copy of the 2nd volume which is uniform with the previous one and contains Katha and Prasna Upanishads. These are the two Upanishads which are generally placed first in the hands of the beginner because they contain most useful information put in the simplest form adapted and graduated to suit the capacity of the student. The work of translation has been done with care and the rendering is clear and true to the original. We learn with pleasure that Chchândogya and Brihadâranyaka Upanishads have also been taken up. We wished Godspeed to Mr. Seshachari in his laudable undertaking as the value of Śrî Sankara's Commentaries presented in a readable form in the English language cannot be overestimated especially at the present time when there is a great demand for Vedantic lore both in the East and in the West. The volume before us is neatly got up and the execution does much credit to the printers. We sincerely trust that due encouragement will be given to the publisher for continuing the commendable series which he has so nobly and patriotically undertaken.

T. A. S.

ANANDA LAHARI. †

Our Śastry of the Adyar Library is a busy man. He is always engaged in doing some useful work, and his special field of research seems to be the Mantra Śastras to which he has been devoting his time for some years past. He has now brought out a second edition of the English translation "Ânanda Lahari" with Yantras and Commentaries. We observe that this is a thoroughly revised edition with copious notes and that its value is much enhanced by the addition of the Yantras which were wanting in the first edition. The introduction is well written and traces the worship of Śakti to the Vedic period. "Ânanda Lahari" is the quintessence of the Samayâchâra, the most popular of the various schools of Śakti worship, and the author Śrî Sankarâcharya has written this treatise from personal experience. The object of Śakti-worship is to attain liberation of the soul by a successful development and working of the Kundalinî Śakti which resides at the Mûlâdhara

* Printed by G. A. Natesan & Co., Madras: Price, Rs. 1-8-0.

† With Yantras and Commentaries, translated into English, by R. Anantakrishna Śastri. Printers: The Vaijayanti Press, Madras. Publishers: Messrs. T. S. Subramania & Co., Palghat. Second Edition, Revised and enlarged. Price As. 10.

the lowest of the psychic centres in man. The book is neatly printed and is of a good size. All lovers of Mantra Sâstras will hail the book in its present improved form.

S.

MAGAZINE.

In the *Theosophical Review* for January, Mr. Mead has an article, "Concerning 'The Shepherd' of Hermes the Thrice-Greatest," a treatise (see December issue of *Theosophical Review*) which is rich in inspirational ideas and esoteric symbology. Mr. Leadbeater continues his paper on "Clairvoyance" which he handles in a more scientific manner than previous writers on this subject have done,—classifying its subdivisions in natural order. Mr. W. C. Worsdell gives some facts which he has gleaned, and inferences drawn therefrom, concerning "Traces of Submerged Continents." Mr. A. H. Ward's meritorious and highly instructive article, "The Ladder of Life," will be read with satisfaction and profit by the earnest student of Theosophy. It is very comprehensive in scope, is illustrated by a diagram and explanatory table, and embodies much careful thought and labor. The readers of *The Theosophical Review* have reason to thank Mr. Mead for his very beautiful rendering (from the Greek) of "The Mystic Cup,"—Hermes Trismegistus' Sermon to his son Tat. An appropriate commentary follows the translation, though, as the writer says: "There is small need of commentary to this beautiful little treatise, so clearly and lucidly are the great principles of the gnosis set forth by the philosopher-mystic who penned it so many centuries ago." Mrs. Cooper-Oakley concludes her article, entitled "Towards the Hidden Sources of Masonry." The results of her researches have no doubt been profitable to Theosophists as well as Freemasons. The Prospectus of the Central Hindu College, Correspondence, Activities and Reviews follow.

Mercury for December presents its readers with a good portrait of the good General Secretary of the New Zealand Section, T. S., Mr. C. W. Sanders. The notes from Mr. Leadbeater's lecture on "The Religion of Chaldæa," are exceptionally interesting. Mrs. Brainard's article, "The Way to the Path lies through the Gate of Knowledge of the Inner Constitution," is also interesting as dealing with the science of the occult. Speaking of certain scientific conclusions, Mrs. Brainard says: "Now this protoplasm, which material science has hitherto declared to be without structure, has been recently subjected to study under powerful miscroscopes. The revelation made was truly marvellous. This jelly-like basis of physical life was found to be composed of myriads of tiny *lives*—micro-organisms—with strong affinities for certain colors and strong repulsion for certain other colors; it was the same way with particles of food. Mr. Huxley, therefore, could no longer talk about structureless protoplasm as 'the physical basis of life.'" "The Mystery Seed" is a short allegory by Charlotte Cecila Robertson. "Ancient Religions of America," No. III., by A. H. T., treats of the "Mayas and Quiches" and their unique customs. Dr. Marques's address, delivered at a meeting of the Aloha Branch, of Honolulu, November 17th, 1898, embodies some important ideas in connection with H. P. B.'s significant prophecies.

February *Gleaner* opens with Mr. Bilimoria's continued article, "Beginning of Life upon Earth;" this is followed by a paper read before the Dehra Dun Branch T. S., by Kali Kanta Sen, entitled, "'Innate,' versus 'Acquired,'" together with other matter, original and selected.

Theosophia (Amsterdam) is contemplating an enlargement, to make room for important continued translations. The price will also be increased from florins 2, 50 to 4. It gives its readers a new year's greeting, and an original article on "Work and Rest," by Afra. Following this is a chapter of Mrs. Besant's "In the Outer Court" (translation), some remarks on the "Tao te King," and articles on "The Star of Bethlehem," and "Tibetan Sayings."

The chief feature of *Theosophy in Australia* (January) is Dr. Marques's address on the "Mysteries of Sound and Music," in which he sets forth the importance of vibration as underlying all the manifestations of life and form, and the all-pervading forces of nature.' The hygienic effect of music is touched upon, as well as the ennobling and spiritualising influence of the higher forces of harmony upon the soul of man.

Along with the *Review of Reviews*, which is as usual full of matters of interest for the general reader, is received the first number of the *War Against War*, the new weekly which Mr. Stead is issuing in advocacy of the great Peace Movement. It contains "The Czar's Appeal to the Nations," "The Manifesto of the Crusade," "Opinions of British Statesmen," "The Declaration of the Crusade of Peace,"—which embraces an account of a great meeting in St. James's Hall—the Chairman's Address, the numerous letters of sympathy that were received and Mr. Stead's thrilling speech in which he relates the main points of his interview with the Czar. In this speech, during which he was frequently applauded, he appeals to his hearers in the most touching and earnest manner, "to make a solemn vow unto the Lord" and their fellow men, "to enlist as soldiers in this Campaign of Peace, in the same spirit and with the same earnestness that you would aid in defending your country against an invading foe * * * for it is a matter of life and death, of salvation or damnation to the nations." His hearers were brought face to face with the fact that thirty years ago the annual expenditure for purposes of war, throughout Europe, was estimated to be 120 millions sterling. To-day it is 230 millions—nearly double. After alluding to a remark made by one of England's greatest statesmen, that this disease was "incurable," he said: "Never, so long as the faith of God springs up in the heart of man or woman, never can we say that any evil, however great or terrible, is incurable." He pleaded for the united efforts of all people in all nations, to banish this most gigantic evil. May God speed the work.

The *Journal of the Maha Bodhi Society* (February) states that Mr. Dharmapala has arrived in Calcutta in the interests of the Society of which he is the General Secretary, and that Countess Canavarro is soon expected there to help on the work of the same Society, for a time.

Revue Théosophique Française for December contains translations from the writings of H. P. B., and Annie Besant, one of a lecture by J. C. Chatterji, an able article on the Prehistoric Races, by Dr. Th. Pascal, a report of the October Convention of the Indian Section, Questions and Answers, a summary of the Press, and a further instalment of the Secret Doctrine. We rejoice to hear of a marked improvement in the health of Commandant Courmes, as well as of that of Dr. Pascal. In this number Dr. Pascal gives a vivid description of the fire-treading phenomenon at Benares, which we all witnessed and M. Millot has a notice of the death of Madji, with some reflections which her strange personality gives rise to. The translations are continued and the usual instalment of "Secret Doctrine" given.

Teosofia (Rome) for January opens its second volume with a most inter

esting review of the history of the Theosophical movement in Rome, by Signor Decio Calvari, and that of the Rome branch, which was chartered February 22, 1897. The charter members were Mrs. A. C. Lloyd, Engineer Gualtiero Aureli, Mlle. de Moskvitinoff, Signora Ella Ferrando, Engineer Enrico Mannucci, Captain Oliviero Boggiani and Sig. Calvari. The language used by the writer is so full of life as to show his intense earnestness in the work and to win the reader's respect and confidence. Translations of Mr. Leadbeater's "Clairvoyance," Dr. Marques's "Scientific Corroborations of Theosophy," and Dr. Pascal's "Reincarnation" articles are given, and the number closes with a report on the Theosophical movement in different countries.

Lotus Blûthen (Hartmann) for January is acknowledged with thanks.

Nova Lux (Rome) continues the articles on "Spiritualistic Materialism" and "Swedenborg and Spiritualism."

Balder (Christiania) is again welcomed.

Philadelphia (Buenos Ayres) contains a well written article on "Theosophic Activity," by Leopoldo Lugones. Other articles are from the pens of Manuel Franscara, Arturo Arnould, and others.

Sophia, (Madrid), is now entering upon the seventh year of its existence, and the editor very appropriately discusses the situation in Spain, and explains the capabilities of the Spanish race from a Theosophic standpoint. We rejoice to see that the cover has been greatly improved.

The following periodicals are acknowledged: *Journal of the Buddhist Text Society* (parts I. and II.) *Brahmavadin*, *English Theosophist*, *Music* (Chicago), *Modern Astrology*, *Light*, *Rays of Light*, *The Light of Truth*, *Vâhan*, *Prasnottara and Buddhist*.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

Theosophic Influence.

The Hindu's London correspondent writes as follows concerning the permeation of English Society by the leaven of Theosophic ideas :—

Before coming here, and indeed, before going out to the country even after my arrival here, I had no notion that Theosophy had such an influence among large classes of the truly religious-minded people here. The class of people who apparentlycome most largely under Theosophic influence seems to be those who have too much spirituality to be satisfied with the dry bones of Christian life, generally found in the Churches of the Protestant persuasion, and too much rationalism to be able to accept the Romish Dogmas. Theosophy allures them by its presentation of spiritual truths in perfect harmony, as it avers, with science and reason. I am not a Theosophist myself. I do not accept much of its teachings, and I may frankly say that I object strongly to some of the methods, both spiritual and philosophical, of its prominent preachers. But I must admit in truth and justice to this movement that it is really helping the cause of real religion among the most interesting and promising sections of the English religious people, more than any other movement of our times. It is never safe to prophesy, but whatever forecast one may form of the future of religious life in England seems to be surely such as will be largely permeated by Theosophic, and probably also higher and deeper Indian thought.

This statement, coming as it does from a non-Theosophist, certainly cannot be regarded as an exaggerated one, and is very encouraging to the busy workers in the T. S.

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Fearful Prophetic Dream Fulfilled.

In a recent issue of *Light* (January 28th) we find a translation of a communication sent by Mr. Joseph Kronhelm, of Padolia, Russia, concerning the terrible dream of M. Lukawski, of the Ministry of Marine, St. Petersburg, who afterwards suffered "death from shipwreck of the steamer *Wladimir*, in the Black Sea." The dream is thus narrated :

One night in the early part of the year 1895, Madame Lukawski was awakened by groans and cries of 'Help! save me!' proceeding from her husband, who was going though various movements which seemed to her to be like those of a person who was being drowned. He had, in fact, been dreaming of a terrible castastrophe at sea; and on becoming quite awake he told her he had dreamed of finding himself on a large steamer which was sunk by a collision with another steamer, so that he was thrown into the sea to perish. Having made this communication to his wife, he exclaimed, 'Ah! it is certain that I shall meet my death at sea'; and so sure was he of this that from that time he set himself about putting all his affairs in order, as a man would naturally do who clearly saw his end approaching. Two months passed, however, with no untoward event, and the memory of the dream was fading, when M. Lukawski suddenly received instructions from the Ministry of Marine to proceed with his employés to certain ports of the Black Sea. While taking leave of his wife at the railway station, St. Petersburg, M. Lukawski said to her, 'Do you remember my dream?' 'My God! what of that?' asked his wife. 'I am certain,' he replied, 'that I shall never come back—that we shall never meet again.' Madame Lukawski endeavoured to tranquillise him, but he added with an air of great sadness : 'Say what you will, you will not change my conviction; for I feel that my end is approaching; nothing can avail to save me; yes! I see the port—I see the steamer—the moment of collision—the panic—and my death!—everything is before my eyes.'

When two weeks had passed since the final parting from her husband, Madame Lukawski read of the fatal collision between the two steamers, *Wladimir* and *Sineus*, which occurred in June, 1895, in the Black Sea. Later, a fellow passenger who was cast into the waves with her husband, but was finally rescued, gave Madame Lukawski a full account of the unfortunate death of her beloved companion, and it corresponded with his prophetic dream in the minutest details.

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Pictures made to grow into a tree.

A very curious story is related in the *Religio-Philosophical Journal* of January 5th. About 45 years ago a Japanese man who lived alone in a small house near Angels, California, was found dead on the floor, his body being shockingly mutilated. The right hand (all save the thumb) and both feet had been chopped off and the left arm broken. It was supposed that certain Chinamen murdered the Japanese, first torturing him to make him disclose the hiding place of his gold, but there was no definite proof. A mound of earth indicates the spot where the remains were buried. The story continues thus :—

A water oak had grown up through the mound and had attained the proportions of a tree six or eight inches in diameter. Last week Mr. Bacigaluppi was chopping wood on the branch [near Angels Camp] and felled this water oak and afterwards started to saw it up in lengths suitable for a stove. The first cut revealed a peculiar image, dyed in black in the heart of the white wood of the tree. The hand, all except the thumb, is gone and both of the feet are missing.

Those few old timers who recall the figure of the murdered man declare that the image in the tree is a good profile of him as he appeared in life. Three or four cuts were made through the tree, and each of them revealed

the same strange picture. The blocks are in the possession of C. A. Bryant of Angels, and Chinese to whom they have been shown refuse to touch the wood, declaring their belief that it is possessed of an evil spirit.

Here is another in the same Journal.

A WOMAN'S HEAD IN THE GRAIN OF A LOG.

Mr. Clint De Witt, during a recent visit to a Wisconsin Logging Camp, discovered a curious log upon which nature had engraved the head of a beautiful woman. The log was sawed lengthwise in ten slabs, and each one had an impression of the face.

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Imprints by Lightning.

The above calls to mind the case alluded to in "Isis Unveiled," of a boy in America who was killed by lightning. It says that,

"Upon stripping the body there was found imprinted upon his breast the faithful picture of a tree which grew near the window which he was facing at the time of the catastrophe, and which was felled by lightning. Now, this electrical photography which was accomplished by the blind forces of nature, furnishes an analogy by which we may understand how the mental images of the mother are transmitted to the unborn child."

The subject is a very suggestive one, and much might be said about vivid mental images in connection with âkasic vibrations.

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Another Richmond in the field.

The disintegration of the seceded portion of our Society which goes on so rapidly is a saddening proof of the unwisdom of that suicidal step. The separation of the Hargrove-Buck party from that of Mrs. Tingley is a matter of history, and now typewritten circular of Mrs. Frances J. Myers tells us that both Mrs. Tingley and Hargrove are cut off by the Higher Powers, and a new body called the "Temple" is formed, as "a new and true occult school" from which trained "students" are to be sent forth to "work among the masses." No prophet is needed to foretell the final result of this process. Like the reproductive action of the jelly-fish, or medusa, the once strong body of secessionists will divide into minute segments, "each swimming away as a young medusa," until nothing of the original nucleus remains. The indictment of Mrs. Tingley by Mrs. Myers is very bitter indeed.

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And still another.

After the above paragraph was in type we received from Mr. James M. Pryse, a veteran worker in the Society, but also a Judge Secessionist, a circular in which he says that "at the present time not only Theosophy, but the right of independent thought and action, have been banished from the organization. Not only do personal motives in the main rule, the so-called 'Universal Brotherhood,' but the present methods employed are clearly *designed* for the destruction of the Theosophical Cause and all liberty of convictions among members. All the members of Mr. Judge's working staff but one or two have left the U. B. Headquarters, never to return." He suggests the formation of a new Theosophical Society. One of the U. B. Branches (No. 95) announces its secession from Mrs. Tingley's organization.

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Bombay Buisson Institute.

It is good to know that a Buisson Institute and Temperance Hospital has been opened at Clare Road, Byculla, Bombay, Miss Van Ingen, M.D., being the Resident Physician. The opening function was performed on the 4th February, the Hon. Mr. Justice Ranade in the chair. Reference was made to the increasing need of work for temperance, in India, by the first speaken, Hon. Dr. Bhalchandra, and to the fact that Buisson cured himself of hydrophobia in 1826 and that since then, the vapour bath had been steadily gaining in repute, and had been the means of saving many valuable lives. Colonel Freeman, in following, dwelt upon the wretchedness resulting from intemperance. Mrs. Sarah Gostling, the next speaker, remarked that while the Pasteur people said "Don't come to us if you have hydrophobia developed," the advocates of the Buisson system invited those already suffering from hydrophobia to come and be cured.

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Interest in Psychological Ideas.

The New Unity (America) has this statement in illustration of the tendency of modern thought:—

Two thousand four hundred and sixty-five books represent the output of 1897 in the department of psychology alone, according to the *Monist*. This indicates a great awakening of the interest in the mechanism of the human soul. It would seem as if men and women were turning their eyes inward and were determined to solve the hidden mystery of their own being.

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Strange Photographic Imprints.

The following remarkable story appeared in a late issue of the *Daily Chronicle*:—

A young lady of rank, who is engaged to be married to an officer serving in India, recently had her photograph taken by a leading London photographer before going out to India to be married. To her horror, when the photographs were sent home there was plainly to be seen standing behind her, in a very menacing attitude, the phantom image of her *fiancé!* The young lady was photographed no less than three times under apparently ordinary circumstances, but each time the same form is said to have appeared on the negative. The prospective bride has postponed her departure, until inquiries can be made regarding this singular affair.

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The relics of the Buddha.

His Excellency Phya Sukhum, Royal Commissioner of His Majesty the King of Siam, with suite, has arrived in Calcutta to receive the body relics of Lord Buddha, which the Government of India has presented to the King of Siam. He will shortly visit Kapilavastu. He received his education in England.

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'Musician and Instrument.'

The following from *The Hermetist* conveys a useful lesson, even if the beautiful analogy is not quite perfect:—

A musician was playing on the flute. There was exquisite music and all were charmed. Presently the flute began to think of itself in the following manner: 'How wonderful are my powers! What a great thing am I! Have I not charmed so many with my sweet notes? Look! how pleased and moved they are? I shall go on conquering and triumphing in this way. I shall wipe away the tears of the widow, and cheer the helpless orphan. The sick and the sorry will find a friend in me. I shall

gladden the poor man's cottage, and fill the rich man's heart and home with joy and mirth. Even the birds and the beasts will be pleased with me. The sparkling reptile shall I tame. My fame will spread throughout the world. In every home, in every heart, I shall find a place. Thus shall I establish my victory over every thing and over every land, and there shall be none to dispute my power.'

While the flute was indulging in these conceited thoughts, the musician finished his tune, laid aside the instrument and walked away.'

All departed with him, leaving the little thing behind them. No one enquired of it; no one praised it; all praised the musician for his excellent music. It was time now for the flute to think of itself. Poor thing. It could not even move. Lifeness and quiescent it lay there, a mass of dead matter. It came to its senses at last, however. Its pride was gone, and it was convinced of its worthlessness.

Now, the human soul was the flute, and the great musician was God.

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The Panchama Buddhist Movement.

Col. Olcott wishes it made known that the delay in starting the Panchama Buddhist revival movement in Southern India is due to the fact that he has not yet been shown the ancient work of Asvaghosha, on which the Panchama Committee base their claim to have been originally Buddhists and to have been deprived of their religion by force of arms. It will be seen that it is a very different thing to help them recover their ancient faith, and to try to proselytise them to Buddhism from Hinduism : the latter is a purely Buddhistic propaganda which, while perfectly proper for the Buddhists of Ceylon, Burma, Siam or Japan to undertake, would be outside the lines of duty within which he is restricted by his official position as P.T.S. He is clearly within his rights to work for the revival of Buddhism in Buddhist countries, just as he is to help the Hindus, Parsis, Jains, Mussalmans, or any other religionists to revive their several cults. So, too, would he be to help the Panchamas to recover their lost religion, if it be proved that such loss has happened to them. Personally, he thinks it has, but this is not enough for him to go upon as President-Founder. The valuable palm-leaf MS. which disappeared from the house of Dr. Iyothee Doss is believed to be in existence and its recovery is hoped for. Meanwhile, the Panchama Committee are at work among their people, and Col. Olcott is pushing on his system of free schools for their benefit. The repairs to the buildings at Kodambakam are almost finished, the classes are regularly kept up, Miss Palmer is learning Tamil with extraordinary rapidity, and it is hoped that within a month or two more she will be qualified to take up the duties of her appointment of Superintendent of Panchama Schools. The preliminary steps are being taken for the opening of a third school. What other liberal friend of the poor oppressed Pariahs will give the £150 to buy and fit up a building for it, as "an English Theosophist" did for the one at Kodambakam ?

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

*OLD DIARY LEAVES.**

SECOND ORIENTAL SERIES, CHAPTER XXIV.

HOW much was done by us, in the first decade of the Society's existence, towards realising the objects of its formation, will be seen in a few statistics. The *Theosophist* was founded in October 1879, and there appeared in its first ten volumes 429 pages (Royal 8vo.) of translations from the Sanskrit, and 935 pages of original articles on Eastern religions, philosophical and scientific subjects, mainly by writers of Oriental birth; several hundred lectures were given by myself, besides hundreds more by our colleagues in India, America and Ceylon; the Buddhistic educational movement was started and vigorously pushed in Ceylon; a number of Sanskrit and Anglo-Sanskrit schools were begun in India; H. P. B. and I visited Europe several times; Branches and Centres were established in Europe and America; a considerable number of books were published in different languages; I travelled thousands of miles in India and went to most of the villages in the Maritime Provinces of Ceylon; a heavy correspondence was kept up all over the world, and as we crossed the threshold of the eleventh year the erection of the building for the Adyar Oriental Library was begun at the lovely headquarters which had been bought for the Society and paid for. In my Diary of 1886 the entry for January 1st, says:

"In the name of the Masters and for the sake of their cause, I, Henry S. Olcott, President of the Theosophical Society, this day turned the first sod for the Sanskrit Library and Museum at Adyar. The only witnesses present were T. Vijiaraghava Charlu and two of the gardeners. The impulse to do it came so strongly—after staking out the ground for the building—that I did not call any of the other people in the house."

* Two full series, or volumes, of thirty chapters each, one tracing the history of the Theosophical Society up to the time of the departure of the Founders from New York to India, the other subsequently, have appeared. The first volume is available in book form. The present series is the third.

A very simple affair, one will see: no speeches, no music, no processions, no humbug of any sort, just a real beginning of what is meant to be a great work, accompanied by a declaration of the motive at bottom: one which, though not heard by more than two or three spectators, yet certainly must have been heard and noted in the quarter where the Wise Ones sit and watch the actions of men.

Work was not begun on the building for some little time, however, as plans had to be perfected, money provided for and materials bought. On the 8th I consulted Mr. C. Sambiah, F. T. S., a retired Sub-Engineer and most excellent colleague of ours, about the building, and he agreed to take it in charge in conjunction with "Ananda" and myself. I made myself personally responsible for the money, and we were soon ready. But there were first the religious prejudices of the bricklayers to be considered; they would not begin a new work save at the auspicious hour, whatever temptations might be offered. Saturday morning, the 16th, proved to be the critical moment, so a Brahman was called and at the north-east corner of the ground, where I had started the trench, he recited slokas, laid out a broken cocoanut, red powder, betel nuts, saffron and mango leaves, on a tray; then he burnt camphor and threw into the thick, smoky flame seeds of various varieties of gram (pulse), sprinkled the place with drops of water from mango leaves, and recited many Sanskrit mantrams of supposed fiend-smiting potency. Bits of ripe plantain, roasted gram, chopped rice and brown sugar, were laid about the fire for the benefit of any hungry bhutas and pisachas who might be idling about and, finally, flowers were showered into the trench and the ceremony came to an end. After that, the masons were ready for work and so we set them at it. Mr. Sambiah took professional charge and opened a book of accounts in which every load of bricks, sand, lime, and other materials, every foot of teak timber, and every day's "cooly" (work) was entered with scrupulous care and integrity. He and we two others have always been in close accord upon every work of construction or repairs that the exigencies of our corporate property have demanded, and have used the utmost economy possible. It is necessary that this should be stated, because it has sometimes been uncharitably said—of course by those who never had practical experience in the owning and care of real-estate like that of our Society—that I have wasted money in bricks and mortar: such people have no idea of the cost of keeping up such large buildings, bought when they were some forty years old, nor realise that as a society grows it must have increased accommodations, the same as a family. However, this need not be dwelt upon further.

In my entry of January 3rd, I find it recorded that our friend Judge P. Sreenivasa Row, F. T. S., "generously pays not only the cost of feeding the delegates, but also for the *pandals*, decorations and lights used at the Convention." He had drafted for me the "Dwaita Catechism," for my proposed series of elementary hand books of the

ancient religions, and at this time I received from him the MS. and edited it for publication.

Baron Ernst von Weber had gone on a short tour at the close of the Convention, but returned on the 11th January and sailed for Calcutta on the 17th. He was a good-natured man and heartily entered into a joke of mine for the amusement and instruction of the resident Indian members of the headquarters staff. On the evening of the 15th, he donned his gold-embroidered court dress, with his orders, cocked hat, silk stockings, pumps, sword and all, and pretended to have been sent to me as special Ambassador from his Sovereign, to convey to the President of the Theosophical Society His Majesty's compliments and congratulations on the completion of our first decade. I made the Hindus take up positions to the right and left in the vestibule, advanced as Marshal of Ceremonies to the columned front entrance, to receive and conduct the Ambassador, led him up the vestibule, and announced his name, dignities and functions; then wheeled around to face him as P. T. S., heard his (coached) address, responded to it with solemn gravity, and hung on the Baron's button a small tin shield emblazoned with H. P. B.'s escutcheon, to which I gave the dignity of an order with a fanciful name, and begged him to wear it as a proof to his august Master of the value I placed upon his brotherly message. The mock levee being then broken up, the Baron and I had to laugh heartily on seeing the unsophisticated wonder displayed by the auditory at his whole "outfit," every article of which they successively inspected and asked about. His white kid gloves surprised them quite as much as anything else: they did not know what to make of them, but said they were very strange things to wear, "very soft and smooth." Of course, I know that this innocent bit of tomfoolery will be deprecated by those of our members who take life lugubriously and fancy that the P. T. S. must be a yogi-ascetic, but it would have been just the thing to suit H. P. B.'s temperament, and she would have entered into it with zest. In how much of such harmless nonsense did she not indulge in those old days, when we laughed and joked while carrying our heavy burden up hill. In truth, but for our light-heartedness it would perhaps have crushed us: a good laugh is more restful than laudanum, and mirth than morphia. I know Mahatmas, my lugubrious friend, who actually laugh!

On the day of Baron von Weber's departure a British army captain called and asked permission to look at the River Bungalow, in which he had been born. This will give an idea of the necessary age of the Adyar buildings.

On the 19th occurred the annual "floating festival" at the Mylapore temple tank and we went to see it. It is a very striking picture of Indian national life. Symbolically, it typifies the floating of Vishu on the face of the waters at the beginning of a Manvantara, or new cosmic period. The ascending steps on the four sides of the tank, which

mount from the water's brim, are lit up with *chirâgs*, or clay lamps, and the small temple at the tank's centre blazes with light, while its white stucco of chunam is turned into the semblance of old ivory by the soft light of the silvery moon. On a raft of catamaran fishing-boats, that has been prepared by the coast fishermen as an act of time-honored feudal service, the temple idol has been placed in a small pagoda covered with glittering tinsel. Its hereditary attendant Brahmans, naked to the waist, but with two white cloths, one wrapped about them from the waist downward, the other folded into a stripe and laid across the shoulders, chant slokas. Standard-bearers wave their quaint banners. Devadasis, or temple nautch-girls, sway before the idol in graceful motions. Colored fires of all bright hues blaze at the corners of the raft. Musicians waken the echoes with their strident sounds, and the floating raft is poled seven times around the tank, in the presence of a vast multitude of dark-skinned people who watch it from the bank. The disturbed water reflecting back the while the shining splendor of the earthly lamps and fires, and the silver radiance of the moon and stars far up in the blue vault. Anything more picturesque in the way of a human festival would be hard to find.

On the 23rd of the month I gave my first and only lecture in India on practical agriculture, at the Saidapet Agricultural College—a Government institution. It was a pleasant break into the monotony of perpetual lectures on religious and metaphysical subjects, and aroused my old interest in the great problem of helping the earth to fully nourish mankind. The President of the College presided and the whole thing went off very nicely. But as this subject properly belongs to the pre-theosophical portion of my life, it need not be mixed up with the present one, the history of whose chief events we are now tracing.

On the 27th Mr. Leadbeater and I sailed for Colombo to take up a lecturing tour on behalf of the Buddhist National Education Fund that I had promised to make. The sea was smooth, the weather pleasant, the ship's officers old acquaintances of other voyages, and the stretch of 640 miles from port to port was made in due course. On arrival we were met on board ship, at the jetty steps, and at the new quarters of the Colombo Buddhist Theosophical Society, where a hymn of welcome was sung by some of our school children. I found Mr. (now Sir) Edwin Arnold, his wife and daughter, in town, and at once set to work to organize a fitting public reception to one who had laid the whole Buddhist world under deep obligations by the writing of his "Light of Asia." But a very few Sinhalese knew this, however, although Sir Edwin was happily ignorant of the fact, and I had to get my intelligent Colombo Buddhist colleagues to go with me to the priests and secure their co-operation. Fortunately the *Ceylon Observer*, a most abusive and dogmatic paper, made a virulent attack upon him for his sympathy with Buddhism, which made our task a light one. With the High Priest Sumangala,

we arranged that the reception should be given at his College on the second day thereafter, and fixed just where the priests and visitors should sit on the platform and what the High Priest should say. A copy of the proposed address was given Sir Edwin at his request, and the function duly came off with complete success. My next neighbor on the platform was George Augustus Sala, who chanced to be passing homeward from Australia. When the guests had departed Mr. Leadbeater and I were asked by the High Priest to address the people and did so.

The next day we took train for Kalutara with some of our Colombo members, to attend the cremation of Ambagahawatte Indasabha, Nayaka Terunnanse, the learned founder of the Ramanya Nikaya (sect) of Ceylon Buddhism. The occasion was so striking that I think I may as well quote some of its details from an account which I wrote for the *Theosophist* while the circumstances were fresh in my mind.*

As it has been more than once explained, the Buddhist sects of Ceylon are not at variance as to dogma, they have the same books and the same beliefs; their distinction from each other is in the several sources of their priestly ordination (*upasampada*), one brotherhood getting it from Siam the other from Amarapoora, in Burma. Buddhism originally went to those countries from Ceylon, but a series of wars of invasion and conquest, waged by kings of India against the rulers of Ceylon, caused the almost complete extinction of the religion of Buddha in that country. To so low an ebb had it come that when, finally, a Sinhalese warrior-king drove out the Tamil invaders and recovered his ancestral throne, he could find no worthy monks to conduct public worship and preach the Dhamma. He accordingly sent to the king of Siam for learned bhikkus to come and re-establish the religion, and the best of the Sinhalese candidates were duly ordained. This formed what is known as the Siam Nikaya. The priests being mainly of high social rank, would not confer ordination upon candidates of lower caste, so the more energetic and learned of these went to the King of Burma and got what they sought from the chief priests. This formed the Amarapoora Nikaya. But in the course of time that happened which always happens in the religious affairs of men, piety relaxed, learning became confined to the minority, idleness and sanctimoniousness prevailed, and now and again a monk who grieved over the decay of true religion would break out in protest and either start a new sub-sect or withdraw into the jungle for a life of seclusion and meditation. Ambagahawatte was one of these protesting rebels; he gave up his connection with the Amarapoora Nikaya, went abroad and took a fresh ordination, and founded the Ramanya Nikaya, just before H. P. B. and I came to the Island, if I remember aright. On the 23rd June 1880, he joined the priests' division of what I called the Buddhist section of the T. S., the other division being that of the laymen who formed our Ceylon branches. Four days earlier the great

* See the issue for May 1886, p. 494.

leaders of all the other sects and sub-sects—Sumangala, Subhuti, Weligama, Bulatgama, Piyaratana, Potuwila, and Megittuwatte, the silver-tongued orator, *par excellence*, of Ceylon, had preceded him in entering our Society; and thus were united on our common platform, those leaders who had been hitherto divided more or less seriously. Ambagatawatte was learned, ascetic, a great stickler for the minute observance of every detail of rule of conduct prescribed for the Sangha in Vinaya Pitaka. His head was of a highly intellectual type, his eye full of thought and power, his manner gentle and repressed, and his private conduct blameless. We were great friends, for I fully sympathised with his yearning for reformation of the bhikkus and extension of Buddhism throughout the world. Naturally, therefore, I was invited by his followers to attend the cremation of his body at Kalutara, and gladly went to pay the last act of respect to his memory. He had died on January 30th and his cremation occurred on February 3rd. Meanwhile the body had lain in state at his own monastery, five miles from the town of Kalutara, whence it was borne in procession on a catafalque erected on a decorated car, to the place of cremation. Mr. Leadbeater and I with our Colombo friends saw everything. Before the coffin was removed from the Dharmasala (preaching hall) where it was lying, the assembled priests, to the number of some two hundred, filed thrice in silence around it, faced inward with joined palms raised to the forehead, knelt, and laid their faces to the ground, as if paying their final homage to their dead chief. The coffin was then raised by the senior disciples, borne outside the house and laid upon the car. Native musicians then, with booming drum and wailing pipe, thrice circumambulated the bier, the people cast flowers, roasted grains and sweet waters upon the coffin; the village headmen closed in about the car, gorgeous in gold lace and buttons and towering combs of shell; the yellow-robed friars extended in single file before and behind the car, each with his fan, his cadjan sunshade, and his begging-bowl slung at his back. The line of march was then taken up in a glare of hot sunshine that made vivid the colors of vestments and gold lace, of amber yellow robes, and of the gaudily bedecked catafalque on wheels. Behind the rear end of the line of bhikkus walked hundreds of men and women bearing the spices, the citronella and sandalwood oils, and other portable materials which they were contributing towards the pyre.

In a grassy basin, bordered at two sides by steep hillocks clothed to the top with forest trees, stood a pyre of logs of mango, cachu, cinnamon and cocoa palm, built nine feet square, so as to front the four points of the compass. At each side three heavy posts of about fifteen feet in height, were provided to serve as a sort of frame to support the additional fuel that might be brought by friends. Outside all was a quadrangular structure of young areca-palm trees, framed in squares after the native fashion for triumphal arches, and prettily decorated with the split and festooned tender leaves of the cocoanut tree in the

charmingly artistic fashion which comes naturally to the Sinhalese. On the side facing the road was a canvas screen inscribed with the name, titles and chronological history of Ambagahawatte ; on the east side a larger one painted with emblems ; over the pyre stretched a cloth canopy with a painted sun at the centre and stars at the corners ; and around the cornice of the areca framework fluttered crimson pennons and bannerets. At the distance of fifty yards towards the east, a long arbor of cloths upon bamboo supports awaited the occupancy of the monks coming in the procession. Leadbeater and I, who had pushed on ahead by a cross path, sat in a cool shade looking on. Presently we heard the sad sobbing wail of the pipes and the roll of the bass and kettle drums and the tom-toms, and the procession came into sight and all took their assigned places. The car was drawn to the pyre, the chief disciples mounted the latter, white cloths were drawn about it as a temporary screen, the coffin was lifted and placed, and then an eloquent, clear-voiced monk recited the Pancha Sila. Response was made by the 5,000 people present in a great volume of sound that produced a most striking effect. The same priest then pronounced an eloquent discourse upon the dead master and enlarged upon the mysteries of life and death, the working of the law of Karma, and Nirvana as the *summum bonum*. Turning towards me, he then asked me to make some remarks as a friend of Ambagahawatte and President of our Society, which I did. The contributions towards the funeral pile were then brought forward and the pyre was built up to a height of nearly fifteen feet, and gallons upon gallons of fragrant oils and gums were scattered over the logs. All being now ready, the disciples removed the cloth screen, descended to the ground, thrice circumambulated the pyre, reciting prescribed Pali verses, called Piritta, thrice knelt and made obeisance, then slowly, with downcast eyes and grief-stricken countenances, stood back. The firing of the pyre in such cases is the privilege of the chief disciple and the brother of the deceased, but these two paid me the unusual compliment of asking me to apply the torch. I, however, declined the honor, as I thought it an intrusion, so the usual course was taken. Presently the great structure was sheeted in curtains of flame, that licked up the wood, the spices and the oils, and waved long yellow-red streamers towards the clear sky. It was a grand sight ; how infinitely nobler than the ceremony of burial, one could see who had the least poetical instinct in him. After awhile the huge pyre was a mass of glowing coals, the corpse was reduced to ashes, and the gifted and courageous founder of the Ramanya Nikaya had passed out of the sight of men whose view is limited to the physical plane, and moved on another stage in his evolutionary orbit.

Cremation was the universal custom of sepulture in Ceylon before the Portuguese conquest, save for the most ignoble class. In the case of a laic the pomp of it was proportioned to the wealth and the consequence of the deceased. This we learn from the ancient Pali and Sanskrit

writings. But with the new masters came innovations, the result in part of bloody persecutions and the necessity for hiding in the jungle from their savage conquerors. Burial replaced cremation for the laity, until, now, it is only given to priests and the nobles of the Kandyan districts. Some of the friends of the Sinhalese, myself among them, have urged them to revert to the older and better fashion, and I hope that in time this may be done. No obstacle whatever in the form of ancient custom, social prejudice, or religious prescription stands in the way; the Sinhalese are just stupidly continuing a bad method of sepulture that their forefathers would have regarded as a terrible disgrace, one which was forced upon them by foreign conquerors who were as bigoted as fanaticism could make them, and as cruel as tigers in dealing with the captives to their sword. It is a curious instance of national auto-hypnotism. Some fine day, a few leading men among them will realise that they are doing to the bodies of their deceased relatives just what, in the olden time, the Government would have done to an outcaste or criminal, one, in short, who was outside the pale of respectable society and not entitled to better treatment for their carcasses than a dog, and then the spell will be broken, ostentatious burials will be given up, and the bodies of the dead will be put into the bosom of the all-purifying fire, to be reduced to their component elements. The embalming of corpses with spices and natron, and the laying of them away underground to turn into poisonous carrion, are customs begotten of false theological beliefs as to the *post mortem* importance of our mortal shell: cremation, the noblest, most honorable of all forms of sepulture, was the natural outcome of those higher, grander and more reasonable concepts about the perishable and imperishable parts of the human Ego, which are taught in Brahmanism and Buddhism.

H. S. Olcott.

*THE AURAS OF METALS.**

ADVANCED PROOFS OF CHAPTER 1ST OF A NEW AND IMPROVED EDITION OF THE BOOK ON THE "HUMAN AURA."

I.

LIKE everything in Nature, to the gifted eye, each atom of the Mineral kingdom,—even the purest metal,—is surrounded by, or is bathed as it were in a proportionally wide and most ethereal-like colored mist or vapor; and each tiny atomic aura coalescing into that of the adjoining atoms, the whole constitutes the aural vesture of the entire fragment.

This seems simple enough; but in reality, when analyzed, the aural emanations are found to be very complicated, from the fact, taught by Theosophy, of their being constituted of ethereal matter belonging to several different planes, which interpenetrate without mixing. The highest is the most diaphanous and shadowy, as well as the widest, and it assumes one predominant color or tint; it is streaked with lines, while through it are imprinted diverse geometrical figures, forms and designs, characteristic of the atomic nature of the substance it belongs to. It grows gradually denser and narrower through the intermediate planes, so that on the lower astral—*i.e.*, the plane bordering or verging unto the material, what Theosophy calls the etheric plane—it becomes a much denser mist, very clearly apparent to wide-awake sensitives in absolute darkness, where it presents the appearance of luminous clouds with flames. The aura grows denser still as it comes to the physical plane where,—although generally imperceptible to the ordinary, inattentive eye,—it is very easily perceptible to ordinary vision, when once attention has been called to the fact of its existence, if one looks for it in a

* At the present stage of scientific development a great gulf exists between the advanced position taken up by our Theosophical writers on Occult Science, and that on which the boldest physical scientists are standing. When the latter shy even at the mention of an "astral plane," how can we expect them to even read or listen to the discussions among us which are based on the revelations of our clairvoyants, who affirm that they have seen and know the facts of transcendental physics which they put forth in their lectures and writings? Should we pretend to support such statements and arguments as authoritative, we should simply make ourselves ridiculous, for we must wait perhaps many years until official science has caught up with us, and is in a position to dogmatise upon our claims. The wise and sensible course is for us to boldly publish whatever we think true and patiently leave our vindication with posterity. Many scientific pioneers have died before their claims to the world's reverence were recognized. Among these a notable case is that of Von Reichenbach, whose discovery of "Od" (the "all penetrating force") was announced in the year 1849 but is only now being substantiated by contemporary scientific research, especially by the discovery of the X-ray of Prof. Roentgen. It is sad to think that this great man of science and public benefactor had his life embittered by the savage assaults upon his reputation by his contemporaries. So, too, we have all seen how Mme. Blavatsky was reviled and hounded down to her dying day as a charlatan, and yet how, in even the short space of eight years, discovery after discovery by men of science is being made which goes to prove her to have been one of the greatest teachers of our age. While, therefore, we gladly give room to Dr. Marques's interesting and suggestive essay, it will be understood that it must stand on its intrinsic merits and not be regarded as authoritative apart from them. This is also, if we are not mistaken, the exact position which he, himself, takes up.—ED. *Theosophist*.

proper kind of a light. Here, when observed transversely to the surface of the metal, in a mild light, with a proper back-ground to bring the shades out, this mist is seen to follow the outlines of the coarse metallic matter, there assuming the aspect of a narrow, ribbon-like zone, ordinarily of about $\frac{1}{6}$ or $\frac{1}{8}$ of an inch only in thickness, traversed longitudinally by a certain number of steady, straight, regular, well-defined parallel lines or stripes, recalling the transparent water-marks of some kinds of writing paper. These stripes, which vary in width, some forming proportionally wide zones while others are merely linear, are of very various and sometimes very beautiful tints, much resembling, on a minature scale, the lines, colors and aspect of the solar spectrum, with this difference that, in this spectrum, the lines and colored bands are presented to our eyes vertically in invariable order, while in the metallic auras they are disposed so as to run along the surfaces of the metals, lying one over the other in various order, differing from one metal to another. Now, two specimens on the writer's table could be described thus: one, a steel knife, shows from the surface outwards the following streaks or zones: a dull yellowish-orange, indigo, grayish-green, a very prominent sky-blue zone, gray nearly white and also very prominent, indigo, dull orange, brilliant dark violet and light brownish-violet (probably due to carbon), general aspect clear, the top fading away; the other, a brass key, brownish orange, dark indigo, four zones one over the other of light greens and blues alternate, dark indigo, very prominent green, reddish zone and a top one, dark-brown, sharply defined, general aspect sombre.

The principal difficulty, however, in this study, is to find appropriate names for the delicate, sometimes nearly undefinable shades of color of the various veins and streaks, as they often suggest different names to different observers.

As a whole, these linear zones constitute around each metal a kind of misty border recalling in a way the aspect of the colored, generally blue, tracings which on some geographical charts, follow the lines of the continents or indicate the currents of sea-water. Some eyes are unable to thus resolve the aura into its colored threads, but still recognize its existence as a ribbon of mist arising from the metal, and sufficiently dense to interpose a kind of veil between the eye looking through it, and the details of a properly situated back-ground, the field of this mist or veil (which does not exceed $\frac{1}{4}$ of an inch at the most) moving as the metal is moved. On the other hand, through the whole "ensemble" of this material, lineated, misty aura around the metal, an eye-sight capable of discerning minute particles—what is called in our literature a microscopical astral sight—will see rudimentary dashes, something like those of the Morse alphabet, either parallel to the surface of the metal or variously inclined, in lines, or forming designs, principally triangles: at the same time, but quite independent, the eye will see a series of equally dispersed circles, very prominent in some metals, with inside divisions like wheel-spokes, occupying nearly the whole width of the

aural cloud. And all this coarse and stiff, though delicately transparent, emanation is generally the only one seen around metallic substances by common eye-sight, in ordinary day of artificial light.

Moreover, as all the colored bands and other marks, with all their variations from metal to metal, are the index to the differences of the rates of atomic vibrations on the lower plane, therefore the phenomena of the metallic auras and their study must be understood to be perfectly independent of the various phenomena produced by the simple play of light on the mere physical atoms by reflexion, transmission or refraction,—such as lustre, color, translucency, phosphorescence, fluorescence and polarization: yet some of these physical phenomena must evidently be modified by, or even owe some of their optical appearances to, the auras through which the light has to pass before reaching the physical matter. This will be seen especially with reference to the physical researches on the colors produced by "Interference and Polarization" and rendered visible by what are called polariscopes; and the interested reader is here referred to Prof. Rood's book on "Colour" (pp. 43 to 52, and 62-64); or Cook's, New "Chemistry" (p. 56-62), both of the Intern. Scient. Series.

Going back now to the next finer aura, *i.e.*, to the lowest astral plane, if observed in perfect darkness by proper psychic sensitives, the result of this study—as condensed by Reichenbach in his "Dynamics" (Bailler's edit., p. 215 to 218)—shows that, more or less, all solid bodies "glow faintly" or "give out emanations of variously colored light in the form of flames with glowing and vaporous luminosity." Thus, over all metals wave delicate flames which move backwards and forwards and can be driven about by a current of air from the hand or breath; each flame and its form as well as its colors being different in different metals, but quite definite and the same for each metal. The simpler the body, the purer the metal, and the purer, plainer and bolder will be its auric flame and luminosity; while these get dingy, mixed, uncertain and weaker and weaker the more mixed and complex the body: this again shows that heterogeneous auras—such as those of impure minerals,—in permeating each other, blend and neutralize each other's colors in a similar manner as an indiscriminate mixture of colored pigments produces only dirty, dingy tints, or in music certain notes in a chord extinguish the natural harmonies of the other notes and produce an uncertain result. Moreover, "the more complex bodies exhibit flames only at their points, when they are crystallised; otherwise they are only surrounded by a luminous vapor, or are merely luminous and glowing on their surface: hence better results are obtained from fresh, clean surfaces of pure metals than from metals covered with oxidation. Finally, the metallic aural flames and lights have generally a very great resemblance of aspect to the flames issuing from magnets and crystals * and they also always have something of the

* The peculiarities of the Aura of Magnets and Crystals will be described in their proper place (see "Human Aura," 1st ed., p. 68).

electric arc-light, "so that the peculiar tint of color—which like the latter varies between red, blue and yellow—is sometimes very difficult to determine with accuracy" (Richenbach).

When a piece of metal is held for examination between the fingers, it will be easily noticed that the lower auras of the metal—the lineated mist as well as the flames—mix up in a curious way with the auras of the skin, thus showing that they readily interpenetrate the human auras or matter of their own plane, and are interpenetrated by them. Those lower metallic auras are also increased in size and luminosity through animal, metallic or telluric magnetism, and vary in aspect—as already demonstrated by the minute and remarkably accurate observations of Reichenbach according to the position of the objects observed.

II.

There is no new revelation in all this, for the study of auras only constitutes a branch of occult physics. Yet some years ago, not only the above description, but merely the assertion of the existence of fluidic—absolutely or nearly imperceptible—mists or vapors around metals or other objects, would have aroused only denial, abuse and ridicule from those narrow-minded scientists who admitted solely the existence of gross, tangible matter. Thus it happened in the case of Baron Reichenbach, an Austrian philosopher and student of truth well worthy of our admiration, but who made the great mistake of being born more than half a century too early. Reichenbach, thanks for his pioneer work on the borders of the kingdom of the "Invisible Fluidic," as it has recently been termed very fitly by the now celebrated Dr. Baraduc of Paris, whereby he studied and made known some of the aural phenomena, under the name of "odic forces," received only abuse, scorn and insult from the blindly presumptuous and narrow-minded men, like Dubois-Reymond, who then assumed to be scientists. But now, many scientific men have openly turned their attention to the subject of our invisible surroundings, and especially during the past years, all the new and finer methods of scientific research have unconsciously brought science ever nearer to our theosophical lines of knowledge. Thus, as said by Rev. J. Page Hopps of London: "Science is carrying us in every direction into an unseen universe, and this unseen universe is everywhere felt to be the sphere of causes and the source and centre of all the essential elements and activities of creation."

But more particularly now, in reference to metallic auras, one of the latest and most important confirmations of their existence, outside our teachings, has been obtained through the labors of an eminent and well-known English scientist, Dr. W. J. Russel, who, in what he modestly calls "Experiments on the Action Exerted by Certain Metals and Other Bodies on a Photographic Plate," has unconsciously been working on the lower auras of various substances, in a manner similar to what is being done on the lower human auras by Dr. Baraduc. Baron Reichen-

bach, over fifty years ago, in the days of the infancy of photography—then called daguerreotype—first succeeded in obtaining on a sensitive plate, the direct impression of the luminous and flame-like auras of the Magnet ("Dynamics of Magnetism," etc., p. 26). But even before that, M. Moser of Konigsberg, and after him, R. Hunt of London, followed by a host of other students of photography and of light, repeatedly noticed that certain substances impress others in a way that can be explained satisfactorily only by the theosophical teaching of the subtle auras, which, surrounding and emanating from everything in nature, react on one another.

To this kind of phenomena belong what science has long called "breath-figures," without having ever been able to explain them. If, on a cold mirror or piece of glass—or better still, on a polished metallic surface—one lays a coin or some other object, and then breathes upon it while it is in position, the result will be a faint image of that object impressed on the polished surface; and for days and even months after, this image may be brought out anew—made again visible—by merely breathing upon the plate, even though this has, in the meanwhile, been thoroughly and repeatedly cleaned and polished. In a similar manner, on windows, on the inside of which has been affixed a printed or written notice, it will be found that after the notice has been exposed for some time, and especially so if it has been under the influence of the breath or of a warm current of air, the window-pane, on the parts corresponding to the writing, has acquired a positive faculty of condensing moisture differently and in a greater degree from what it has on the parts which have not been under the influence of the ink; and this property will also remain on the pane for weeks and months, in spite of repeated cleanings. All this, for us, is simply the action and reaction of the lower auras of both the object and the plate, which interpenetrate by being placed in contact with or near each other. This action is further impressed—fixed or developed (to use a photographic term)—by the power of the human breath and of the aura that accompanies it, so that the aura of the glass distinctly retains for a while the image of the coin or ink placed over it.*

From this, to the photographing of printed matter by merely placing it in the dark on a sensitive plate, the salts of which are

* This brings us to remember that, according to austere science, as represented for instance by Professors Hitchcock ("Religion of Geology") and Draper ("Conflict between Science and Religion,") or Drs. Jevons and Babbage ("Principles of Science,") as well as by Psychometry, confirmed by Theosophy, through the "actinic" action and power of light, the aura of every particle of what is so commonly but erroneously termed "inanimate" matter is capable of storing up into itself a kind of permanent astral photograph of every scene, of every occurrence that has taken place in its neighbourhood, as well as an impression of all the other auras it may have come in contact with. Consequently, a good psychometer or astral clairvoyant, as shown by Denton's experiments ("Soul of Things"), can go back into the past, and, through the impressions stored in the aura of a jewel, for instance, he will be able to describe the successive owners of the jewel, and the various events witnessed by that jewel, thus showing us how the "Lipikas" can obtain the full records of our Karma. But the study of this extraordinary superphysical faculty of the auras of the permanent mineral and vegetable kingdoms would lead us too far for the present.

affected by the aura of the ink, there is only a step, and this was accomplished years ago, under the name of "Thermography." But Dr. Russel went into the matter more deeply and scientifically, and devoted to it years of special and thorough study, the results of which he submitted, in 1897, to the Royal Society, further making the same the subject of the "Bakerian Lecture," in 1898, and his work, which excited great interest, has improperly been termed "Scotography" or "Vaponography"—writing with shadow or vapor. He thus discovered that various bodies—metals, wood, paper, etc.—closed in the dark against or over a photographic plate, have the faculty of impressing that plate as if it had been submitted to the direct action of light, and of causing thereupon, when properly developed, the imprinting of the minute texture of the objects, the marks and scratches of the metal, the water-marks, printing and accidental defects of the paper, the cells and rings of the wood, etc. Dr. Russel is not yet fully convinced, himself, of the real cause of the strange phenomena he has been experimenting on, but "he is evermore confirmed in the idea that those effects are due to 'VAPORS' given off by the objects." Exactly so: and those "vapors" are what Theosophy calls the lower auras. But, anterior experiences seemed to point out that the image impressed on the plate by certain objects—lace for instance—was more pronounced if the objects had been previously exposed to the light of the sun: therefore the possibility that this action might be due to what could be termed stored or latent light, having been suggested to Dr. Russel, he tested it, and found that this mysterious impressive power was the same, whether the active substance had been recently insulated or had been long kept in complete darkness. This is also correct: for these auras, which are the active cause of the phenomena, have in them a living force that enables them to impress other bodies quite independently of solar action.

Another fact which goes to show that the results obtained by Dr. Russel are due to what we term "aura" and not simply to "vapor" or exhalation, is that the most volatile metals are not the most active. Thus, one of the most fixed metals, Uranium, is very powerful and able to impress its aura even through glass, while a near neighbour, Thorium, has such an aura that it affects the photographic film even through screens of paper and of aluminium. Moreover, very volatile substances, such as ether and alcohol, are inert, while heavy oils and gums, like copal, have a very intense action; and old books, which ought to have lost all their "vapor," still impress the plate. And all these results agree perfectly with those other experiments of Mr. G. Lebon, on what he still calls "dark," obscure or invisible light, by which living plants have been photographed in the dark, through the active power of their invisible "radiations" or auras.

Dr. Russel also found that the emanations, or "vapors," causing the photographic impressions, act differently, according to the various metals, so that, if glass is put between them and the sensitive plate, this glass will sometimes be quite pervious, at other times absolutely imper-

vious to their influence, and from this the observer acknowledges that there " must be at least two classes of emanations, while many experiments point to the possibility of there being several more," which is again quite theosophical.

So, the " morale " of all this is that, now, science is on the eve of being forced to admit the theosophical teachings in the matter ; it also indicates that, as anticipated by the writer in various of his articles, it probably will not be long before scientific contrivances will be invented to objectify the lower auras and render them visible to the ordinary eye and to the unwilling materialists, without the trouble of Yoga practices to extend the eye-sight.

A. MARQUES.

(To be continued.)

THE PROBLEMS OF VEDANTA.

BEING A TRANSLATION AND EXPOSITION OF THE VYASADHIKARANAMALA OF BHARATATIRTHA.

(Concluded from p. 346.)

FOURTH PROBLEM. *(First interpretation.)*

V. S. वेदान्ताः कर्तृदेवादिपराब्रह्मपरा उत ?

P. अनुष्ठानोपयोगित्वात्कर्त्रादिप्रतिपादकाः ॥

U. भिन्नप्रकरणालिङ्गषट्काच्च ब्रह्मबोधकाः ।
सति प्रयोजनेऽनर्थहानेऽनुष्ठानतोऽत्रकिम् ॥ ४ ॥

THE thesis of the foregoing problem was that Brahman could only be known by the Upanishads. This problem retorts by taking up the position that Brahman is not the object of the teaching of the Upanishads. How then is it possible to take them as authorities on the subject ?

V. S. Do the Upanishads treat of the performer (*Kartri*-agent), the deity (devatâ) and the reward (*phala*) of vedic sacrifices (karma), or, do they treat of Brahma ?

P. The Upanishads certainly treat of the former, because it is thus alone that they can be of some use in the performance of sacrifices. Otherwise these treatises would become entirely useless.

Jaimini, the author of the PU'RVAMI'MA'NSA' philosophy, has the following aphorism in his work (I. 2—1.) :

' The object of the Veda is sacrifice (*Kriyâ*) ; whatever has not that for its object, is useless.'

The following argument is based on this :

If the Upanishads have no sacrificial use, they are useless.

If they are to be of any use, then they can only be useful in one of two ways.

(1) They may have for their object the discussion of the agent, the deity and the reward of sacrifices.

(2) Or, they may be taken as laying down precepts for worship (*Upâsanâ*). This also would be action, although different from ordinary Vedic sacrifice,

Merely teaching the nature of an existing object (the Brahman in this case) can be no object. That requires no teaching. The senses and inference should be resorted to for inquiring into the nature of such things. Besides what would the soul gain from the Upanishads, and how would they help her to get rid of the undesirable, if they were only to discuss the nature of Brahman and give no instructions to do certain acts, and avoid others. Such a discussion therefore as serving no object of the soul is useless.

The first alternative theory of the usefulness of the Upanishads, as put forth by the *pûrvapaksha*, is discussed in this problem; the second will be taken up further on.

U. The Vedântas speak of Brahman alone. The agent, the deity and the reward of a sacrifice, are not the objects of their teaching.

The use of this discussion will be seen, when it is understood that the aim of sacrifices is the attainment of heaven (*Svarga*), whereas the object is to establish that the aim of the Upanishads is really much higher, and that if they were to be taken as merely the expositors of the agent, the deity and the reward of a sacrifice, the higher object would be nowhere.

Now to take up the thread of the discussion.

The arguments advanced in support of the thesis are as follows:—

I. The following six signs (*Lingashalka*) show to clearness that the Vedântas speak of Brahman alone.

(*a*) The commencement of the different *Vidyâs* (this is technically called the *Upakrama*). Thus the sixth chapter of the Chhândogya (6-2-1) begins with: 'The SAT alone,' my dear, was in the 'beginning.'

Here the word '*alone*' (*Eva*) excludes all others but Brahman (SAT is only another name of Brahman).

(*b*) The conclusion of the various *Vidyâs*.

(This is technically called *upasamhâra*).

Thus another *Vidyâ*, commencing with the words (Chchâ. Up. 6-2-1)

'One alone without a second'

ends with the words, (6-8-7).

'All this has Him for its A'tman.'

Thus the commencing and the ending words both go to show that He (Brahman) who is 'One alone without a second,' is the Self of the Cosmos.

(*c*) Repetition (*abhyâsa*). This is the process of laying particular stress upon any truth by constantly repeating it.

Thus beginning with the words (Aitareya Up. I. 1):

'This One, A'tma alone, certainly was there in the beginning.'

Another vidyâ repeats nine times the words: 'तत्त्वमसि' 'That art Thou.'

Evidently it lays stress upon the fact of Brahman, the one A'tman alone, being the Self of every manifestation.

(*d*) The fruit or end (*phala*) that is taught of the attainment of divine wisdom also points to the same conclusion.

Thus we have (Chcha. Up. 6-14-2):—

'He (who has attained divine wisdom) only delays so long as he is not free from the body; then he becomes one with (Brahman).'

Again we have (Srî. Up. 4-16):—

'He alone is the protector in time of the universe and, He is the Lord of the world hidden in all manifestations, in whom have mental application the gods and seers of Brahman: knowing Him thus, cuts the bonds of death.'

And so on.—

(*e*) The recommendatory discussions, thrown into the form of stories or other descriptive passages (*Arthavâda*) in various places point again to the same conclusion. Take for example the story in the third and fourth *Khandas* of the Kenopanishad, beginning with the words,—

"The gods obtained a victory over the demons. It was all by His grace. But the gods saw it not. They thought, theirs was the victory, theirs the triumph and glory. He knew the gods knew him not. He knew they were proud and ignorant. He appeared to them. But they knew Him not. They were strangers to the divine appearance. The god of fire went to find out what that appearance was. The great one asked him who he was, and what was his power. 'I am the god of fire, I can burn all that is on this earth,' was the proud reply. He set a straw before him, saying,—'Burn it.' With all his might the god of fire ran upon the poor straw. But no! he could burn it not. It is by His power alone that fire burns. What fire can burn if He wills it not? Crestfallen the god of fire returned.

"The god of air then went over. 'I am Vâyu and I can blow up all that is on this earth.' 'Blow up the straw.' But with all his might he could not blow it up. He too was bewildered. He too could not fathom the mighty Presence. Back he flew to the gods. Then went Indra, the Lord of heaven From him the great one disappeared. But a lady of wondrous beauty appeared instead. By her was Indra instructed into the Wisdom of the Lord. Then for the first time Indra knew Brahman. Then did the gods learn that the glory and the triumph of their victory were all His. Indra was thus the first to

learn divine wisdom. He therefore was ever afterwards honoured as the highest of the gods. The gods of Fire and Air approached him next after Indra. They are therefore placed next only to Indra, among the highest."

The story is meant to impress upon the mind of the ignorant that Brahman is all in all. The agent, the deity, and the reward of a sacrifice are but minor manifestations of His Supreme Life. Who then can argue with reason that Brahman is not taught in the Upanishads, but only the agent, the deity and the reward of sacrifice?

(*f*) The sixth sign, which points to the same thing signified, is *upapatti*,—demonstration by giving examples, &c. Take for example the discourse between Yâjnavalkya and Maitreyî, 5th Brâhmana of the Brihadâranyaka Upanishad. Here several illustrations are put forth to bring out the fact that all manifestations of life are unified in Him. Such being the case, it is evidently the One Unity that the Upanishads can have for their object, rather than any one or other of His manifestations.

II. The performance of sacrifices, and the knowledge of Brahman are two entirely different subjects. There is no contextual relation between the two. The Upanishads discuss a science complete in itself. All the six branches of a discussion have been seen in this case to point to Brahman and not at all to the performance of *Yajnas*. The aphorism of Jaimini refers only to that portion of the Vedas which has reference to the performance of sacrifices. The heaven of the sacrificer ends. The heaven of him who knows the divine ends not. The former is in every sense of the word the result of certain actions. But for those actions it would not have been. The latter is the restoration of the original state which has always existed as such. There is a world of difference.

As to the use of such an inquiry, to the soul, it is plain enough. Ignorance is destroyed. The miseries depart. Man knows that true happiness is but the cessation of desire, desire is the consequence of the false sense of duality. That disappearing, the existence of desire becomes impossible.

FOURTH PROBLEM, (*2nd interpretation*).

V. S. प्रतिपत्तिविधित्सन्ति ब्रह्मण्यवसिताउत ?

P. शास्त्रत्त्वात्तेविधातारो मननादेश्चकीर्त्तनात् ॥

U. नाकर्तृतन्त्रेऽस्तिविधिः शास्त्रंवंशंसनादपि ।
मननादेःपुराबोधात् ब्रह्मण्यवसितास्ततः॥

(V. S.) Is the chief object of the Upanishads to enjoin devotion (*Upâsanâ*), or, only to discuss the true nature of Brahman?

The object of discussing the problem in this shape is to show clearly that the *Moksha* of Vedânta is not the result of devotion, for in that case its duration would *depend* upon the amount of the contempla-

tive thought put forth in worship. It would not be the state of perfect freedom which it is thought to be. Freedom and dependence are antagonistic terms. This would be enough by way of preface here. The remaining portion of the discussion as to the nature of Vedântic *Moksha* will come in its proper place. Now to take up the thread of the discussion.

P. The chief object of the Upanishads is to enjoin devotion. The discussion of the true nature of Brahman is only a secondary object, and is meant simply to meet the natural craving of the devotee to know something of the object of his worship. It has no other object.

The Upanishads are *Sâstras*, and the word *Sâstra* simply means an embodiment of precepts enjoining certain actions and prohibiting others, derived as the word is from the root *Sâs*, to rule. This view finds its support in the dicta of Jaimini and his commentator, Śabarasvâmi. Sabara says in his commentary of the Aphorisms of Pûrvamînânsâ.

'The object of the Veda is seen to be the giving of the knowledge 'of Karma (actions which should be performed).' Then again he defines an injunction to be an expression in the Vedas laying down certain actions which should be performed.

'चोदनेतिक्रियायाः प्रवर्त्तकंवचनम्'।

Jaimini too defines instruction (*upadesa*) to be that which explains it (*dharma*).

'तस्यज्ञापकमुपदेशः'।

Then again one of the rules of interpretation laid down by Jaimini is, (1-1-25),—

'Whatever objects (are mentioned) there (in the Vedas), are to be read together with words laying down rules for action.'

This shows that the knowledge of objects is always imparted in the Vedas as an adjunct to the performance of sacrifices only.

That being the object of *Sâstras*, the Upanishads would become absolutely useless as such, if they were to be taken not as enjoining devotion, but merely discussing the true nature of Brahman.

Besides, the texts of the Upanishads themselves speak of Brahman as the object of devotion. The following Srutis actually enjoin devotion (Br. Up. 2-4-5) :

'O! Maitreyi, the Átman must certainly be seen and heard about, known and made certain of; when the Átman is seen and heard about, known and made certain of, all this becomes known.'

Again (Chchâ. Up. 8-7-1) :—

'That Átman which is sinless, is to be sought after to be well known, Worship the Átman alone as such' (Br. Up. 1-4-7).

'Átman alone should be worshipped as the plane (that is to be attained)' (Br. Up. 1-4-15).

'The knower of *Brahman* becomes Brahman himself,'

It is but natural that after these injunctions a desire should arise in the mind of the devotee to know who this Brahman is. To satisfy this desire, the Upanishads in various places speak of the nature of Brahman, and it is in this way alone that Srutis like the following are of use :

'The Eternal, the Omniscient, the Omnipresent, ever satisfied, ever pure, ever awake, ever free, Intelligence, and Bliss is Brahman.'

If this secondary use were denied to such *Srutis*, no further use would be left of them. As to their serving the purpose of removing false knowledge, that of course they do not do. Those who have read these Srutis and know their purport, are seen suffering and enjoying, equally with those who have not read these Srutis.

U. Injunctions to do certain things (and avoid others) are out of place in a science (*Tantra*) which treats of the non-actor (*Akartá*). The highest Átman, the one in all manifestations, is not the real actor in the body. The actor is the principle of individuality.

The science of Brahman (Brahmavidyâ) is different from the science of action (*karmavidyâ*). The former leads to Brahman, or what is the same in other words, to *Moksha*, salvation. The latter discusses the causes of pleasure and pain—*dharma* and *adharma* as they are respectively technically called. Pleasure and pain are the results of *karma*. They are felt through body, mind and speech. They have their being in the contact of sense and object. They differ in degree for different classes of embodied souls. Souls of different capacities have different *dharmas* and *adharmas* (virtues and vices) and thus different degrees of consequent enjoyments and sufferings. It is also laid down that those good people who perform sacrifices, and at the same time devote themselves to study and contemplation, take the northern or higher path to the *Brahma loka*; whereas those who devote themselves only to those actions which are technically known as *Ishtá*, *Púrta* and *Datta*,* take the southern path to the *Chandraloka*. And even in the *Chandraloka* there are different degrees of enjoyment pointed out. It is thus a well established rule that those who are afflicted with *avidyá*, and therefore mistake the non-self (*anâtman*) for the self (Átman) act differently according to their differing capacities, and as a consequence of these acts have to take different bodies, and suffer or enjoy as the case may be, accordingly. Such is the Sruti :

'There is no destruction of the pleasant and the unpleasant for him who is embodied' (Chchâ. Up. 8-12-1.)

This is the promised goal of the science of action; and it is but reasonable that it should be so. Not so however in the case of *Moksha*,

* *Agnihotra*, *tapas* (austerities), *satya* (veracity), *Vedânupâlana* (the reading of and the leading of life enjoined by the Vedas), *átithya* (hospitality), *Vaiswadeva* (the cooking of food for the service of all the gods)—these actions are *ishta*.

The digging of wells, tanks, &c., the building of temples, the distribution of food to the famished, the planting of gardens for public good—these actions are *purta*.

The protection of those who ask for it, the active avoiding of injuries to God's creatures, charity—these are *datta*.

which is the promised goal of the science of Brahman. The above *Sruti* proceeds:

'The pleasant and the unpleasant touch not him who is disembodied.'

Then evidently there is no gradation in the disembodied state of *Moksha*; and it is impossible that *Moksha* should be the result of any action, for otherwise gradation of happiness in that state could not be denied.

It might be argued that freedom from embodiment might very well be the result of action for the embodied soul. One must do something for the purpose of removing his existing bonds. Well, there is a good deal of difference between action removing the bonds, and action *causing* the particular state itself. In the latter case it causes something to come into existence, whereas in the former it only shows forth what already exists. The state of *Moksha*, or in other words the state of Brahman, is always the same. It does not come into existence as the result of any action, and there are no changes in it of quality or quantity. The *Sruti* (Katha. Up. 2-22) speaks of that state as follows:—

'The wise man sorrows not, when he knows the great all-pervading Átman, the *disembodied in the bodies*, and the *permanent*, in the impermanent.'

'Also it is different from *dharma*, (virtue) and different from *adharma* (vice), different from all this action and non-action; different from what has been in the past, or what has to become in the future' (Katha. Up. 2-14).

It will therefore never do to hold that the Upanishads speak of Brahman only as an object or state which might be attained by devotion. The word '*disembodied*' in the above *Sruti* does not necessarily mean a man who is dead and has thus got rid of his body. It means one who has got rid of his egoism so that he is one with the body. It does not matter whether such a man is dead or alive. Even after death a man may have that sense of egoism, and he may get rid of it even while alive. The sense that he is one with the body, means, in other words, that the man believes himself to be the actor and enjoyer. The actor and enjoyer, or in other words the principle of individuality, is a manifestation of the Highest Átman (Brahman). There is no manifested egoism in the state of *Moksha*. Hence the science of Brahman is also called the science of the non-actor, and the science of karma the science of the actor. Bhâratâtîrtha, by saying that injunctions to do certain acts are out of place in the science of the non-actor, means in brief, that the state of *Moksha* being eternal and self-existent, it cannot be brought into existence in the same way as pleasure or pain is by action. It outrages the sense of the fitness of things to argue that the Upanishads are treatises on the science of action, discussing that particular branch of action which *does not directly* bring about the state for the attainment of which they preach the performance of that action.

Now to controvert the position that the *Sâstras* are only embodiments of injunctions to do certain acts and avoid others, and that therefore the Upanishads too, as such, must be taken to be the embodiments of such injunctions alone. The word *Sâstra* does not necessarily mean a code of injunctions and prohibitions. It may also mean a science. The root *Sâs* means to enjoin, no doubt, but it also means to teach, to praise, &c.

The position taken by certain Mîmânsâ philosophers (Prabhâkara and his followers) that there is no portion of the Veda which treats purely of the nature of anything independently of the necessity that might arise of such discussions in connection with Vedic ceremonial, is untenable. It does not concern the Upanishads. The discussion of Brahman is not necessary as part of any sacrifice whatever; and yet the Upanishads speak of Him. And the Sruti (Br. Up. 3-9-26),—"I ask about the Purusha of the Upanishads." By speaking of specified *Purusha* having special relation to the Upanishads shows that the Upanishads are meant to treat of a *purusha* which is independent of all ceremonial. Of such a *purusha* speaks the Katha Up. (3-11): 'Beyond the *purusha* (Brahman) is nothing; that is the goal, that is the final resort.'

The quotations from Sabarasvâmin and Jamini are to be taken to refer only to the philosophy of the Brahmanas (the *Karma Kânda*) and not to the Upanishads (the *Jnâna Kândâ*). That reasoning applied here would lead to absurdity, as already shown. As to the texts of the Upanishads enjoining devotion, why they enjoin devotion simply for the purpose of purifying the mind to enable it to turn inwards, and see there the great ever present fact of Brahman being the All in All. All these purificatory mental exercises must be gone into before the mind can be expected to break through the bonds of desire—whether they be good or bad—*dharma or adharma*. Thus finish the first four problems of Vedânta. We learn from them that the knowledge of Brahman is of the highest importance to man, that the divine wisdom of the Vedas has its source in Him, that the highest purpose of the soul is served by the study of Vedic theosophy, that the aim of the Upanishads is to lead man to Eternal Bliss, which is something quite beyond the promised reward of worldly virtue.

Vice causes hellish suffering. Virtue leads to heavenly bliss. Virtue wedded to knowledge leads to heavens higher still. But all these heavens have an end. Theosophy, or divine wisdom is the highest of all. It leads to or rather *is* Brahman, which is unending Bliss.

Peace to All.

RAMA PRASAD.

ED. NOTE.—The Theosophical reading public will gladly welcome back our gifted colleague Pt. Rama Prasad, whose first contribution to literature "Nature's Finer Forces" was made in this Magazine.

SUPERSENSUOUS CONSCIOUSNESS.

THE meaning of Buddha's illumination * under the Bodhi tree, Mohammed's prophetic sayings, and Zoroaster's inspirational messages to men all come under the head of extraordinary knowledge revealed to mankind—knowledge independent of sense and of mind. To enter fully into details of this here would occupy a much larger space than is intended, and so the subject will be specially dealt with in a separate article. Illumination or inspiration thus comes under the category of supersensuous consciousness. Let us inquire how the body is affected at such times.

Now how do the occultists differ from the scientists? The occultists affirm that there are higher states of consciousness than brain-consciousness, the development of the former constituting all the psychic phenomena with which they are conversant, and of which the most spiritually sublime kind is that from which all Divine and spirit knowledge is derived; while the scientists look on all psychological wonders as several forms of nervous disease. In the Indian Yoga, it is a well known fact that all Yogic process is a process of nervous education, or unfoldment of latent nervous energy which is not manifest to men whose attention and vital powers are mainly spent on worldly occupations, thus shutting them off from the avenues of knowledge which would open to them if their minds were but bent inwards, and the latent energy alluded to above were diverted along nervous paths, which, for want of such effort, remain closed. The nervous process commences, according to Indian Yoga, at the bottom of the spinal column, and extends up to the mysterious glands and ventricles located about the *corpus callosum* and *corpora quadrigemina* (*Sahasrâra*, Sans.).

The scientists call it all a disease of the nervous system, and an abnormal excitement of the brain. An eminent doctor expresses himself in this manner on the subject:—

"He who frankly undertakes that research in a complete and critical way will not fail to note in many instances that those who lay claim to select periods of ecstatic coalescence with the Deity have what physicians recognize and describe as the neurotic temperament, and those who

* Illumination is no other than the experiences of the soul rescued from the bonds of matter, when knowledge is revealed through inspiration. Thus Buddha is led to exclaim (almost like Archimedes):—

"Found! It is found! The cause of self-hood,
No longer shalt thou build a house for me;
Broken are the beams of sin,
The ridgepole of care is shattered,
Into *Nirvâna* my mind has passed,
The end of craving has been reached at last."

'Illumination,' defines Anna Kingsford, 'is the Light of Wisdom, whereby a man perceiveth heavenly secrets.'

claim to have them with most intensity have that temperament in its most intense degree. Thereby they are predisposed naturally to states of extreme nervous exaltation, which translate themselves into corresponding affections of consciousness—into extreme, irregular, and even perverted sensibilities, and into similar exaltations and perversions of sentiment and thought, before they undergo that spiritual new birth or conversion by which they enter into communion with the Divine; and into sublimated states of spiritual ecstasy, after they have undergone the transformation from spiritual death into spiritual life. The long and severe illness which St. Theresa had at the beginning of her religious career, when her body was contorted into a helpless bundle of pains and spasms, may have been a tremendous commotion of the nerves antecedent to or accompanying the opening of supernatural vision in her; but it certainly was exactly such a commotion of nerves in a neurotic temperament at a particularly susceptible period of life as is frequently met with and dealt with in young women by physicians at the present day, without being followed by the opening of supernatural vision in the patient. Is the neurotic temperament of the physician's classification, then, identical with the spiritually disposed temperament of the theologian's classification? And is the ultra-physiological or positively pathological outcome of it in ecstatic function no more spiritual and no less material in the one case than in the other?" *

* * * * * * * *

"It will suffice here merely to refer to the varieties of these remarkable seizures—ecstatic, cataleptic, hysteric, hystero-epileptic, and, when induced artificially, hypnotic, or mesmeric—without going into particulars. They will be found described at length in their proper places in medical treatises on nervous and mental pathology. Their general features are faint, incomplete, or almost extinguished consciousness of surroundings; absorption of mind in some strain of purely internal activity, with corresponding strain of vague delirious feeling; insusceptibility, partial or complete, to external impressions; more or less complete abeyance of movement, the muscles of the body or of a part of it being relaxed, or in rigid contraction, or in convulsions; acceleration in many cases, but in some cases marked lowering of the organic functions of respiration and circulation, which in extreme cases are almost suspended. For the time being there is a withdrawal of the individual, entirely, as a conscious and in large measure as an active living element of nature, from his external life of relation; he is, as it were, detached from and dead to the world—whether he is in the body or out of the body he knows not; but he is not dead wholly, seeing that his organic functions go on at a lowered rate of activity, and that his consciousness is absorbed in a purely internal strain of activity—in a special ecstasy."*

Our learned friends, the Doctors, have a special habit of attributing these phenomena to some disease or other. They might as well

* Pages 312-314: Maudsley on "Physical Basis of Ecstatic Intuition."

speculate on what kind of *disease* is birth, what kind of *disease* is man's hankering after worldly riches and tinsel glories, what kind of *disease* it was that made Christ proclaim himself as God incarnate on earth, what kind of *disease* is resurrection, &c. !!

That nerves are somehow related to all ecstatic and inspirational states, and that such states, if they are above and beyond the nerves, are yet first led up to by means of nerves, is a fact that is common to scientists as well as occultists, including the Indian gymnosophists, already noticed. Taking one passage from an occultist's book, this position is corroborated, and further, the passage shows where the scientist whose range of investigation is limited, errs:—

Question. "You have, then, seen an astral body?"

Answer. (Mrs. Annie Besant). "Yes; I have seen my own, among others. The astral world surrounds us on every side, and we very easily contact it."

Q. "Can you convince any one else that it was an objective and not a subjective impression?"

A. "I have seen astral appearances when in company with others, and those others have also seen them, but I do not see how I could convince people who were not there of their objective nature if those people were determined not to believe in anything that was not of solid physical matter. I can give my own testimony, and the testimony of others, but I might none the less be in the condition of the traveller who could not convince the Indian prince that water could become so solid that men could walk on it. To some people everything is hallucination which does not square with their own limited experience."

Q. "Have you ever been convinced that some one else saw such a thing?"

A. "Frequently. I have one friend who very readily sees astral forms when she is at all nervously overstrained. You know that as you stretch a string it yields a higher note, vibrating in shorter and more rapid waves as the tension increases. So, as the nervous system is thrown into a state of greater tension than in its normal and healthy state, it vibrates to the shorter and more rapid waves of the astral light. There is another reason why depletion of nervous energy tends to 'visions.' As was said before, every nervous molecule has its envelope of ethereal or astral matter; if the physical nervous molecule is partly emptied of its vitality, it is more at the mercy, so to say, of the vibrations of its astral envelope, and its own vibrations being feeble, the vibrations of the other make themselves more strongly felt. This is why very robust animal vigour conflicts with astral vision. If you want to catch a delicate sound, loud sounds must be stilled. You are aware, I suppose, that an astral form is often mistaken for a physical form, until some incongruity reveals the blunder? Thus, a member of the Blavatsky Lodge in London one day saw an Indian seated on the sofa; the sight was a

* H. Maudsley, M.D., on "Natural causes and Supernatural Seemings."

very usual one and did not attract his special notice until another visitor sat down plump in the lap of the Indian, who promptly disappeared, followed by a startled 'oh!' from the member who had not distinguished his unsubstantial character."*

Though the above extract has no direct reference to ecstatic states or inspiration, it yet gives us facts to show that nervous changes necessarily occur, which is the physical basis for all extraordinary mental manifestations; and also the reason for incredulity of men in general as regards super-physical facts, because they are utter strangers to such experiences.

The existence of the astral body, its separability, the soul travelling in it in full consciousness to the astral, the devachanic and nirvanic planes, are facts intuitionally believed in by the Indians, for to Indians are familiar the anecdotes related in their Purânas of their Rishis travelling to various worlds beyond the earth, and returning to earth with knowledge gained there—Arjuna, for instance, going to Indra's heaven, and Nârada being spoken of as the three-world traveller, &c., &c.—but in modern days, all explorations in astral bodies, to astral and devachanic worlds, seem to be peculiarly the gift of the few London Lodge Theosophical Society members.† Why the Mahâtmas are so partial to but a very few European members only and never care to appear even once to the oldest Indian Theosophists, who can trace their descent to the Holy Rishis of the Vedas, is a problem which has been exercising our ingenuity to solve. Probably this is a hard enigma to thousands of our brethren. The only explanation we can find as to the cause for meriting non-recognition from our own Rishis must be our own degeneration; and we are, spiritually and morally, probably at the zero point when compared with the three or four Englishmen in the London Lodge who are favoured by the Mahâtmas.

All the great religions of the world insist on the moral and spiritual development of man, and lay little stress on psychic developments such as that which Yoga-practice is said to bestow. The reason is two-fold. It may be dangerous, and powers acquired in the physical body seem to vanish with the death of the physical body. "You will readily understand," says Mrs. Annie Besant, "how easily mischief may be done to unfit men who try to artificially bring about this stage (gaining siddhis or psychic powers) before they are spiritually developed, before the time when they should reach it in orderly evolution. * * * *. And so people—ignorantly taking up this practice, with the object of forcing their psychical development before their mental and moral development has fitted them to do it with safety—very often bring about results indeed, but results which work for evil and not for good. They often ruin their physical health, they often lose their mental balance, they often injure their intellectual faculties, because they are trying to pluck the fruit of the tree of life before it is ripe for the plucking; because

* 'Annie Besant on Theosophy," pp. 19-20. † A great mistake.—*Editor.*

with hands unclean and senses unpurified they try to penetrate into the Holy of Holies. Within that fane the atmosphere is such that nothing unclean can live in it; its vibrations are so powerful, that they break in pieces everything which is tuned to a lower key; they shiver all that is impure, all that is not able to adapt itself to that subtle and tremendous motion.* "

Secondly, pure physiological currents set up from the Mûlâdhâra (*sacral plexus*) may confer powers, but they must cease with the breaking up of the organism by disease or at death. But such is not the case with the intellectual, moral and spiritual cultivation, for they are the permanent possessions of the soul, and therefore endure and follow the soul on its long pilgrimage, serving it to better and better advantage, in its sojournings or repeated births in physical environments on earth or elsewhere.

Those then who have perhaps been trying for years to realize some kind of supernatural power in themselves, might well find comfort that in not having succeeded in developing such power there is nothing lost, except perhaps health, worldly luxury and peace of mind, which however are valuable things for spiritual life. The best thing for them to do is to lead a strictly religious life, which means a moral and spiritual life. And this must eventually lead to self-illumination, or the unfoldment of the spirit in man, which unlocks the door of universal knowledge. This is the knowledge that is referred to in verse 16, Book V. of Sri Bhagavad Gîtâ, knowledge, the light of which, like the sun, dispelling darkness, drives away all ignorance.

So advises Patanjali himself, the author of the Yoga system. After an elaborate exposition of the eight-fold constitution of Yoga, *viz.*, *yama*, *niyama*, *âsana*, *prânâyâma*, *pratyâhâna*, *dhâranâ*, *dhyâna* and *samâdhi*, and after explaining how by the united effort comprised of *dhârana*, *dhyâna* and *samâdhi*, many powers can be acquired (read Sutras 5 to 37, Book III.), Sutra 38 explains how these powers are obstacles to the procurement of soul-vision; and that therefore to him who is wending his way towards realizing his own soul, which is his highest goal, all powers conferred by psychic development in the body, must be regarded as most trivial.†

If in the course of leading a spiritual life, powers come unsolicited, as in the case of saints; let them, but powers should never be hungered after before one is spiritually pure and competent. Let us now read a page from (Laghu) Yoga Vasishta, Engl. tr., pp. 216—217:

* "Path of Discipleship," pp. 89-90.

† Says Swami Vivekananda in "Raja Yoga,"(p. 197-19-8) :—"When he has got that discrimination he gets the *Pratibha*, the light of supreme genius. These powers, however, are obstructions to the attainment of the highest goal, the knowledge of the pure self, and freedom; these are, as it were, to be met in the way, and, if the yogi rejects them, he attains the highest. If he is tempted to acquire these, his farther progress is barred" (*Vide* page 43 on *Prâtibhâ*: Part II. of Lectures on Inspiration, &c.).

"After Vasishtha had delivered himself of what is contained in the last chapter, Râghava addressed him thus: 'How is it we do not find in a Jivanmukta's body such higher physical powers as walking the sky, etc., displayed?' To which Vasishtha was graciously pleased to reply thus: 'Those who not having full Jñâna are subject to bondage in this world, develop those powers through medicines, mantras, actions, time or skill; but these siddhis do not pertain legitimately to a true Jñâni. The latter will ever be engaged in the reality of âtmic vision. The Jñânis will ever try to rest in Jñânas (A'tma) through Jñâna (spiritual wisdom), but will never run after the desires of levitating in the âkâsa, &c.' All the heterogeneities of worldly objects are nothing but mâyâ. Those victors who have trampled mâyâ will never sink into it again. If Jñânis will long after them, then no doubt siddhis will arise through the above-mentioned means. Medicines, mantras, &c., will but confer on one siddhis, but never the beneficent Moksha. If a desire wells up in one for attaining a siddhi then with proper efforts it will be developed in him, but desires of siddhis which do but tend to bondage will not arise in the hearts of Jñânis. With the extinction of all desires, A'tma-Jñâna without any disconcertation will dawn in one; but those who are sunk in siddhis which generate desires will not attain Átma."

"Have we any ideas independent of experience?" Experience is a word which itself first required a definition. Those who use the expression understand by experience only sense-experience, or experience garnered by the senses and translated into ideas. This is Baconic, but all the time a most important fact escapes the attention of the experimental philosopher, *viz.*, that no outward impressions would be effective, and no senses would perform their functions, if the latter were not under the direction of an inner spiritual intelligence. We are ordnarily aware of the phenomenon of absent-mindedness, which means that when the mind is fixed in contemplation on a certain subject, the senses do receive external impressions, but *there is no mind in the senses* to perform the work of translation into ideas. So then to the question, 'have we any ideas independent of experience' our answer is 'yes.' It was to find this answer that the questions of innate ideas intuition, inspiration, ecstasis, were taken up and examined from many stand-points.

Sense-experience—what is it? It is never a stable thing. It varies from day to day as more facts gather, and as more and more of nature's secrets are unravelled. Is human experience a fixed quantity, as David Hume presumes in his "Essay on the Miracles"? And David Hume refuses to credit miracles, because it is contrary to human experience. But what is human experience? Is it only that which is compressed in David Hume's knowledge, and that which was known only up to his day? What would he have said if some one had told him that human experience would now be such as that of hearing the roar of the Niagara falls, five hundred miles away in New York; such as

that of seeing through boards and men by means of the Rontgen rays, and taking photographs of a man's bones, and the money in his pockets; such as that of hearing the voices of our friends living thousands of miles away; and of being able to boil the baby's milk by touching a button? And then human experience is varied, according to time, place, and circumstances. From sense to reason is a change of circumstance, and from reason to intuition is a change of circumstance. The mind which busies itself in the world is different from the mind which is intuitive. Introspection is a different circumstance from that of using energies outwardly. To be able to see the inner world, one must shut the soul's windows which look out on the world. It is only for the Sanyâsi, the world-weary, that the world of the soul unfolds. Swami Vivekânanda tells us in his experiences of Europe and America that "England and France are more prepared for *Sanyâs* than America," for England and France have grown world-weary. "The people have had enough of worldly enjoyments, and there is already to be noticed, especially amongst the leisured classes as well as amongst the best intellects of the country, a feeling of unrest, of world-weariness, which looks about for something more positive, more substantial, something better, in fact, than what the world can give us." * * * "They are beginning to feel that a *Sanyâsî*—one who has renounced the world, a man who has conquered the flesh, who is every morning of his life exercising control over the passions—the man who can spurn away wealth, beauty and honor—the things that have made the world intoxicated—such a man must possess a Herculean strength of mind. The decision, resistance, the fixedness of purpose and tenacity of pursuit which are developed in the *Sanyâsî* by a long course of spiritual discipline must, they are beginning to think, be competent to bring at least within a measurable distance the solution of the great problems, in which all humanity is interested, and which have been hitherto pronounced 'insoluble' by themselves, and other 'giants' of the West."

It is evident from the above and all that has been written, that the mind has to be disciplined to look inwards, and to abstract itself from the senses. So long as the mind is a slave to the senses, no other knowledge comes to it than what the senses bring from the objective world.

Then again, is God a matter of ordinary human experience? Is soul demonstrable, experimentally? And then there are so many curious experiences of various kinds in the world, and so many world-conceptions, such for example, as the immortality of the soul and hopes for an infinite life beyond, which the human breast cherishes. How is it possible to bring them all at once under the restricted sense of Humes's 'human experience?' The existence of God, again, is no sense-knowledge; in other words it is not a fact of 'human (sense) experience.' And yet, how to account for such a belief? It is a belief which no amount of intellectual subtlety, and forensic legerdemain can displace from the throne which it occupies in men's hearts. And yet this belief is knowledge to man, though not sense-knowledge. We have as sources

of knowledge, not only the senses but the intellect and the intuitions of the heart. If the only source of knowledge were the senses, then on what are all the world's religions founded? On sense-knowledge? No. It is on something else. As I first said, God is not a fact of our sense-experience. "We cannot '*sense*' God," says Swâmi Vivekânanda, in his lectures in America on *Jñâna Yoga*. 'Nobody has seen God with his eyes or ever will see; nobody has God in his consciousness. I am not conscious of God, nor you, nor anybody. Where is God? Where is the field of religion? It is beyond the senses, beyond consciousness. Consciousness is only one of the many planes in which we work, and you will have to transcend the field of consciousness, to go beyond the senses, approach nearer and nearer to your own centre, and as you do that, you will approach nearer and nearer to God. What is the proof of God? Direct perception, *pratyaksham*, just as there is proof of this wall. I perceive it. God, has been perceived that way by thousands before and will be perceived by all who want to perceive Him. But this perception is no sense-perception at all; it is super-sensuous, super-conscious, and all this training is needed to take us off from the senses. This body, as it were, by means of all sorts of past work and bondage, is being dragged downwards; this preparation and discipline will make it pure and bright. Bondages will fall off by themselves, and we will be buoyed up beyond this plane of sense-perception to which we are tied down, and then we will see, and hear, and feel things which men in the ordinary state neither feel, nor see, nor hear. Then we will speak the language as it were, of madmen; and the world will not understand us, because they do not know anything but the senses. This religion is entirely transcendental. Every being that is in the universe has the potentiality of transcending the senses, even the little worm will one day transcend the senses and reach unto God."

In his "Raja Yoga" again the Swâmi, in order to explain Samâdhi or super-sensuous consciousness, tells us:—"The field of reason, or of the conscious workings of the mind, is narrow and limited. There is a little circle within which human reason will have to move. It cannot go beyond it. Every attempt to go beyond is impossible, yet it is beyond this circle of reason that lies all that humanity holds most dear. All these questions, whether there is an immortal soul, whether there is a God, whether there is any supreme intelligence guiding this universe, are beyond the field of reason. Reason can never answer these questions. What does reason say? It says, 'I am agnostic; I do not know either yea or nay.' Yet these questions are so important to us. Without a proper answer to them, human life will be impossible. All our ethical theories, all our moral attitudes, all that is good and great in human nature, has been moulded upon answers that have come from beyond that circle. It is very important, therefore, that we should have answers to these questions; without such answers human life will be impossible. If life is only a little five minutes thing, if

the universe is only a 'fortuitous combination of atoms,' then why should I do good to another? Why should there be mercy, justice or fellow-feeling?

* * * Whence come all these truths about human life, about morality, about the immortal soul, about God, about love and sympathy, about being good, and, above all, about being unselfish?"

All ethics, all human action, and all human thought, hang upon this one idea of unselfishness; the whole idea of human life can be put in that one word, unselfishness." * * *

* * What is the answer? The utilitarian can never give it. The answer is that this world is one drop in an infinite ocean, one link in an infinite chain. Where did those that preached unselfishness, and taught it to the human race, get this idea? We know it is not instinctive; the animals which have instinct do not know it. Neither is it reason; reason does not know anything about these ideas. Whence then did they come? * "

Whence did they come? They came from beyond. They were inspired, as all the great teachers of religion declared. You may easily gather from the Swâmi's sayings that he means the intuitional or inspirational knowledge which he whose heart is pure will receive, a knowledge as good and true and reliable as the sense-knowledge or sense-experience. And all religions lay down a code of ethics to effect purification of the heart, and then that heart sees God, as surely as our sense of sight cognizes the wall opposite.

America, according to Swâmi Vivekânanda is not yet much world-weary, and yet an American, Dr. Turnbull, Ph. D., addressed a meeting in January 1897, in the Kombulia Tala Reading Room, Calcutta, as follows, showing that even America is turning ascetic. Ascetic life, hermit life, monastic life, &c., are specially suited for intuitional education. This was the life that all Rishis, saints and sages led. For a worldly man, therefore, to pronounce judgment on knowledge which these men derive, is preposterous.

Dr. Turnbull says:—

"We have looked to the East for light and guidance in the past and again we look for light and wisdom and understanding in the future. I wish to emphasize one point—a point which has engaged the attention of the Western psychologists. If we wish to evolve truths, then we must look both inwardly and outwardly—in us and out of us. We know that the mind acts in two directions, and when we wish (a truth to discern) we must look outwardly, and at the same time learn to look inwardly. Intellect and Intuition—these two modes work together, as is better understood in India."

A. GOVINDACHARLU.

(*To be concluded.*)

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* "Raja Yoga," pp. 76-77-78, by Swâmi Vivekânanda.

TRUE POVERTY.

THE saying of Jesus, "Blessed are the poor," is quoted sometimes by unbelievers to prove his narrow and anarchist tendencies. We are asked whether a large-minded man (to say nothing of a God) would have condemned the rich merely for being rich irrespective of their good or bad qualities or conduct. Christ's condemnation of the rich and glorification of the poor seems unreasonable to us because every one now acknowledges that there are numbers of poor men who are scoundrels, and a few rich men who are saint-like; and this is not a case in which "exceptions prove the rule"—mistakes are no proof of accuracy.

"Blessed are the poor," is an extremely "hard saying" for a people whose chief ambition and constant endeavour is to get rich; and many attempts are made by Christians to ease their consciences by explaining it away. Two of these attempted explanations are frequently quoted; the first is that it is not the actual possession of riches that is a bad thing, but the fact that the heart becomes shrivelled up during the process of acquiring wealth. However well-intentioned a man may be, he cannot accumulate riches without depriving some other people of their proportionate share of good things; and not only can a man make himself rich in no other way than by, more or less literally, enslaving or bleeding his neighbours, but he also cannot possibly, while he is thus getting rich, preserve his moral purity; for, in his greed for wealth, he gradually becomes indifferent to every consideration of generosity, of fairness, of sympathy, or even of the public good.

The other explanation is that Jesus meant to say that, as poverty brings tribulation of all sorts, and tribulations are good for the soul, the poor man should count his poverty a blessing; that, moreover, as riches bring temptations which few men can resist—temptations to forget higher matters, and to do sinful things—he must consider himself blessed who is saved by poverty from that liability to irreligion or sin. Ingenious as they may be, neither of these interpretations of the words of Jesus is admissible to-day; for true as they undoubtedly are as far as they go, there are other and further considerations to be taken into account, which more than outweigh them.

It is now known that real poverty is a most powerful cause of crime, the most fruitful source of degeneracy, and the mother of selfishness, cruelty, improvidence, and many other vices; and that wealth, or ease of circumstances, is the first step towards individual and national progress in Science, Art and Philosophy; that, in fact, it is the condition precedent of every thing that raises the civilised man above the savage, whose state is one of extreme poverty, but certainly not of blessedness. We all know now, that carking cares always accompany poverty, and that those cares inevitably to exclude

high and noble thoughts from the mind, and to make the poverty-stricken man a slave and a victim.

It seems that either Jesus was mistaken, or that we misunderstand him; but his words (presuming them to be correctly reported) are perfectly definite; so the only room for any misunderstanding is in the meaning which he and we respectively attach to the words "rich" and "poor." These words, however, are unambiguous in themselves; therefore the only possibility of a misunderstanding lies in a distinction, which we possibly forget to make, between the words "rich" and "poor," which Jesus employed, and their paronyms, richness (or wealth) and poverty; for we know that in many instances an adjective and its corresponding noun do not convey exactly the same meaning, and that the ignoring of a distinction of that kind is a fruitful source of fallacy and confusion. Now, riches, or wealth, has for its essence use and enjoyment; a man who had a valid title to the exclusive ownership of the moon would be no richer than any one else, although he would own a very large property. Use and enjoyment which are not exclusive, when they are guaranteed by legal enactment, are called "collective ownership"; and a person may be a pauper in regard to private or personal property, and yet be a rich man through the use and enjoyment of wealth guaranteed to him by the share he has in a collective ownership—his "undivided share" of the whole.*

That this is no playing with words, but a very real and vital fact, is proved by the status, and by the practical experience, of members of brotherhoods that own their property collectively, many of which brotherhoods are very wealthy. The religious brotherhoods are conspicuous instances in point. The members of those brotherhoods are pledged to poverty—vowed to *perpetual* poverty; none of them owns anything but the clothes that he stands in; yet they want for nothing, for each brother has the use of the whole wealth of the brotherhood; as individuals they are wretchedly poor, but as fractional units in the collective person, the brotherhood, they are richer, in all the things they need, than a life-time spent in the accumulation of private riches could make them. We must remember, too, that Jesus, himself, may have had this experience; for he is, with some probability, supposed to have belonged to the Essenes, a brotherhood which, though far from being collectively rich, held everything in common, and owned enough to save the brothers from being obliged to "take thought for the morrow."

We see therefore, that what we understand by "suffering from poverty," is a very different thing from "being poor," in the sense of not possessing private property; and that a man can be to the last degree "poor," while possessing wealth as a member of a brotherhood. It is doubtful, indeed, whether there are any poor men in the world at present, in the latter sense, outside of the religious brotherhoods. There are rich men, and would-be rich men, but there are none that

are contented with their poverty, and who would remain poor if they had the chance of becoming rich—none who are "poor in spirit." A poor man who sees no chance of ever growing rich, sometimes says and even believes that he is contented with his lot; but this is only making the best of a bad bargain—the grapes are sour, because he cannot reach them. A share in a collective ownership is evidently not compatible with the possession of private property, else the vows of perpetual poverty which one is called upon to take on entering a brotherhood would be meaningless; but making poverty perpetual implies that the new brother is contented with the prospect, and renounces all wish to be individually rich, whatever opportunities for acquiring personal property may be thrown within his reach. True poverty is voluntary; involuntary poverty, the only poverty recognised by the world to-day, is merely the deprivation of wealth; and the man who suffers from the deprivation of wealth is no more a "poor" man, in what seems to be Christ's meaning, than a person who is obliged to eat potatoes because he cannot get meat, is a vegetarian.

If Jesus, when he declared the poor are blessed, had in his mind not the hungry and brutalised proletariat, driven by necessity to compete with his fellow paupers for most work at the least pay, and ready for any violence or villainy; but the member of a Community, sworn to poverty, indeed, and debarred from personal aggrandizement, but wealthy in the part ownership of the common property, then his words are not only comprehensible, but are full of wisdom. Such a man need not scruple to "take no thought for the morrow," for he is relieved from the cares both of riches and poverty; his conscience is clear, for his wealth deprives no other person of his just share; and the evil results on character, of the accumulation of wealth, do not affect him, for even if he occupies his mind with the getting of riches, it is not for himself alone, but for all the members of the community that he thinks and works. The "poverty" then, which corresponds to the word "poor" as Jesus used it, is not our "poverty;" it is the voluntary poverty which results from abjuring private ownership, in favor of collective possession. And that poverty is really wealth, just as the riches of the man who cannot use what he possesses is real poverty—because the rule which debars others from encroaching on what is "his," also debars him from the use of needed things which are privately owned by others. It is not in human nature to be content with poverty, when poverty means privation and suffering, not only for self but for those one loves; nor by any possibility, or by any figure of speech, can a person be called "Blessed" who is in such an unfortunate position. But when "Poverty" means plenty, and the absence of care of the morrow —as it does when it is a willing renunciation of private property, in favour of collective ownership—then it is fully in accordance with human nature to take the vow of perpetual poverty, and to call the poor man "Blessed."

But Jesus did something more than bless the poor. If he did not quite curse the rich, he went very near it. Surely there must have been numbers of rich men in his day, as there are in ours, who are full of goodness, who delight in helping others, and who hate to give pain; and why should he condemn such men for happening to possess the means of accomplishing their good wishes? The only answer is, that he abused the individually rich because they are prominent instances of the system of individual ownership which he condemned, and are its natural upholders; and this system of individual ownership is quite incompatible with Collectivism, or with the "Brotherhood of Man" which he preached. Jesus seems to have felt, as some people do even now, that however estimable rich men may be as individuals, still, as owners of private property, and as defenders of separate ownership in those things which all could enjoy were they possessed in common, rich men are in the position of enemies of the people, or even of enemies of the whole human race; and he therefore seems to have thought that, whatever their individual excellences, they are worthy of whole souled condemnation so long as they voluntarily occupy their present position.

RICARDUS COR.

Editor's note.—Looking at this subject from a broad view-point, we can see that the rich man may be one who is truly poor, in all that constitutes real happiness, while the poor man may be rich in goodness, wisdom, love and peace. "There is a path that leads to wealth, and another path that leads to Nirvana," says Lord Buddha; and Jesus urged his followers to set their affections "on things above, where neither moth nor rust doth corrupt and where thieves do not break through nor steal." Those riches which are wrought into the character, which are incorruptible and eternal, when tested in the philosopher's scales outweigh all the gold of earth.

But Jesus' words were, according to the record: "Blessed are the poor *in spirit*,—for theirs is the kingdom of heaven;" which is quite different from saying merely, "Blessed are the poor"—as our contributor puts it. It is not difficult to see that a man may be verily poor, yet have his *affections* firmly fixed on things of this world and earnestly long to be rich; he is not poor *in spirit*, but is heavily weighted by his attachment to things of earth. Another man may be equally poor, so far as ownership of property is concerned, yet truly rich in the character and love which is the basis of the kingdom of heaven. Whatever may have been the views of Jesus concerning collective ownership of property, it is quite probable that He did not in any way refer to material things when uttering the words above quoted, but to that condition of the humble, contrite heart which is sensible of its lack of that higher degree of meekness, gentleness, patience, brotherly-kindness charity and other virtues, so earnestly longed for.

E.

VIEWS ON THOUGHT AND MATTER.

(*Continued from p.* 368.)

CONSIDERING still further the influence of the moon, we notice the popular idea as to the moon's rays causing injury to the sight; and concerning this, an Auckland lady who happened to go to sleep on the open deck of a vessel in the moonlight, awoke partially blind; and thereupon consulted a well-known local medico upon the subject. After a careful examination he came to the conclusion that, although the organic structure of the eyes was uninjured, yet there was an undoubted defect of vision —how produced, he could not say. Upon this, she mentioned the presumable cause; but the Doctor thereupon put on a supercilious look, and reminded her that "we live in the nineteenth century"—when all that sort of superstitious nonsense is no doubt safely at an end!" But in this doctors differ; for according to an undated paragraph in my note-book, it appears that a short time before his death, the celebrated Dr. Charcot said in one of his lectures that semi-scientists had for more than fifty years ridiculed the idea that the full moon was a dangerous time for mad people. "Better informed men," said he, "are coming back to that old-time notion, as the result of increased learning on the subject of earth-tides, similar to the oscillation of sea-tides."

As more especially concerning the effects of the moon upon the mental faculties, it is said that "The moon is the deity of the mind (manas) but only on the lower plane"—that is, the thought-evolving plane of the lower or animal mind; for "manas is dual—*lunar* in the lower, *solar* in its upper portion . . . that is to say, it is attracted in its higher aspect towards Buddhi"—or soul—"and in its lower descends into, and listens to the voice of its animal soul, full of selfish and sensual desires;" * and "It is the moon which is the guide to the occult side of terrestrial"—or lower—"nature . . . , and this truth was ever evident to the seers and adepts."† This lowest aspect of the moon's effects upon pathological conditions, as there seems plenty of evidence to prove, was well-known to the ancients,‡ and Paracelsus has treated extensively of it.§ His statement that the moon is the *menstruum mundi* agrees with the occult correspondence between that luminary and the human etheric double; || since she is the vehicle between the celestial forces and influences and the earth, just as the double is the vehicle between the mind and the body. Thus the moon is the medium be-

* Cf. S. D., II., 495, 496 o. e., 520, 521 n. e.

† S. D., II., 595 o. e., 630 n. e., cf. I., part ii.

‡ S. D., II., 464 o. e., 487 n. e.

§ Hartmann, op. cit.

|| S. D., III., 452, table.

tween the cosmic forces and the earth, as the double is between those forces and the body; and we may accordingly expect to find the places of thought connected with the lower mind varying with her position in the heavens. Those who will take the trouble to observe need not have the slightest doubt as to the fact that the moon's motions *do* exercise a marked influence over the prevalence of a certain class of thoughts; and that the recurrence of similar phases may be predicted from a knowledge of her future positions; and this I have proved by a long series of consecutive observations with chronometer and ephemeris. These extended from December 1892 to May 1894, and it was found that in all cases, when the aspects were applied to the moon's place, there resulted either the longitude of the ascendant, or the radical places of certain planets. By this it appears that it might be possible to map out the characteristics of a whole series of one's stray thoughts from day to day, if not in shorter divisions; but this very practical astro-psychology is quite unknown to physicians and metaphysicians of the orthodox variety, though it might, if known and accepted, throw much light on obscure mental problems which are at present a mystery.

Let us endeavour to see if there is not some more or less satisfactory reason assignable for this effect, in addition to that above suggested—and perhaps, also, one which is as well physical as mental—possibly as much manifest as occult—for this effect of the macrocosmic influences upon the microcosmic mind-emanations, or of the moon upon the thoughts, as well as the body, of man. As, then, all substance tends to aggregate about a centre of force, so does all thought-matter (whether it be looked upon as of an objective or subjective nature) tend to form a mass about its physical centre, the brain. And this nebulous mass of finely divided ethereal matter,* occupying a similar relation to the body and brain of man as that which the fluidic surroundings of our earth do to it, so, as the moon sets up periodic currents in these latter, she may also set up corresponding changes in the human etherical envelope or sphere of thought-matter, and our sensations and thoughts will be effected accordingly. She will by her aspects cause changes of vibration in the aura, which will exhibit corresponding colours; † and these changes will differ for each individual, as must be evident. This, it is true, is but analogical reasoning; but occultists hold that man is a world within himself, and that what is true of the greater world is also true of the less—according to the Hermetic maxim that "as above, so it is below." ‡ However that may be, all mystics assume the existence of such an aura or thought-sphere; which Paracelsus refers to as the *sidereal* or *astral* body, and the receiver

* Many have asserted such a sphere to exist, as Swedenborg, "True Christian Religion," 331, 433, 499; "Arcana Cœlestia," 4626, 1505, 7454, 10,130 and, also "Night side of Nature," pp. 132, 252, 253, 362, 363; and, see the researches of Dr. Baraduc, *Borderland*, April 1896.

† S. D. III., p. 479.

‡ Smaragdine Tablet of Hermes, in Thompson's "History of Chemistry."

or vehicle of the influences transmitted by the moon and other celestial orbs; for he says "The essences in man's sidereal body are intimately related to the sidereal essences of the stars, and the former attracts the powers of the latter . . . Our astral bodies are in sympathy with the stars, and the stars are in sympathy with our astral bodies, but the same is the case with the astral bodies of all other objects." * It may here be noted that Paracelsus does not use the words "astral body" exactly in the sense Theosophists generally do, but as referring to the aura; as we see in his present reference to the corresponding sphere of inert material things, seen by the sensitives employed by Reichenbach and others.†

But the human sphere is visible occasionally to others than clairvoyants; for it seems as though, in one of its aspects, the thought-aura is of a luminous nature, capable of casting a certain radiance upon surrounding objects, as we know to be the case with some animalculæ‡. Concerning this, Paracelsus says—"The vital force is not enclosed in man, but radiates around him like a luminous sphere, and may be made to act at a distance." § For this may be called also the radius of the mind, as H. P. B. says, "it is with a certain degree of logic that the ancient theogists maintained that the *rational* part of man's soul . . . never entered wholly into man's body, but only overshadowed him more or less, through the *irrational* or astral soul, which serves as an intermediary agent, or a medium between spirit and body."‖ Further, it is said that this thought-sphere begins to accumulate or expand from the earliest action of the brain, after birth, "For, at the creation of the *Prima-materia*, while the grossest portions of it were used for the physical embryo-world," the more attenuated essence went to form the human aura, "invisibly permeating and enclosing within its ethereal waves the newly-born infants . . ," ** "The astral form clothing the monad was surrounded, as it still is, by its . . sphere of aura . . . ." "The astral form itself is the nucleus, now, as then, instinct with the principle of life * * *." "This germ grows and feeds on the aura" which it attracts, "till it becomes fully developed, when it gradually separates from its parent, carrying with it its own sphere of aura."†† Therefore "every man—in common with every other being and even inert object—has an aura of his own emanations surrounding him . . . ." ‡‡

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* Hartmann's "Paracelsus," pp. 180, 181.

† Cf. *Path*, vol. VII., July 1892, and Feb. 1893, p. 335. *Proceedings of the Psychical Research Society*, vol. I., p. 230, *et seq.* (1882-3).

‡ Cf. "Night side of Nature," ch. XIV., pp. 354-382, and "Zanoni," Bk. iii., ch. IV., p. 132; also Ennemoser's "History of Magic."

§ "Paracelsus," p. 133., cf. *Theosophist* supplement, July 1883, p. 9, where Indian and other authorities are cited as to the auric spheres.

‖ I. U., I., 306.

** I. U. I., 157; and S. D., I., 365 o. e., 393 n. e.

†† S. D., II., 117 o. e., 124 n. e.

‡‡ I. U., II., 619.

From these quotations we may see that the thought-sphere must widen as the mental and spiritual horizon expands; for there is no reason to suppose that thought-matter, in common with grosser particles, is otherwise than cumulative. Hence the most degraded being has his thought-sphere, as well as the highest adept; but while that of the first is gross and dense, narrow and circumscribed, the other is rarefied and far-extending, according to quantity and quality of thought. It is those prevailing thoughts which constitute our *habits of mind* which are chiefly instrumental in forming this auric sphere; for those of a more temporary and fugitive nature may not attach themselves to it for long. With most people, however, nearly *all* their thoughts are of a transient nature; because, as no union takes place between their higher and lower minds, their intellectual generations are the sooner dissipated, so far as the individuals are concerned. But the constant attraction and dispersal of such temporary and stray thoughts by humanity at large, however casual such thoughts may be to its units, are not destroyed; but they will coalesce with all similar thoughts—thus forming the thought-aura of the race, as distinct from those auras which belong to its separate entities. For the human brain, as a centre of force, is also a centre of thought—attraction and dissemination—the stray thoughts of humanity in general being drawn towards it and receding from it periodically, (as comets do with the sun) according to their respective affinities, and the stirring-up of these by the cosmic forces and influences, by reason of which the brain becomes sensitive to certain thoughts, or trains of thought at particular times,—and then again repulses them, or becomes insensitive, according to the combination or opposition of such forces. And all these thoughts, gathering momentum according to the quantity and quality of their evolution, will form masses of matter having different properties and vibrational rates—that is, corresponding to different densities. Those which have the greatest density will form the lowest strata; whilst exalted thoughts, by their rarer nature, will take the highest place—whence, as all things in nature follow the rule of analogy, we may perhaps see one of the reasons why degraded humanity seeks the slums and the low haunts of great cities, while the adepts of spiritual science select the heights and solitudes of mountain-fastnesses; and then enigmatically tell us that they do so because mountain-air is favourable to psychic development.* At least, those who have studied psychology allege that such faculties as those of second-sight and ghost-seeing are most common among the inhabitants of wild and mountainous districts; whereas those who live in the reeking slums of our towns are not commonly found to possess such developments.

As soon as the thoughts which go to make up this mass of aura are evolved, they will by natural affinity attach themselves to that auric zone with which they have most in common. The thoughts of evil-

* Cf. "Five years of Theosophy," p. 23, and *Theosophist*, 1882, p. 169.

doers continue, therefore, to live in the foul strata of the lower regions of this abnormal and mephitic portion of the aura—the abode of all sensuous and selfish thoughts, the true home of animalism. But, on the other hand, towards a higher stratum—the intellectual aura—will converge all those human thoughts having for their subjects the various sciences and other branches of learning. Therefore all these thoughts, guided by natural attraction, finally take their places among the different auric zones of our planet; and from thence they will in turn be drawn into certain brains, when the moon's position and other circumstances are favourable. In the process of religious contemplation, for instance, the mind reaches forth towards infinite space, in search of its object. Let us suppose that this object is Parabrahm, or the Godhead in its pure essence; then the purest rays of the human spiritual aura will attract those of the spiritual auric zone of the earth; for there are treasured up all thoughts concerning the supreme Godhead, emitted since time immemorial from the most spiritual brains. The loftiest thoughts, (reposing in that zone) in harmony with the degree of spiritual development, will be attracted in proportion thereto; and will thus enter the consciousness of the receptive brain. This, then, is the true process of inspiration; for those seemingly new thoughts which have thus been brought down into the individual consciousness, had ascended to the spiritual zone of the earth from mortals, either actually living, or who have lived upon this earth in time past. Those thoughts were theirs, and have now through the process of intuitional inspiration become reincarnated again; for it is a distinct reincarnation, when they are again drawn into the consciousness of a physical brain.

But, to take a less exalted instance, let us say that the student of the natural sciences, in his moments of abstract thought or research, will also find in the intellectual zone of the earth, not only ideas no further advanced than those which are seemingly his own, but also ideas far in advance of them; which he may then appropriate. From such a scientific fountain-head will the scientist draw, more or less successfully, according to the degree of intuition with which he may be gifted; and this will afford an explanation of the reason why the same scientific discoveries or inventions are so often made almost simultaneously in different parts of the world.* Similarly, it shows the reason for the rise and fall of scientific attainment in different ages; because the degree of receptivity of various races will vary as it does in individuals; and sometimes it will be great, and the race eminent accordingly for its scientific achievements, while in other cases it will be absent; thus giving rise to periodic or cyclic manifestations of activity. We may gain some ideas as to the process involved in these mental recognitions, from certain experiments made by Prof. Oliver Lodge. He charged two Leyden jars with electricity at a certain tension; and then, when both jars were completely separated and insulated from each other, he applied

* Cf. the romance, "On the Heights of Himalay," pp. 176, 178.

the discharging rod to one of them—but the other also discharged at the same instant, although in no way connected with the first.* And we all know how two violin strings, tuned to the same note, will both vibrate when one of them is struck. It is the invisible ether of space which makes the necessary connection between these artificially *sympathetic* things; and it is this ether which connects our similar thoughts with some that have gone before, or are then in operation, whenever we have reached the necessary conditions.

The human auric sphere is, as we have seen, of variable extent in different individuals; for though it may be only of limited extent in some cases, such as Dr. O. W. Holmes supposes,† yet in others it extends far beyond their immediate precincts. This distance may be called the zone of radiation, which will increase with the practice of certain habits of thought. In some it may extend only a few feet—in others, perhaps, to miles. But in the highest adepts, it is said to extend over oceans and across continents.‡ It may, under suitable circumstances influence the aura of other persons; and they will then be more or less conscious of such influence, according to their degree of influence and receptivity—each party may pass into the other's thought for the moment; and this is perhaps the basis of the experience we so often meet with, where one person will think of another in a passing sort of way—and that other appears upon the scene a few minutes after. Thus may have originated the old adage, "speak of the Devil and he is sure to appear." Nay, since inanimate objects have also their auric spheres, impressed with the thought-matter of whoever may have been concerned with them, even the letters a person writes, or which others may be writing in connection with him or his thoughts, may come within the sphere of influence of those persons before he actually sees them, and this even long after they have been written, printed, or handled by the others—so that the person affected will sense the approach of such letters or things, and will perhaps drop some casual remark, or otherwise take notice of the writer or whoever it may be, as soon as that letter or object may come within a certain radius of them. In the same way it not unfrequently happens that a person writing a letter or other article for the press, will unconsciously so act upon some other who is upon the same train of thought, or has the incidents dealt with in their recollection—and in this case the one becomes passively conscious of what the other is doing. It usually strikes the recipient of such an effect as very strange, when, it may be the next day, he perceives that the matter of his yesterday's thoughts has, somehow, crept into print! This sort of effect is sometimes quite startling in its strangeness, as in the following: One of our local artists was once walking along an unfrequented suburban road, where he had not

* "Some Modern Views of Electricity," by Prof. O. Lodge.

† *Review of Reviews*, Dec. 15th, 1893; Cf. "Ocean of Theosophy," v., 35.

‡ In the case of the Buddha it was said to have extended through the three worlds (or planes). Ed. *Theosophist*.

previously been for several years, and as his thoughts ran upon his work, he was thinking how well it might have been for him if a certain newspaper, which had then long ceased publication, had been still in existence—because it had always given good notices of his pictures. And as he passed onward, he saw something white lying on the roadside in advance. On taking it up, he found it was an old copy of the defunct journal in question, and actually contained a critique upon one of his own long-past works! Such instances have attracted the attention of scientists for, Dr. de Courmelles says: "How often do we think of our absent friends at the very moment these latter are either suffering, or writing to us, or thinking about us. We find an interesting fact of this kind related in one of M. Ferdinand de Lesseps' letters. Abd-el-Kader, had written to several Arab chiefs, recommending them to pay him [De Lesseps] every attention; a certain number of these chiefs, who could not by any ordinary means have received notice under four days, were ready—and knew the contents of the letter—to greet M. de Lesseps on his landing, eighteen hours after it was written. The English reports of the sepoy mutiny mention the fact that the results of the battles were known in the native bazaars two hours before the information was received by the post. This may have been a coincidence, but it was a strange coincidence, and one that was constantly repeated. . . . There are vibrations that seem to spread to a distance; the probability of mental suggestion, of which Prof. Richet has made a special study may, according to him, be represented by the co-efficient 2/3." * This is a practical admission of the existence of the auric sphere; and Dr. Brierre de Boismont says, "we cannot deny that in certain diseases we see developed a great surexcitation of sensibility, which lends to the senses a prodigious acuteness of perception. Thus, some individuals will perceive at considerable distances, others will announce the approach of persons who are really on their way, although those present can neither hear nor see their coming.†

But there is also some instrumental evidence available, for Dr. de Courmelles remarks that "Human action at a distance is mathematically registered, thanks to the *magnetometre* invented by the Abbé Fortin, of Chalette. This instrument, which in 1890 was presented by its inventor to the Academy of Sciences, announces the approach of storms by the variation of a metallic needle, which is neither magnetic, nor magnetisable, but in any case very mobile; it has, moreover—and this is an important detail—the curious property of deviating when the hand is brought near it. If the hand is held for five minutes in the vicinity of the needle, from which it is separated by the glass globe that contains the instrument, no effect is produced; but two or three minutes after the hand is removed, the needle displaces itself to an angle which varies with the operator. Both Colonel de Rochas and myself remarked

* "Hypnotism," pp. 243-245. According to a recent number of *Chambers' Journal*, the effect is in India known as the "chabar" of the Bazaars, and well known.

† I. U., I. 144. 145. Cf. also "Night side of Nature," pp. 158, 272, 273.

this curious deviation, which cannot be attributed—on account of the slowness of its action—either to electricity or mineral magnetism, at least in so far as their action is at present scientifically known." And since the above was written, Dr. Baraduc has made his remarkable experiments, by which he has obtained photographs of the aura; concluding thence that as the sun has his photosphere or luminous envelope, so has man also—a truly wonderful proof and justification of the assertions made by Paracelsus, Swedenborg and other mystics, to the same effect.

S. Stuart.

(*To be concluded.*)

BENGALI FOLK-LORE.

(*Continued from p.* 94.)

A Good Woman.

THERE are four kinds of women. They are: (1) *Padmini*; (2) *Chittrani*; (3) *Shankhini* and (4) *Hastini*. The *Padmini* is supposed to emit from her person the scent of a lotus flower—hence the name. The *Chittrani* gives out the scent of alkali, the *Shankhini* that of a fish and the last that of a horse. Like some species of animals, whose existence in ancient times is recorded in the pages of zoology, the first has become extinct or well nigh so. The pride of Bengali homes comes of the class recruited from those who fall under the second category. Of her personal recommendations suffice it to say that she should be as close-footed as the web-footed duck; her gait be the gait of an elephant—without making the least sound while walking; her jewel-like teeth be close-set without indenture or jag at the end; her forehead short and low; her eyes not piggish nor feline, but like those of a deer; her nose and brows well defined; hair dark, not auburn; mouth small; neck rather small; countenance smiling; fingers tapering and nails regularly paired. By no means should she laugh a loud horse laugh but a low suppressed laughter. She should keep herself neat and clean. Her hair should always remain kempt. In short, she should be well and tastefully toiletted, prayerful, mindful of her daily household works, prepare victuals with her own hands, feed first the guests and the poor who call at her place, then her man and family and other members of the household, and break her fast last of all. From the above it is clear that the multifarious duties of a good householder devolve on her. They consist in the practices and observances of those things that are essential to win over the favour of Lakshmi. She is enjoined to be pure in mind as well as in body as I have said above; sweet in words; skilful in works; orderly in the nice arrangement of furniture; steady in look; capable of control over the movement of her hands and feet; sparing in speech; respectful of elders; not idle so as to set forth a meal of stale food; provident to lay something by to-day for to-morrow's ex-

penditure ; content with her lot ; ungrudging in the payment of her dues and in her eleemosynary gifts ; careful to lay up even trifles, and last though not least, observant of the five *Yajnas*.* The wholesome lessons conveyed in these instructions of the goddess of wealth and prosperity are so much in touch with the gentler folk of the Zenana that even Mahomedan *fakirs* are sometimes found to recite them before their leisurely presence. And they are paid a pice or in kind for their song in return.

According to others, women are classified in accordance with what characterises their conduct, into *Saddhi, Bhogya* and *Kulata*. A *Saddhi* is a pious, chaste woman. She is the presiding genius of our hearth and home and exacts in some way or other, homage from all. Nobody can dethrone her from her lawful position. A *Bhogya* occupies the next lower place, although she is, as the term implies, addicted to pleasure and luxury, at least to an easy mode of living. It should be borne in mind that the less prone a woman is to animal propensities, the better extolled and held in public estimation is she.

A Bad Woman.

Shankhini and *Hastini* on the one hand, and *Kulata* (unchaste) on the other are reckoned as bad women. Their physical signs are briefly contained in the statements that jagged are their teeth ; that high and broad are their foreheads ; that hollow or raised is the middle of the soles of their feet ; that they are untidy and unclean in appearance ; that their hair is left unkempt ; that their clothes are dirty ; that they, in short, tenaciously stick to those habits and malpractices that are absent in their fortunate sisters, of whom mention has been made in the foregoing sub-head. It is idle to say that they are remote from the good grace of Lakshmi, who among others thus speaks of them : They are late risers with the sun ; they never light their lamps in the evening, being always late in doing that ; are incapable of doing their various domestic works, say cooking. Foreign matters have found their way to their food-articles. Substances most foul are allowed to remain here, there and everywhere in their houses. There are constant bickerings and quarrels in the family. Nothing is so apparent in them as an unsatisfied desire for food, oftentimes. These women are, as a rule, she concludes, hasty and voracious eaters, gulping down morsels of rice just as they are put into the mouth.

Truly sings the immortal bard when he says :

" Frailty thy name is woman."

To err is human. Human nature is weak. The weakness is more manifested in woman kind, of whom folk-lore pertinently remarks that after the ashes have flown away in the wind from the funeral pyre of a woman her praises should be sung.

* (1) Readings from the *shastras*, (2) *Shraddha* and the like in propitiation of the spirits of departed ancestors, (3) worship of the deities, (4) hospitality, and (5) kind treatment of lower animals.

Man.

Man is always partial to his own sex. No amount of enlightenment has been up to date sufficient to take off this slur on his character. The ancients and moderns are equally to blame. Moderns men, with their vaunted education, intelligence and everything, are, I am sorry to say, not yet found so liberal as to extend to the opposite sex the same rights and privileges that they claim by birth, and that women have sold to them for a mess of pottage. John Bull would make a bold stand against granting them to her, while Cousin Jonathan, who is not unoften looked down upon, has begun to show himself to best advantage. He is libera-minded enough to make so fair a start in this respect as to concede to her some at least, of what the other would appropriate all to himself. I have noted elsewhere the invidious distinction made by him not between man and man but between woman and woman. In any book no classification of man is made. But Folk-lore has made it. It divides with the implict and unasssailable authority—which has received the assent of the women in council—man into good and bad. The standard of goodness and badness in him varies according as he passes by a woman with his eyes downcast or uplifted. To make myself more explicit, I would say that a man who cares to look at a woman, is looked down upon by the fair sex as one having a vicious, amorous glance or ogle, as the case may be. He is deemed as immoral and vicious. He is considered as a noble soul who walks with a downcast eye, not caring to look at a woman if he happens to meet with one. Even a debauchee who does not steal a glance at a woman, is not regarded as being so very bad.

Loyalty.

This trisyllable is the Trinity of the people of India. It is ingrained in their nature, forming as it does one of the, if not the, chief components of their very existence in the comprehensive import of the term. It is a truism that they are used to see the Emperor of Delhi (meaning thereby the sovereign) in the light of the Ruler of the Universe. This is no doubt a hyperbolical expression. But the fact is none the less patent that they are loyal to the back-bone. The sight of a king or a representative of a king is as auspicious, they say, as anything under the sun could be, which has an influence on their destiny. This is why on the occasion of the arrival of a viceroy or even a vicereine, not to say God impersonated in the being called the ruler of the land, the Heir-apparent, or even a royal descendant, they gather in their hundreds, nay, in their thousands, on the route. Nor is this all. They make much also of the satellite of an Indian chief, when out. In face of a stubborn fact like that, addle-headed would be the statesman, who questions the loyalty of these most loyal of the subjects of Her Majesty the Queen of England and Empress of India. They live by fealty to the throne and implicit obedience to the legislature. All India from the Himalaya to Cape Comorin

proclaims in one universal loyal tone that the will of the sovereign is law unto them. And they have been accustomed to this creed from time immemorial.

Anent this subject I think it would not be too much to touch upon how an administrator of justice is regarded. He is called a *Dharmabatar*, or an *avatar* of *dharma*, or justice personified. He is popularly called a *Hakim*, a Persian personal noun embodying the same attributes or more. Awful he seems, it is not to be wondered at, as before him are summonod for justice, those with clasped wrists.

Predestination.

The Bengalis are none the less staunch than any other Indian people in their belief in predestination. The result of this firm-conviction at once works for good and evil, as I shall presently show, in their daily life. Fatalists as they are, in adverse circumstances they are resigned. It breeds inordinate idleness, and, in some cases, laziness, and in loving parents and guardians a harmfully undue indulgence for their truant—and otherwise vicious—children, entirely depending on what fate may have chalked out for them. In Sanskrit there is a *sloka* which says, fate must have its resultants; no friend nor any respectable close connection availing. They say: "Wherever you go, fate chases you." The reason for their natural proneness to walk in ordinary groove, or in that already grooved for them is, that they are wanting in moral stamina. No impetus is given to some new enterprise, or to distinguish themselves some way or other, as they take no heart in anything noble and enterprising, strewn as it is all over with thorns. The self-same blind fate is at the bottom of this suicidal indifference. A parent, worried with the burning question of the day, I mean, the expensive marriage of a daughter, when asked what he or she is going to do to bring it about, would answer to his or her consolation that she is born with her fate and he has sent before her a bridegroom in view of the coming celebration of the marriage and cast her lot with him and decreed it for good or bad long before she assumed this mortal tenement called body.

Karma and Re-birth.

The Bengalis believe as much in *Karma* as in their own existence. They must, they say, work it out cost what it may. Whatever action good or bad they did in their former birth, or rather life, they reap its full fruition in this. And the transmigration of the soul effected through a cycle of births is put a stop to, when it by doing good deeds and leading an unsullied, pious life, attains *mukti* (salvation or emancipation from the bondage of sin). Re-birth is the necessary outcome of the sum total of sin committed in this present life. It is good or bad or an admixture of both, as the case may be, in proportion to the amount of good deeds done or sin committed. I must crave leave to state

here that the Hindu *Karma* is of course more lenient than the Buddhistic *Karma* with vengeance.*

Debt.

When a person has given away something to another, the donor should not get it back from the donee, as the consequence of this back-taking accrues in next birth in the animal world in the form of a dog and in living a canine life. So, when one is compelled to contract a debt of another, one is in duty bound to repay it, as a condign punishment is meted out to the borrower for the commission of the sin of non-payment, by his or her having to be born again in the vegetable world as a parasite. Besides, it is commonly believed that all short-lived infants are born unto indebted parents simply to have the debts made good by them which they owed to them in their former birth. No sooner are they paid the last farthing in the shape of nourishment and kind treatment than these infant-lenders are dead and gone. A debt of honour or a promise to pay is tantamount to an actual loan contracted. In the *Shishu Bodhak*, which is much more extensively read in our *patshalas* or indigenous schools than any elementary school book I know of, is the story of Karna who, along with his wife Padmavati, in order to pay up this debt of honour, true to his word, sawed into twain his only son Brishakatu, to break the fast of Narayan, to whom the promise had been made, and who appeared before the self-sacrificing pious parents in the form of an old Brahmin, who had fasted the previous day on account of the Ekadashi. The Almighty God, having put them to this crucial test and satisfied himself as to their sincerily, restored him in his grace to their kisses. It is, moreover, a truism that a debt contracted in a sacred place and on the banks of the sacred rivers, should be at any cost repaid on the first opportunity.

Signs of Death.

The screeches of the owl at night, the wild cries of the cat, when at the time of giving a call to the physician he happens to sleep or break his fast, the cough of cattle,—these presage imminent danger or death in the neighbourhood in the near future. An odd number of persons, say 1 or 3, should fetch the physician in. The appearance of the double of a departed kith or kin, the talk of the patient in *delirium tremens* with it, his enjoyment of a meal as a preliminary to leave-taking, the appearance of a person taken seriously ill before a dream relation living in a distant land, or the double while the relation is wide awake,—these are apprehended as precursors of death. A response to *one* call by name at the dead of night is, it is believed, generally attended on the part of the responsee with fatal consequences. The *tantrics* by a similar nefarious, elaborate process, the details of which are uninteresting, essay to barter

* Ed. note. Our contributor here makes a sad mistake. Who ever heard of any element of vengeance in the doctrines of Lord Buddha ?

the life of a dying person with that of his namesake, hale and hearty. This diabolical practice still has a hold on the minds of some of the uneducated elderly persons of the orthodox school. It is called *Nishijagana*, or, literally, keeping the dead of night. It is a popular belief in this country that the souls of the pious are waited for by messengers whom the dying alone can see, from the *Sivaloka, Brahmaloka* or *Vishnuloka*; and those of the vicious, by a dreadful one of *Yama*. The dread of death haunts the life of a good Bengali Hindu. This is the reason why he desires nothing more than a peaceful, happy end. It has given rise to the wise saying in Bengali that counting beads or what rites soever a contemplative turn of religious mind takes to, they are superfluous; what do they avail? *Know how to die* (a peaceful death).

NAKUR CHANDRA BISVAS.

(*To be continued.*)

Theosophy in all Lands.

EUROPE.

LONDON, *February 28th*, 1899.

The month which is passing away has left its chief imprint on the mind as a season of storm and stress in the physical world, which will make it a memorable month in the annals of the shipping fraternity. In theosophical circles the same period has been uneventful, but the usual activities have flowed steadily on.

The quarterly gathering of the North of England Federation of T. S. Branches was held at Harrogate, as usual, and was visited by Mrs. Cooper Oakley, who had previously made a successful tour of the following towns, at all of which meetings were held:—Sheffield, Manchester, Bradford, Hornsea (near Hull) and Middlesboro.'

The Sunday evening lectures given by Mr. Leadbeater continue to be crowded; a large number of people evidently find in these addresses plain expositions of theosophical teachings on elementary lines which the ordinary lodge lectures cannot, of course, be expected to provide, and the only circumstance to be regretted is that the lecture-hall of the Blavatsky Lodge cannot be stretched to accommodate a larger number.

On February 2nd, Mr. Leadbeater took for his subject, as a lodge lecture, "The Soul of a People"—the interesting book on the people of Burma, of which mention has previously been made in these pages. Several points of much interest to students of Theosophy were alluded to, one interesting question being that of very rapid re-incarnation, to which some of the author's stories pointed, and which seemed to indicate the operation of some law differing from the general rule observable in those cases of individual re-incarnations which have been investigated among more advanced races of mankind. The treatment of animals among the Burmese was very favourably commented on both by the author of the book (Mr. H. Fielding) and by the lecturer—the experience of both being to the effect that in our relations with the so-called lower animals, both Europeans and Hindus have much to learn from the Burmese.

Mr. Moore in dealing with the subject of the 'Transformation of Energy' raised some difficult questions which he treated from the standpoint of physical science, and drew a sharp distinction between the dogmatism and self-importance of the ignorance of the pre-Copernican period and the comparative modesty of modern science in spite of its much greater achievements.

On February 23rd, the lodge heartily welcomed Mr. Herbert Burrows' return to its platform and enjoyed his long deferred lecture entitled "The Light that faileth not." The lecture proved to be an interesting statement of the insufficiency of either religion as it has been ordinarily taught, or philosophy in the hands of its best modern exponents, or science as commonly understood, to give to man's heart that sense of peace and happiness, that certainty of progress, and conviction that 'all's well with the world,' which the teachings of Theosophy alone afford. Mr. Burrows showed how clearly the teachings of physical science, properly understood, pointed to the solutions which Theosophy completed; and how in its teachings we found what synthesised religion, philosophy and science into one harmonious whole, and gave us the 'Light that faileth never.' The lecture was full of useful thought and helpful suggestion.

At the West London Lodge Miss Pope dealt with a deeply interesting subject under the title of the "Riddle of Pythagoras." The lecture raised the hotly contested question of the purity and perfection of the ancient *versus* the modern musical scale, and showed how it had been reserved for the mathematician, physicist and physiologist—Helmholtz—to furnish the true answer to the question which it is told that the great master, Pythagoras, put to his pupils and left unsolved. Incidentally, the points of difference between the music of the East and West were touched upon, and it was contended that the scale of Pythagoras was more nearly represented by that of India and China than of Europe, and that a process of artificial education alone made the dissonances of Western music tolerable to the natural ear. In view of the fact that music will in all probability play a vastly more important part in the religion of the future than it has done for long ages past, it is of vital importance that it should be built up on natural laws—how otherwise can it cause the right response in natural organisms? or, rather, how, if the organisms are not trained to respond to vibrations based on natural laws, are they to become sensitive to those grand strains which come from the higher planes of being where natural law reigns supreme and where there are no pianofortes, or their makers, to govern the concert-pitch? Music and mathematics went hand in hand in the school of Pythagoras—who says they will not do so again ere man and music reach their destined heights? But that does not mean that music will become mechanical.

More and more it is becoming possible to recognise the incorporation of those ideas for which disciples of the Great Teachers have lived and died, into the current thought of Europe. The change which the last twenty-five years have brought about is almost impossible to realise, but day by day the evidence grows clearer. Here, for instance, is the sedate, the judicial *Spectator*, in an article commenting on 'The New Psychology,'—a paper by Mr. St. George Mivart in the *Nineteenth Century*—taking up a position quite in accord with theosophical teachings, and arguing in favour of the view of the celebrated Professor Wundt "that psychical life is not the product of bodily organism, but the bodily organism is rather a psychical creation;" thus coming back to

Spenser's opinion that "Soul is form, and doth the body make." Here are a few sentences from the article, culled at random :—

"The identifying principle lies in the unseen part, the soul or mind which sways the senses and which moulds the body to its own design." "The great thinker develops a certain type of countenance, the devout saint stamps his inward vision of holiness on his outward features, the sensualist can be detected through all his disguises. One feels immediately an unexplained affinity or repugnance to a man never seen before; can this inward, subtle impression be warranted by molecular processes?,".....“Still further, how does the materialist hypothesis explain the unquestioned phenomena of thought transference [note the *unquestioned*] or mental communication between persons sundered by physical distance? If the brain originates thought, how can people whose brains are a thousand miles apart with no brain medium, hold converse, respond to one another's moods, inform one another of facts unknown? That these things take place is as certian as any fact of which we know. On the materialist hypothesis they are inexplicable; but on the hypothesis that, behind this visible veil of things, we are all living in a spiritual medium, as the earth is rolling in a medium of ether, and that the waves of this great spiritual ocean are breaking on the human mind through the brain, we have an explanation of the chief psychical facts of life. But when this 'earthly tabernacle is dissolved,' what then?.....We can only say that the mind which has reared our present bodily home can accrete to itself the inexhaustible matter of the universe to build up 'a house not made with hands,' which will serve us for a larger life. We cannot prove this—we do not profess to prove anything connected with this great theme—but we think that a reasonable faith will find no insoluble or final intellectual difficulty here. The things which are seen are temporal; but the unseen reason builds the world."

Then, in another direction there is the truth of the philosophy above indicated being put to the test, for in one of to-day's London papers David Christie Murray, the well known novelist, has written a generous tribute to the young poet who is lying apparently at death's door in New York, and ends it with an appeal to every reader to send him one impulse of their own strength and vigour, saying with their whole heart, "Rudyard Kipling, rise and live;" and he believes that "the vitality of the world will animate that feeble frame." So he (Murray) writes that he will risk being thought a madman "and risk it gladly if you will only lend yourself for one instant to my desire." Surely here we have our theosophical teachings echoed back to us, and that being so, we need not lament that the labels are not ours; that the world should know and *live* the ideals is the needful thing; theosophists want no patent rights in them.

A. B. C.

Reviews.

YOGA.*

This is one of those books which, on even a first reading, one can predict will be a classic. This was said about "Isis Unveiled" on its first appearance, and we do not hesitate to say it of Mr. Flagg's "Yoga." On the occasion of the banquet held in the Hall of Christ College, Cambridge, to celebrate the completion of the ninth edition of the "Encyclopædia Britannica," the venerable Dr. Garnett, of the British Museum, said that "there is a law pervading the works of literature as sure as the laws of science...that good work will not die." The survival of the teachings of the world's sages and saints after the overthrow of empires and Time's most awful changes, is a proof of this fact, and if our blind generation but knew it, the cave libraries under the watch and ward of the Wise Ones contain copies of all works ever produced within this cycle, that are important enough to keep. Mr. Flagg's work is not so valuable for the conclusions he draws from his facts, as for the mass of facts themselves, which he has collected from all sources within reach during a literary quest extending over many years. It has the value of a cyclopædia or a dictionary, rather than that of a sure guide towards the *summum bonum*. In no other volume have we found collated so many and such instructive facts about the practice and results of Yoga. The author makes it clear that this system of self-emancipation from the chains of ignorance and the tyranny of the flesh, has been common to all religions, in all ages and throughout the world: the difference between their various schools being one of degree, not of kind. His quotations from Hindu, Egyptian, Chaldean, Akkadian, Greek, Roman, Christian, Chinese, Hebrew and Mohammedan authorities are deeply interesting and of very decided value to the thoughtful student, while he has some most pertinent remarks upon Hatha and Raja Yoga, Swedenborgianism, the Quietism of Molinos and Mme. Guyon, the ideas of Paracelsus, our contemporary Spiritualism and its mediums, and Magic—both white and black. His literary style is attractive, bright, pungent and scholarly: one reads his book from end to end without wishing to put it aside. At the same time, the student of Theosophy, at least, will not feel like adopting Mr. Flagg's views of the nature and destiny of the soul, nor accept his queer hypothesis—tentative, he gives us to understand—that in the fullness of time all the race will probably be practising Yoga with the view to obtaining a terrestrial immortality, *i.e.*, unending life on the earth. However, let people think what they may of his beliefs, none will deny that Mr. Flagg's book on Yoga deserves a place in the library of every student of the occult.

H. S. O.

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* A comparative statement of the various religious dogmas concerning the soul and its destiny, and of Akkadian, Hindu, Taoist, Egyptian, Hebrew, Greek, Christian, Mohammedan, Japanese, and other Magic. By WILLIAM J. FLAGG. New York, J. W. Bouton; London, George Redway, 1898. Price, 15*s.* net.

L' HOMME ET SES CORPS.*

This is a well executed and neatly printed French edition of Mrs. Besant's "Man and his Bodies," done by a member of our local Branch at Brussels. In his Preface he says that in the lecture of Pandit J. C. Chatterji on "The Esoteric Philosophy of India," which was issued in French in November last, he had hoped to have given enquirers a concise compendium of the teachings of contemporary Theosophy, but the matter had to be so much condensed as to leave parts of the subject in bare outline. He now, therefore, publishes this essay of Annie Besant's as the most complete and eloquent exposition of our teaching which has thus far been placed within the reach of the student. Our brother deserves well of the Society for his most laudable enterprise.

H. S. O.

THE SOUND OF A VOICE THAT IS STILL.†

By Archie Campbell.

The output of books psychological and occult is rapidly increasing, in response to the demand of the public, who have become sated with the ordinary romance—which always hinges on the personal love of two parties of the opposite sex,—and long for something which shall throw light upon the soul's origin, its possibilities, its destiny. In the interesting work before us, the author relates the story of his experiences in a trance of several days' duration, his body meanwhile lying apparently lifeless on a bed in his own home; the anxiety of his wife and children being mitigated by the fact that he had once before been in a similar condition and recovered from it unharmed. On slipping out of his physical encasement he experienced considerable difficulty in comprehending that his consciousness was no longer functioning on the physical plane. He thought the beings whom he saw on the plane beyond were simply masquerading, and could not believe his senses until he was asked "to just look at the bed." He then says:

I did so, and there to my surprise lay the figure of a man, very calm and still. I arose and, walking to the bedside looked down,—there, sure enough, was a man whose face looked marvellously like my own. I put out my hand and touched him, pushed him, but he did not move. He did not seem to breathe, and a great fear broke over me as I saw him lying there so still and pale.

"What," I cried in a hushed voice, "am I dead then?"

He was told that he was not, in fact, dead, but that his experiences were about the same as if that were really the case. Little by little he began to realize that the people whom he met and with whom he conversed were veritable personalities like himself, though some of them were so very much younger in appearance than he would have supposed, in view of the fact that they had left their physical bodies so long ago; and some were living members of his own family, while others were persons he had never met or heard of before. He held most agreeable converse with his disembodied friends, and one or two who belonged to a higher plane, instructed him in the truths of reincarnation and karma,—those fundamental factors in the evolution of every soul; and the striking feature of the book is the author's reiteration and exposition of these basic truths. No previous work of our times so vividly presents

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* Traduit de l' Anglais, par F. B. Bruxelles; George Balat, Editeur. Price Fr. 1·50.

† London: Geo. Redway. 5s. net.

the idea of the constant intercourse between the living and the dead,—though not on the plane of the waking consciousness. But the author goes a little too far in giving material coloring to his astral scenes and employments, for he pictures the kamalokic entities as whiling away their leisure hours in rowing, sailing, riding, driving, and even bicycling. They also have spirit orchestral music, dancing, and Lucullan feasts—on the astral plane, of course. When the entranced hero questions the reality of these things, and fears he may be "the victim of an hallucination," he is answered as follows:—

"Yes, that is always the way; you have a preconception, and everything that does not immediately agree with that is instantly suppressed. In the olden time many people lost their lives for daring to believe the world was round, and the non-existence of America was at one time a canon of the infallible Catholic Church! But because we are not ghastly 'spooks,' forsooth, we are impostors and naught but phantoms of your brain."

"Hardly so bad as that," I replied, "but I confess I have always regarded a departed spirit with awe—a being who has passed into the Great Beyond, and now sees all the mystery of God from behind the veil. I have always imagined him as one doomed to woe unutterable, and so to be pitied infinitely, or one who has passed into bliss unspeakable, and so to be revered; in either case one to whom the secrets of the past, present and future were at last revealed, and whose weight of knowledge and responsibility was such that he was far removed from all our petty cares and sorrows, and, above all, high beyond our trifling joys and pastimes."

"And so you are disappointed when you find us men and women like yourselves; you think it beneath our dignity to eat, drink, and be merry; to sympathise with all your fortunes, to sigh when you are sad, to smile when you are happy, to rejoice when you rejoice? Whence all your misconceptions? Surely you sometimes reason by analogy. You plant the seed and it slowly grows into a tree, stage by stage—it is only in fairy tales that beanstalks reach the skies in a single night—yet you find it difficult to believe that your life and our life are but steps in a great evolution; that we are one step beyond you, but only one; that we have many limitations; that we are not necromancers and can neither prophesy nor read your thoughts; and further, that we are not beings who seek to inspire awe, but that we are human—very human—and value your love above any other sentiment you can bestow upon us."

The teachings of the book are mainly in harmony with theosophic principles, with special touches here and there, of spiritualistic and Christian ideas and the author's imagination. One of the chief employments of the disembodied, it is here stated, is that of guarding their friends who are still on earth; which is not always a pleasant task, especially in relation to mortals who are much inclined to selfishness and evil; for such have one bad (or relatively so) and one good guardian. The doctrine of twin-souls is also distinctly set forth, though not gleaned from Theosophy, and concerning it the visitor asks how it is that even when twin-souls meet on earth they do not always marry, and is told:

"That is owing to one being in a higher state of spiritual progression than the other. They do not recognise each other as twin-souls. They always are attracted to one another, but something may repel. It is only when both are perfected, as far as character is concerned, and the earth-life is over, that they are perfectly united, and this union seldom takes place on earth. Occasionally it does, as the few ideal marriages you may remember go to prove * * *"

This idea does not agree with that of the sexless ego which, in order to perfect its experiences, sometimes incarnates as a man and sometimes as a woman.

We infer that the author may have had some unpleasant personal experience with eccentric Theosophists in former years, since that might account for his being told by the 'powers that be' that Theosophy is *so loveless, cold* and *selfish;* but, further on, we read that "Theosophy is becoming more human, less cold and abstract, less mystical and involved—and a gleam of human love and sympathy has been allowed, of recent years, to break into its gloomy depths." Thanks! What an encouraging concession from these higher powers to us poor heartless, icebergular Theosophists!

Our mortal querist is earnestly warned against the dangers of spiritualism—especially public manifestations—and is told that even in one's own family "there is always a risk of the spirits;" and on asking if our guardians would not protect us at such times, he gets this reply:

"There is no certainty of that. All guardians, even though good, are not strong. * * * Evil spirits are frequently very strong, as spirits, and could intercept the communications, as they often do, and tell lies—impersonate others and so on," He is told further that our guardians are usually "only in the second sphere," and but little in advance of us, and even those in the third and fourth spheres do not know everything," and might mislead unintentionally. And again,—"If you were able to come running to us at every little difficulty, and if we assisted you then, where would be the merit, to you, in overcoming difficulties and avoiding evil? We should probably retard instead of advancing your spiritual progress"—certainly a very wise remark. He however admits that if the matter is approached in a reverent and religious spirit, and under proper conditions, some good may come of it. Our astral traveller is treated to formal lectures on "Art," "Music," and "Religion," and gives us the details of many an interesting conversation with his excarnate friends, several of whom narrate to him the history of some of their past earth-lives of long ago. The story told of Atlantis, though somewhat interesting, is inferior to that given by Scott Elliot, and the account of the Moon's past and present condition does not tally with the accepted theosophic teaching. If we take for granted the author's preliminary statements, he seems to have been quite fortunate in impressing his astral experiences upon his physical brain consciousness. Before returning to his body, he seeks the advice of his friends about the propriety of giving to the world the results of his singular experiences; but they quote to him the words of Jesus when Dives asked that Lazarus might be sent to warn his brethren of the consequences of their evil course.—"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead," and then tell him to use his own judgment about it. They seem to think it would be good for mankind to be assured of these truths, yet that there are few who are prepared to believe them, or who would care to investigate further.

The book will undoubtedly have a large sale. It is a good sized volume—419 pages 8vo.—and well gotten up. We have read it with great interest, and think it well calculated to lead a certain class of minds, that are not yet advanced in spiritual conceptions, towards the higher levels from which the Theosophist takes such broad views of the problems of human existence and Evolution.

E.

The Editor of *Light*, in reviewing the book above noticed, expressed his disapproval of works of fiction 'turning upon spiritualist experiences,' suggest-

ing that this book might be all 'sheer imagination'; whereupon the author of the work sent him the following letter which we reproduce from a late number of *Light* received since the above was in type:

The book is not an effort of the imagination. The setting is certainly mine, but the teachings came from the 'other side.' It is not avowedly a spiritualistic book, as I hoped that it might, possibly, appeal to some of the 'Gentiles.'

I never had more than an academic interest in Spiritualism, though I had read a great deal about it; and I was therefore very much surprised when a few years ago a daughter of mine, then fifteen years of age, got messages through a sort of Ouija board which she used as a game with some friends. As these messages appeared to be intelligible I investigated them, with the result that my daughter developed the power of automatic writing and we got many most interesting messages from our unseen friends through her. All the characters in the book are 'real'—that is, they represent spirits who actually communicated in the words used in the book. Even the common-place nature of the conversation in some instances is a proof of its not being invented, as I could easily have imagined, something much more brilliant, and what one would *suppose* more likely to be said by spirits of great and clever men. I fancy the fact is that even in the next world, geniuses are not always at concert pitch! The 'stories' are verbatim, so is the account of Atlantis; and the 'lectures' are alsoword for word as we got them. 'The True Religion' and the account of the Life Beyond are only dressed up from communications actually received, extending over a period of about two years.

The part that will meet with the least acceptation from Spiritualists in England is no doubt that about reincarnation, and it may be instructive for you to know something about this. Personally, I had always had a certain interest in reincarnation, and though I do not *like* the idea, yet it always seemed to me philosophically tenable, and so I asked about it early in our spiritual intercourse. The spirits who at first communicated are principally in the second sphere, and one or two in the third, and their reply was adverse to reincarnation. They put me off and declined to discuss the question; but the impression left on my mind was that they did not believe in it. Later, the spirit called in the book 'Divino,' took charge of the spiritual circle. He belongs to the fourth sphere, and soon he began to open out on the doctrine of reincarnation, which he averred was true.

On expressing my surprise that it should have been all but positively denied by the others, it was explained that few spirits below the fourth sphere know the mystery of reincarnation. The great majority of spirits who *do* communicate belong to the second (or first sphere after the earth), very few to the third, and fewer still to the fourth. These latter only come as teachers. Some of those who taught Allan Kardec were fourth sphere spirits, and 'Imperator,' who taught Stainton Moses, was also from the fourth sphere; but he did not teach reincarnation, as Stainton Moses was not ready for it, nor indeed was he really ready for what he *was* taught, as you will remember is shown by his opposition to the celestial ideas in his 'Spirit Teachings.'

Divino's mission was to teach reincarnation; and, to draw an inference from what he said, as the higher Spiritualism in private circles is more and more developed, independent messages in support of the doctrine will, in all probability, from time to time be received.

SPIRITUAL CONSCIOUSNESS.

By Frank H. Sprague.*

The author of this volume says it is "the outcome of an *independent search* for the *spiritual view-point*," and that men have been feeding on "the husks of materialism" so long that they are now crying out for other nutriment, as is widely manifest by the growing interest in things occult. He says "false ideals" are the cause of the miseries and evils of life, and that they result from "a *wrong view-point*;" and also, that, "When one discerns the real meaning of the *spiritual* view-point he may safely trust 'the spirit of truth' to guide him 'into all truth.'" These ideas, though not new in substance, are none the less important, and the more authors there are who earnestly engage in the warfare against materialism, in the spirit manifested by Mr. Sprague in the present work, the better it will be for humanity.

In the chapter on "Consciousness" the author says:

By many, the spiritual realm is conceived to be a sort of extension of, or adjunct to, the material. They look forward to the time when it shall be disclosed to them as if by magic. But it is only through cultivation of the spiritual faculty that Spirit can be made to appear, and that factor of experience does not depend on time or space. It is futile to search for Spirit within the domain of objective experience; it must be approached subjectively.

In discussing the "Manifestations of the Spiritual Consciousness" he says:—

To gain the spiritual consciousness, to live as seeing the invisible, one must first of all, be filled with a single, deep desire to know the truth; without such an incentive, every attempt will prove vain. He must also be ready to completely renounce opinion, prejudice, wilful propensities, narrowness and all merely personal considerations, whether of thought or impulse, that can in any way interfere with the attainment of a higher state of consciousness. The mental soil, being thus purged, in a negative way, of those forces which impede, choke and dwarf the realization of spiritual ends, and being rendered receptive to truth, is ready for a fresh growth of emotions and thoughts. As seeds of various kinds are constantly scattering abroad over every available tract of the earth's soil, springing up, and growing into plants, each according to its own species, so in the inner life, the same irresistible impulse is encountered. Seed-thoughts of every description are distributed broadcast throughout the realm of mind, and find lodgment in every unoccupied nook and cranny; but wherever the field is preoccupied by a vigorous growth, so that they are unable to take root, they perish. "Whatsoever a man soweth, that shall he also reap." As the outer world of nature abhors a vacuum, so does the inner world of thought. Wherever a mental vacuum exists, thoughts of all descriptions rush in promiscuously to fill it. A horde of nondescript, ill-defined sentiments and impulses—mental weeds—is always ready to enter in and take possession of the undisciplined mind, run riot, and scatter ruin and desolation. Thoughts are seeds of emotions, and emotions dominate the world of psychic being.

Here are some ideas on the "Spiritual Basis of Health":—

Self-revelation, in the deepest sense, awakens a desire to reveal others to themselves. Good alone can come from permitting the higher consciousness to be so directed toward another that elevating spiritual ideals shall be projected within the reach of his vision. In fact, every moment of our lives, whether we intend it or not, we are sending out thoughts that appeal to some one.

* Published by the author, at Wollaston, Mass.: Price 1,50, net.

The author's thoughts on "Realization of Ideals," Nature and Art." "Religion," "Philosophy," and "Music," afford profitable and suggestive reading. The book is neatly bound (gilt top) and contains 213 pages.

E.

THE CHRISTIAN CREED.

Its Origin and Signification.*

By C. W. Leadbeater.

The misinterpretation, owing to imperfect rendering, of the essential meaning, of the Creed of Christianity has been the bane of the Church and brought upon it the obloquy and condemnation of many an honest mind. Mr. Leadbeater has succeeded most admirably in clearing away the clouds which have so long darkened the face of this article of belief which, even in its past state of obscuration, has been the sheet-anchor of so many struggling souls. The author has really laid the Church under great obligations to him, though it will doubtless persist, during his lifetime, in regarding him as a heretic. His explanations of the Trinity, the cross and the resurrection might be read with profit by all Christians. The author has made a masterly historical and critical analysis of the entire subject and gives us the results of his research in his usual lucid manner. The book has been gotten up in excellent style and contains 109 pages, 8vo.

E.

DREAMS.

By C. W. Leadbeater.

The interesting subject of dreams has engaged the attention of many authors, but we venture to say that no one has previously been able to throw as much light upon it as the author of the work before us has. In his usual scientific way he divides his subject into sections, first considering the mechanism, physical, etheric and astral, through which our consciousness functions. One chapter is then devoted to the Ego, one to the conditions of sleep (of the brain, the etheric brain, the astral body, &c.) and another to the different classes of dreams. The chapter relating to experiments made on a sleeping person with a view to the production and recollection of dreams is especially interesting. This book is bound in the same style as the preceding one, but has not as many pages.

E.

TRANSACTIONS OF THE LONDON LODGE.

No. 33.

By A. P. Sinnett.

This small pamphlet embodies the main substance of two addresses given by Mr. Sinnett before the London Lodge in February last, on "The constitution of the Ego." It contains some important ideas, concerning the condition of the "Higher Self" at different stages of its development, showing that it is by no means perfect when it begins to function on the lower planes.

E.

* Price 1s. 6d.

MAGAZINES.

The *Theosophical Review* (February) has a contribution "The Protomartyr of the Mystic Way in Infant Russia," which is from the pen of a Russian, and gives a sketch of the life of the forerunner of the present sect of the Dhouhobortzi,—Quirinus Kuhlman by name. J. G. O. Tepper has an article on "The Relation of Minerals, Plants and Animals to each other and to Man," in which are some statements worthy of general attention. Mr. Leadbeater continues his very interesting illustrations and explanations of "Clairvoyance." Mr. W. Kingsland urges the importance of a reversion to "The first Principles of Theosophy," pure and simple, by avoiding the "misconceptions and misrepresentations" which have so often "confused and obscured these principles" by details which are superfluous as far as the general public is concerned. "The Secret Sermon on the Mountain" (from Hermes to his son Tat) is another of Mr. Mead's valuable translations which he is bringing out from the lore of the ancient Greeks, for the humanity of the present day. Dr. A. A. Wells gives us some good, practical thoughts in his paper on "The awakening of the Higher Consciousness." "The Mirror of Illusion," by Miss Hardcastle, illustrates the philosophy of the Orient. H. Ernest Nichol writes on "The Christian Ideal," and shows the importance of the personal aspect of the Divine, as a focal point of our aspiration and devotion, and alludes to the difference "between the man who has received the 'new birth' in the Christian or any other religion, and the man who has not done so* * *"

February *Theosophia* has an article by Afra, entitled "Sat," several important translations, a report of Dr. Pascal's speech at the last Adyar Convention, and other matter.

Mercury publishes, in its January issue, a portrait of Mr. Alfred Percy Sinnett, Vice-President of the Theosophical Society and author of several well known Theosophical works. The leading article—"Communion of Saints"—contains the substance of a lecture delivered by Mr. J. C. Chatterji, in San Francisco, October 16th, 1898, which is freighted with valuable thoughts. "An Outline of the Way," by Mr. L. B., treats of the doctrines of the Upanishads. In the T.S. Echoes, Mrs. Besant's Central Hindu College Scheme is unfolded, and the 'Testimonial' offered to the President-Founder of the T. S., by the General Secretaries of the Indian Section of the Society at the Benares Convention in October last, is reproduced, together with other matter.

The Journal of the Buddhist Text and Anthropological Society (Vol. VI. Parts I. and II.) is an important number. It gives, among other matters, a compilation concerning the three convocations which were held to consider the three Pitakas which embody the teachings of Lord Buddha. We find here the grotesque exaggerations of numbers, where millions are spoken of instead of thousands, and thousands instead of tens, which caused Western Orientalists to look contemptuously for so many years, upon the Mahavansa, which is now accepted, despite its exaggerations, as one of the most valuable of all histories of Ceylon and India.

The *Gleaner* concludes Mr. Bilimoria's serial, "Beginnings of Life upon Earth," which is followed by a lecture on "Human Life and its Mission," which was delivered by Jehangir Sorabji at the Hyderabad T. S. "The Delusioned World," by N. Bhattacharya, "The Desert of Gobi," by N. A. and "Reincarnation," comprise the chief of the remaining articles.

Lotus Blüthen has continued articles on the Bhagavad Gîtâ (versified translation), a manuscript of the Freemasons and the teaching of Paracelsus, and the usual answers to correspondents—in which Dr. Hartmann's views of his contemporaries and their doings are given with his habitual acrid candor.

Teosofisk Tidskrifts for December and January are received and appear to have an unusually large proportion of original articles. This leads us to express the wish that the Editors of our non-English Theosophical exchanges would take the trouble of pasting in each number a summary in English of the contents, for the guidance of the exchange Editors who, from ignorance of the foreign languages are unable to do justice to the periodicals in their review notices. Our Dutch contemporary does it and we wish it might become the rule with all.

Sophia (Madrid) is made up almost wholly with excellent translations into Spanish, of Mr. Besant's, Mrs. Cooper Oakley's and Dr. Marques' writings.

Philadelphia (Buenos Ayres) for January contains also a series of translations, the authors of the long articles selected being Mrs. Besant, H. de Balzac, Arthur Arnould, Albert de Rochas; and those of the instructive short paragraphs, Eliphas Levi, F. Hartmann and Laplace, the astronomer.

The February number of *Teosofia*, our Roman magazine, contains an article on Consciousness, by Engineer Signor G. Aureli, translations of Leadbeater's "Clairvoyance," and Dr. Marques' "Scientific Corrboration of Theosophy," and an original essay—presumably by the Editor—on the white lotus and White Lotus Day.

The *Maha-Bodhi Journal* (March) has an editorial on "Buddhism in India," and articles on "Buddhists in Ancient India," "The Present Religious Awakening in India," and "The Education of Sinhalese Girls," the latter being contributed by Countess Canavarro, now in Calcutta.

In the *Arya Bala Bodhini*, Miss Edger talks to Hindu boys on Religion and Gaya Prasad Sinh writes on "The Present Condition of Hindu Boys." Countess Wachtmeister makes an earnest "appeal to all Hindu fathers to arouse themselves from their apathy and to take into serious consideration what will be the future of their country if they permit their sons to fall, without an effort to save them, into atheism and materialism."

Theosophy in Australasia (February) notices Miss Edger's movements (see Supplement) states that Dr. Marques is soon expected to arrive to assume the duties of General Secretary, gives a very interesting resume of "Theosophy and Christianity," and has an articles on "Sense Perceptions and Spiritual Intuitions" concerning "Space, Time, Matter and Consciousness." "Questions and Answers" continue to be an important feature in the magazine.

We also acknowledge with thanks the receipt the *Phrenological Journal, Religio-Philosophical Journal; Omega, Metaphysical Magazine, Universal Brotherhood, New Century, English Theosophist, Theophischer Wegweiser, Light, Banner of Light, Harbinger of Light, Rays of Light, The Light of Truth, Brahmavadin, Indian Journal of Education, Prabuddha Bhârata, Modern Astrology, the Light of the East* (an interesting number), *Prasnottara*, and *Vâhan*

CUTTINGS AND COMMENTS.

" Thoughts, like the pollen of flowers, leave one brain and fasten to another."

Help for the Helpless.

We frequently see in the papers brief paragraphs like the following which tend to substantiate Mr. Leadbeater's statements concerning invisible helpers :—

A European child eighteen months old, fell from a window of a train travelling forty miles an hour near Bara-Banki, but on being recovered was found to have sustained comparatively small injury.

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The old Game.

A South Indian Missionary, the Rev. J.A. Sharrock, S. P. G., has been bold enough—in emulation, it would appear, of the detestable sectarian, Rev. Dr. Hastie, formerly of Calcutta—to say, in the *Indian Church Quarterly Review*, " that the Hindus as a race are probably, the most immoral, treacherous and cunning people on the face of this wicked earth will generally be admitted. To expatiate on it would be a waste of time." A more gross insult to a noble race " as a race " was never uttered. The friends of foreign missions may see in falsehoods like this the reason for the failure of the efforts of their missionaries to convert the Hindus to Christianity. Let them imagine to themselves what chances a Hindu missionary would have in England, America or any other country in Christendom, if he went there and so basely calumniated the people he was trying to proselytize. Mr. Sharrock has been trying to help the Pariahs, and to that extent has our sympathies, but if this is his secret feeling, his failure among them is not to be wondered at.

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Startling Contrast of Ideals.

The ideal aspiration of one who loves his fellowmen has never been more simply and clearly put than in the following lines by one of America's noblest champions of advanced religious thought—Theodore Parker :

" Give me the power to labor for mankind :
Make me the mouth of such as cannot speak :
Eyes let me be of groping men and blind ;
A conscience to the base."

A most shocking contrast to the foregoing is found in the following extract from an American paper :—

Apropos of the story that Mrs. Stuyvesant Fish, of New York, is to give a dance on St. Valentine's Day, with " garments reversed "—that is to say, the gentlemen will wear their swallow-tails in front, and ladies the backs of their gowns ditto, and both will wear double-pointed shoes, the *Morning Leader* correspondent writes : Wilile K. Vanderbilt recently gave a nigger cake-walk, and I know the locality of a cellar off Fifth Avenue, which is fitted up in the *Macabre* style as a dungeon. Clanking chains abound and servants wait on the guests, arrayed as convicts. Here the fashionables, including such stars as Mr. Perry Belmont and Mesdames Paget Astor and Cornelius Vanderbilt Junior, go occasionally to sup. Zest is added to the meal by the elimination of the usual table appliances, the guests going to the length of drinking from the bottle which is passed round.

Such loathsome debasement of the ideals of life on the part of those who have the means of alleviating, to so great an extent, the miseries of their fellow-creatures among the lower classes, is painful to contemplate. Perhaps these fustian aristocrats are not aware of the fact that the clanking of chains fitly symbolizes their bondage to material things. If wealth induces such madness, let us pray for poverty.

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Facts in Magic.

A gentleman in the Madras Presidency, occupying an influential position, and whose word may well be accepted; has told the writer of some experiences of his own that are interesting as illustrating the occult knowledge and powers possessed by some of the natives of India. He had heard of a man who had the reputation of being able to manufacture an ointment that if applied in a stipulated manner, would, for a short time, render the person experimenting invisible to every one. After some difficulty the man was found, and finally consented on receiving 50 rupees, to sell a small portion of the magic unguent which he declared, if properly applied, would render the purchaser invisible for over ten minutes.

Our friend took his purchase home, and proceeded at once to a large open balcony, where he applied the ointment to his forehead in the prescribed place and manner.

At once he called out sharply for his servant, "Boy"! The man replied, and came running into the balcony in all haste; stopped; looked bewildered, and went to another room calling out "Master!" He had evidently not seen any one on the balcony.

Again the call was given, "Boy!" and again the perplexed servant returned, and finally ran right into his master.

He became frightened at being able to feel but not see, and when questioned declared he could not see his master although standing close to him.

Our friend, although in the sunlight, was unable to see any shadow cast by his body, and on going to a looking-glass, utterly failed to perceive his reflection there.

Shortly after the ten minutes had elapsed, his form gradually became visible both to himself and others, until it assumed its normal condition.

Our friend returned to the sorcerer and offered to purchase the secret of the manufacture of this most potent and extraordinary unguent, but failed to obtain his wish, as the purchase price was altogether beyond his means, reaching to many thousands of rupees.

In "Posthumous Humanity," pp. 221-223, is an account of a magic salve used by sorcerers in the sixteenth century. Andre Saguna, physician of Pope Julius III., obtained some of this mysterious unguent; it was of a greenish colour, and on analysis he was able to distinguish hemlock, hyoscyamus, nightshade and mandrake. Cardan, also gives a receipt for one of these salves, in which were mixed opium, aconite, pentaphyllin and nightshade with honey.

That there should be some kinship between these old customs and preparations and the unguent used by our friend at Madras seems more than likely; any way, the fact as given may be relied upon as genuine.

One other anecdote may be related, and our friend referred to in the last case is the author.

A holy man known to him, was talking to him of the power and value of mantrams, and stated that he knew a mantram which if used against any living thing would instantly slay it. As the conversation was going on, a sickly, mangy dog was trotting across the compound. Our friend said: "I can hardly believe what you tell me to be possible; there is that miserable dog; it cannot be a great sin to destroy it; show me your power and the truth of your *words now*. The native turned, and pointed his finger at the dog and muttered something; *instantly* the dog dropped; our friend went up to it and found it dead. He then had it removed and examined by a surgeon known to him, and was told. that there was in the dog's internal and external condition no reason for death.

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Buddhism in Japan.

After the close of the late Japan-China war, Col. Olcott wrote an urgent letter to the General Viscount Nodzu, the Commander-in-Chief of one of the two victorious Japanese armies, and an old acquaintance of his, from his tour of 1889, for whom he felt a great respect, begging him to use his powerful influence on the side of religion. He warned the Viscount that after such a splendid victory, the nation needed more than ever to have the innate religious spirit fostered and revived so that they might not run to such an extreme of vanity as to lead them to embroil themselves with one or more of the great Powers, who might inflict terrible disaster on Japan. His lordship replied in the following terms:—

"I beg to acknowledge receipt of your kind favour of November 17th, in which you ask me to use my influence for the revival of the Buddhist religion, the reformation of the priesthood, and the bringing of their sects into one great Brotherhood. I must avow that I too am greatly pained to see the growing indifference to religion in my country, and that I share your opinion that a thorough revival of the true Buddhistic doctrine ought to be inaugurated. I should indeed be happy if it were in my power to contribute a little to this great end, and the confidence you express in me is extremely flattering. Being, however, nothing but a simple soldier who is neither versed in politics nor in scientific and religious matters, I am sorry to say that my assistance can be of only insignificant value, there being many other men who by education and profession are far more suitable to lead a religious movement. I feel sure that you will have no difficulty in finding out such men—men who will deserve your confidence in this matter much more than I can pretend to do. Your disinterested sympathy for the welfare of my country has deeply touched me and I therefore wish with all my heart that you will succeed in winning for your great cause abler and worthier collaborators than me."

The publication of this letter of one of the purest patriots, greatest soldiers, and most pious men of the Japanese Empire at this juncture is timely and may be useful. In our last month's issue it was shown how Col. Olcott had been doing his best in Burma to effect a consolidation of the Buddhists of that country, of Ceylon and of Siam, into one great Buddhistic union, or fraternity, with a view to the healing of Theological schisms, and the creation of an irresistible public opinion which should compel the priests and people to reform abuses, and strive to live close to the high ideal of a Buddhist as taught and shown by the Buddha and his Arahats. This is the real key to the present situation in Buddhist countries, and the dream of our aged President's life is to see at least the first step being taken towards a union in love and mutual helpfulness, of all the nations which profess themselves followers of the Tathâgata, by the process

of sectarian consolidation being started within the confines of each country. If once these local sectarians can learn to live together in brotherhood, it will be comparatively easy to move towards the next and final stage of international religious unity.

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E.

Consciousness restored after many years.

Readers of the *Theosophist* will doubtless remember a case, mentioned in its pages some time ago, of a Negro who had suffered from cerebral paralysis, for very many years, as a result of an injury received during the civil war in America, but who was finally restored to consciousness, suddenly, by a surgical operation which removed a piece of bone which was pressing upon the brain. He immediately asked about the movements of the army, as if he had been injured but a few hours before. A similar case is the following which we clip from an exchange:—

Twelve years ago, Charles Burrell, a boy living in Chicago, was struck on the head by a playmate. He became insane and was placed in an asylum. Quite recently, the X-rays having revealed a growth on the inner surface of his skull at the point where the blow was received, Bursell, was subjected to an operation. The growth was removed, and he was put to bed. The next day he awoke in full possession of his faculties, and his first words were, "Why did you hit me?" The twelve years had been a blank, and he resumed the life of a rational being at the point where it had been interrupted.

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Lord Curzon on Archæological Research.

The following from the *Madras Mail* sets forth the course which the new Viceroy intends to take in regard to Indian relics and the fruits of further investigations in the field of Archæology, and every friend of Oriental literature will feel grateful to him for his enlightened views. It looks very much as if he were going to be the greatest viceroy we have had since Warren Hastings:—

Speaking at the Annual Meeting of the Asiatic Society the Viceroy said it gave him great pleasure to be present on that occasion. He had come there not in his official garb as patron of the Society, but as a student and writer who had himself profited by its publications and who was intensely interested in its work and welfare. He was glad to have heard the interesting inaugural Address of Mr. Risley and the account by Mr. Bendall of his recent researches and discoveries in Nepal. The latter was a country of great interest, in which he doubted not that original discoveries would await the future explorer and student. Mr. Bendall's remarks on two subjects in particular had confirmed his own observations in Asiatic travel. The parallelism which Mr. Bendall had noticed between some of the features and practices of Roman Catholicism and of the Buddhist religion in Nepal, had been observed in many other countries, and was one of the commonplaces of Oriental travel. He had himself made some study of monastic life and institutions in China, and had made a careful note of the many points of resemblance between the ritual, theogony, and to some extent even the dogma of the two religions. Perhaps it was this coincidence that in some degree explained the easy entry of the Roman-Catholic propaganda into some Asiatic countries. The combination of a sort of nature worship with an æsthetic regard for the beauties of natural scenery had also greatly struck him in Korea, and he gave an account of the annual mission of the State embassy from Seoul to pay homage to Long White Mountain in the North. As regarded the work of the Asiatic Society of Bengal, although as he knew that it consisted mostly of voluntary effort and that they did not spurn the help of amateurs, he yet did not personally regard its actions as the mere academic exercise of students. He looked upon it rather as part of a duty which we owed to India. Planted as we had been

by Providence upon the throne of the Indies, we were trustees for the world of a literature, an archæology, a history, and an art that were among the priceless treasures of mankind. For nearly 3,000 years there had been a succession of kingdoms, dynasties, races and religions in India, all of them leaving relics of some sort, many of them relics of the highest value, which it was incumbent upon us to examine, to elucidate, and to conserve. It was sometimes said that officials in India had nowadays no time for independent study or research. "No time," was always the excuse of idleness, and the busiest man was usually he who had most time at his disposal. He did not, therefore, accept that plea as an excuse for any relaxation in the efforts which so many distinguished members of the Society had made in the past, and during his term of office he meant to do whatever lay in his power to encourage research, to promote study, and to safeguard the relics of the past as a part of our imperial obligation to India.

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Omens of the Maoris.

The Aboriginal inhabitants of New Zealand have some curious beliefs. Some of these are set forth in a leading article in the *Journal of the Polynesian Society*, from which we quote the following:

The Maori places great importance upon dreams. This fact probably arose from the universal belief that the spirit (*wairua*) of man has the power to leave the body during sleep, and that when a person dreams, it is his *wairua* roaming round which sees and hears all that one dreams of. Hence it is an *aitua* (evil omen) to suddenly awaken a sleeping person; you must not shake him, for instance, but call to him and thus give his absent *wairua* time to pass back into the body.

This seems quite in accord with what Shway Yoe says in "The Burman" (p. 98, *et seq.*) concerning the Burmese belief in 'The butterfly spirit' (*leyp hya*) and its leaving the body and roaming about at night.

The Maori article says further:—

"Should you dream that you are flying through space and being pursued by another person, which pursuer, however, is really a spirit of the dead from Hades, which is trying to capture you, should your *wairua* be caught by the *wairua* from Reinga,* that is an *aitua* for you, but should it escape, then it is a * * * *marie* (good omen).

These primitive peoples seem to have caught faint glimpses of astral experiences. In the "Gulistan" Cottage, Ootacamund, there is a very striking and unique Japanese picture of the double of a sleeping girl being pursued through space by an evil looking elemental.

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Says the *Hindu*:—

Pro bono Astrologiæ.

"There has been a revival in the study of Hindu Astrology in Bengal, and at the present moment there are some very clever astrologers in that part of the country. We have just heard of one, by the name of Nabin Chunder Bhatta Charya, who has startled a qualified allopathic physician of position, by a prediction which has come true. It appears that the Doctor's wife was suffering from remittent fever and was in a low condition. At this stage the astrologer, Bhatta Charya, after a calculation, assured the Doctor that the lady's life was not in danger, and that she would recover on the nineteenth day. The prediction was literally fulfilled and the Doctor has written to some Vernacular journals, mentioning the fact and praising the proficiency attained by the said astrologer in the science."

* The headland in Northern New Zealand, where disembodied spirits are supposed to take their departure for the realms of the dead.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

*OLD DIARY LEAVES.**

SECOND ORIENTAL SERIES, CHAPTER XXV.

THE American Consul sent me, on the 5th February, a gentleman's visiting-card which rolled back the panorama of my life, twenty-odd years, to the period of the American War of the Rebellion. It was that of a Mr. Miller, of Sacramento, who had been one of the clerks under me when I was attached to the War Department. A greater contrast between myself as I was then and now could not be imagined; and it was with a feeling of real pleasure that I called on my friend and his wife at their hotel and, in the exchange of reminiscences about persons and things, the magic of memory brought up in my mind the long-hidden pictures of those awful days, when our nation was fighting for its existence, and my hair was turning grey with the load of responsibility which was cast upon me by my official position. The chance of his voyage around the world having brought him to Colombo, was grasped by our leading Buddhists to get from Mr. Miller, at first-hand, some details about my public record and private character at home, to serve as weapons of defence against the hostile parties in the Eastern pulpit and press, who trod as near to the line of actionable slander as they dared, in their attacks upon our Society and its founders. A great calamity impended, however, over the head of my friend, for within the next week his wife died at the hotel, and the Consul and I followed her remains to the grave.

It was at this time that our Colombo colleagues had the happy thought of devising a flag which could be adopted by all Buddhist nations as the universal symbol of their faith, thus serving the same

* Two full series, or volumes, of thirty chapters each, one tracing the history of the Theosophical Society up to the time of the departure of the Founders from New York to India, the other subsequently, have appeared. The first volume is available in book form. The present series is the third.

purpose as that of the cross does for all Christians. It was a splendid idea, and I saw in a moment its far-reaching potentialities as an agent in that scheme of Buddhistic unity which I have clung to from the beginning of my connection with Buddhism. With the many points of dissemblance between Northern and Southern Buddhism, the work of unification was a formidable one, yet still, in view of the other fundamental features of agreement, the task was not hopeless. My "Buddhist Catechism" was already circulated in Japan in two translations, and now this flag came as a powerful reinforcement. Our Colombo brothers had hit upon the quite original and unique idea of blending in the flag the six colours alleged to have been exhibited in the aura of the Buddha, *viz.*, sapphire blue, golden yellow, crimson, white, scarlet and a hue composed of the others blended.* The adoption of this model avoided all possible causes of dispute among Buddhists, as all without distinction accept the same tradition as to the Buddha's personal appearance and that of his aura: moreover, the flag would have no political meaning whatever, but be strictly religious. As the Colombo committee had sketched the flag it was of the inconvenient shape of a ship's long, streaming pennant, which would be quite unsuitable for carrying in processions or fixing in rooms. My suggestion that it should be made of the usual shape and size of national flags was adopted, and when we had had a sample made, it was unanimously approved of. Accepted by the chief priests as orthodox, it at once found favor and, on the Buddha Birth-day of that year, was hoisted on almost every temple and decent dwelling-house in the Island. From Ceylon it has since found its way throughout the Buddhist world. I was much interested to learn, some years later, from the Tibetan Ambassador to the Viceroy, whom I met at Darjeeling, that the colours were the same as those in the flag of the Talai Lama.

The importance of the service thus rendered to the Buddhist nations may perhaps be measured with that of giving, say to the Christians, the Cross symbol, or to the Moslems, the Crescent. The Buddhist flag, moreover, is one of the prettiest in the world, the stripes being placed vertically in the order above written, and the sequence of the hues making true chromatic harmonies.*

In pursuance of the policy of unity, I held a Convention in Colombo on the 14th February (1885) to agree upon a line of action as regards the tour I had come to make in the interest of education and religion. Sumangala, Megittuwatte and personal representatives of Wimelasara and Ambaghawatte were present and we were able to come to a perfectly unanimous conclusion. Waskaduwe Subhuti, who was unavoidably absent, called on me the next day and was, as usual, extravagantly liberal in promises and compliments.

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* In Pali the names of the colours are *Nila*, *Pita*, *Lohita*, *Avadata*, *Mangasta* and *Prabhas* ᵖ *ara*. By a strange coincidence, just after the above paragraph about the Flag had been sent to the printer, I received from Colombo a parcel of badges in celluloid, having the Buddhist Flag in colors, hand-painted, on one side.

On the 20th, in company with Messrs. Leadbeater, W. d'Abrew, Dharmapala and my veteran Buddhist servant "Bob," I started in my travelling-cart for Negombo. But, man proposes and God disposes, it is said, and I had my first, and only, serious attack of malarial fever since coming to the East. I could only lecture once, when we retraced our steps and during the next fortnight Leadbeater had to do my work, while I lay abed and drank nasty herbal decoctions given me by a Native doctor, that were enough to make a horse sick. I was out again on the 5th March and took the platform at a place called Ratmalana. The tour in the Negombo district was resumed and we visited the stations on our list, whose names may be judged from these few specimens: Pamankada, Hunupitiya, Naranpitiya, Wilawalla, Mokallangamuwa—which I commend to the managers of American "spelling bees" as good practice.

Returning from one of these outstations to Colombo, we held a bumper meeting at the Colombo society's headquarters, and broached the scheme of placing small earthen collecting-pots at private houses, into which the family and their friends should drop as many coppers as they felt they could afford in aid of the Buddhist National Fund. The packed audience responded fervently to Leadbeater's and my appeals, and fifty names were given in by persons who were willing to take pots. Our zealous brothers of the Colombo society, accordingly, had a number of these money-pots made at a pottery and, putting them into a cart, went through the streets of Colombo and distributed them. They would stop from time to time, call the neighbours around, make them a stirring address and give pots to all who asked for them. Within the next twelvemonth a sum of about Rs. 1,000 was thus collected, if my memory serves me.

The cocoanut palm has been the theme of hundreds of poets, for it is one of the most beautiful objects of the vegetable kingdom. But to see it as we saw it on the night of 23rd March, at Ooloombalana, on the estate of Messrs. Pedalis de Silva and Mirando, was to take into the memory a picture that could never fade. The stars shone silvery in the azure sky, and in the extensive cocoanut grove many bonfires had been built to protect the fruit from the depredations of thieves. The effect of these lights upon the enameled surfaces of the huge fronds was marvellously artistic. Their lower surfaces were brought out into high relief and, standing at the foot of a tree and looking upward, one could see the great circle of star-studded sky that was opened out by the outspringing foot-stalks, while as the wind shook the fronds their spiky points would wave up and down and bend sidewise and back again, so that the hard, smooth emerald-hued upper surfaces would glint and sparkle in the yellow glare of the fires. It was one of the most entrancing pictures I ever saw in my life. Our pitched cart with its white tent-top, the white oxen, our camp-fire, and our group of persons, were vividly lighted up, and I could not but fancy what an exquisite painting Salvator Rosa would have made of the quiet scene.

We entered the village of Madampe with a great procession that had come to meet us, and made noise enough with their barbaric tom-toms and horns to frighten away all the *pisâchas* within the circuit of five miles. Of course, our public lecture was attended by a huge crowd who displayed much enthusiasm. Leadbeater, who is now quietly settled in London, will doubtless be entertained by these notes of our associated tourings. I doubt, however, his recalling with pleasure the trip from Madampe to Mahavena, in a country cart without springs, over a fearfully rough road, on which we got, as Horace Greeley did over a Kansas railroad, more exercise to the mile than was good for the soul. Every bone in our bodies was shaken up so as to make us painfully conscious of its anatomical position, while, as for poor Leadbeater, he suffered agony with his weak back. However, we came out of the experience alive, and that was something.

At one village, which I shall not name, we found the Buddhists killers of animals for food and drinkers and vendors of arrack—a pretty mess indeed—quite after the Indian Christian model. Well, it may be safely said that I walked into them in my discourse, citing the Silas to show what a real Buddhist should be and pointing to what they were. The very headman whose hospitality was offered us was an arrack-renter, and fish-catching and selling was the order of the day. In defining Nirvana and the Path towards it, I gave them one and all to understand, on the authority of Lord Buddha himself, that if they imagined that they could get to Nirvana with a jug of arrack in one hand and a string of fish in the other, they were mightily mistaken: they had better go over to the Christians at once if they believed that, for fishing and arrack-drinking put a man quite outside the pale of Buddhism!

On the 7th April we closed the tour and started back for Colombo, but in the night our driver, having fallen asleep, dropped from his seat and the bulls drew the heavy cart over his foot, so my servant "Bob," who was up to any emergency, took his place and brought us at 3 A.M. to the house of our good friend Hendrik Aracchi, where we stopped until 9 o'clock the next morning and then proceeded on towards home. We got to the headquarters at 3 P.M. and I went at once to my desk to deal with arrears of work.

Sunday, the 11th April, being the Sinhalese New Year's Day, Leadbeater and I and others went to Kelanie temple, a very sacred shrine, a few miles from Colombo, to offer flowers and address the multitude. It was an animated scene, indeed, what with the crowds of worshippers, the flower offerings before the images of Lord Buddha, the babel of chattering voices, the drawling intonations of the Five Precepts by the priests and the full roar of repetitions by the people, the thousands of little lamps alight around the Bo trees, dagobas and buildings, and the general stir and bustle. Buddhist 'worship' is simplicity itself. The pilgrim, carrying flowers of the lotus, lily, champak and other sweet-smelling plants and trees, doffs his sandals at the threshold of the house of statues, holds his joined palms to his forehead, lays the flowers on a

marble slab before the image, bends his body reverentially, pronounces a phrase or two of the sacred teachings, and then quietly retires to give place to the next comer. That is all, and what could be simpler or more unobjectionable? The image is not worshipped; the devotee offers his fragrant blooms to the ideal of the world-savior, Gautama Buddha, whom he professes to follow in the Eight-fold Path (*Aryastanga Marga*) which He traced out for all men, and whom he holds enshrined in his heart of hearts. The Buddhist monk is no mediator, his prayers can do nobody good save himself, and then only as practically worked into his daily life, thought and conversation. The Tathâgata was a man who, through countless rebirths had at last reached the goal of Wisdom and divine powers, and who had preached the doctrine that Nirvana was attainable by all men who would profit by his discoveries and walk in the path of good and wise men. No infallibility had He claimed, no dogma enforced on assumed authority of divine inspiration. He had taught in the *Kalama Sutta*, on the contrary, that one should believe nothing taught by a sage, written in a book, handed down by tradition, or supposedly proved by analogy, unless the thing taught was supported by human experience. Full of compassion for all beings, moved to heart-breaking by the volume of human woe, He had voluntarily taken rebirth after rebirth to learn more and more, develop more and more his insight, and gradually fit Himself to be the Leader of ignorant mankind out of the quagmire of Ignorance on to the firm ground of Truth. One has only to mix with such a crowd as we saw at Kelanie to realise how deep is the devotion and love for the Buddha in the hearts of his followers of today; ignorant, and petty, and backward in civilisation as they may be.

The next important public work that I had to take up was the reorganisation on a stronger basis, of the Buddhist Defence Committee, a body which—as may be remembered—we formed in 1884, when I was leaving for London, to represent certain grievances of the Ceylon Buddhists to Lord Derby, the Colonial Secretary. The results of the Colombo Riots of that year, when a peaceable Buddhist procession was murderously attacked by Roman Catholics, showed the necessity for some permanent committee which should be the channel through which the community might transmit their petitions to Government and secure redress for grievances. Until then, the Sinhalese had had no organisation of a national character and, consequently, no semblance of public opinion that carried any weight. To the Theosophical Society is due the state of affairs now prevalent, *viz.*, a Committee of Defence and a popular newspaper, circulating throughout the Island and even reaching those who live in the most distant countries as merchants, servants, or in other bread-winning capacities. The remodelled Committee, formed on the 18th April 1885, had the High Priest Sumangala as Honorary President and the most influential laics as active members. I was elected an Honorary Member and have had frequent occasion to assist with counsel and otherwise my co-religionists. The remaining few days of my stay in the Island were taken up with business in Colombo

and, on the 26th, I sailed for Madras on the "Chindwara," on board which comfortable ship I found in the Captain and other officers old 'shipmates' of former voyages in Indian waters. During the tour I lectured thirty-two, and Leadbeater twenty-nine times; tours were made among the villages of the Western and North-Western Provinces; several hundred rupees were collected for the National Fund; a new Sinhalese edition of 5,000 copies of the "Buddhist Catechism" and 2,000 of Mr. Leadbeater's *Sisya Bodhya*, or elementary Catechism, were published; the accounts of the Colombo Buddhist Theosophical Society, and of our Vernacular paper, the *Sandaresa*, were overhauled and audited; subscriptions amounting to Rs. 3,000 were collected towards the cost of headquarters buildings; the Defence Committee was permanently organized and, last but not least, the Buddhist Flag was devised, improved and adopted. A fair show of work, one would say. I returned alone, as it was arranged that Mr. Leadbeater should stay as my local representative and take the general supervision of Buddhist (secular) affairs.

I found all well on reaching home on the 5th May, and dropped at once into work. T. Subba Row came to see me on the next day, and we had a long talk about H. P. B. and the project of her return to India. For some reason his feelings towards her had entirely changed; he was now positively inimical and protested that she should not be recalled for another year or two, so as to give time for the public animosity to subside and avoid the scandal that would be caused by the Missionaries setting on again the Coulombs to sue her for libel. His views were shared by only a few of our members, however, the great majority inclining towards her return as soon as her health should be sufficiently restored to permit it. Subba Row came again a few days later, bringing with him a letter from one of our Indian members, in which was found on opening it a postscript in blue pencil, in the K. H. handwriting.

After showing me it, he re-mailed it to his correspondent, asking him if the blue writing was in the letter before it left him. His reply came in due course and—to me at least—was unsatisfactory. At about this time some man in Northern India was advertising widely in the papers that he had been allowed to photograph Mahatma K. H. in the Tibetan Borderland, and that he would sell copies at two rupees each. Of course, we knew that it must be an impudent swindle and did not send for a copy, but one was sent me by a friend, and it was far worse than even we had expected. Instead of the Master's Christlike face, this was the picture of a brutalised Dugpa lama, with his paraphernalia of human leg-bone pipe, drinking cup made of a skull, coarse red dress, peaked red cap, and heavy rosaries. It was like a personal insult to me, who had seen the real Personage face to face, talked with him, and seen the spiritual radiance which lights up the countenances of the Wise Ones. No doubt the scoundrelly speculator made a good thing of his photograph, and much good may the money have done him.

On the 24th, several of us attended the wedding of one of our younger Madrassi members, Mr. Ramanjulu Naidu, and were much amused by the performances of a buffoon, who with a simple bit of betel leaf held by his two hands to his lips, imitated the singing and whistling of various birds, and, by breathing through his nose, the sounds of brass and stringed instruments. He also caricatured cleverly a missionary trying to preach in Tamil, a European scolding his servant, and some types of Hindu character that one meets from time to time in social intercourse.

A most sad case of the suicide of a young lad, the son of beloved European friends of ours, was reported to me in this month. He was only about twelve or fourteen years of age, had a happy and luxurious home, and parents who loved him dearly; his father was in a position to ensure him just such a career in life as he might have preferred. But suddenly, without provocation, he shot himself dead in his own room. This was not all; his brother had done the same, at about the same age, in the same house, a year or two before. The two events seem to have been related, and it is an interesting problem what peculiar karma could have made it necessary that these two bright, affectionate lads should have taken their own lives at the same age and thus have wrenched with a double agony the hearts of their noble parents. Can any one imagine my happiness in hearing from the dear mother that, but for the support and consolation of Theosophy, she should in all probability have gone mad? The complete realization of the truth of the theory of Karma dried her unavailing tears and calmed her affrighted soul. How admirably has Mr. Fullerton stated the case for the beneficent and consolatory working out of karmic results, in his pamphlet, *Theosophy in Practice, and Consolations of Theosophy.** If these parents suffered, it was no accident, no 'mysterious Providence' that caused it, but they themselves; of what they had sown long before, they now reaped the harvest.

"The father, in some past time, when himself a father, had made life bitter to his children, or had been unsympathetic to those dependent on him, and had then formed a record which had to be expiated later on. Then the conditions were reversed, and the iron which he had driven into the souls of the helpless is now driven into his own. The pain is hard to bear, yet he knows that thus only can atonement be made, the debt to Justice be wiped out, the future freed from anxiety and sorrow. And so he becomes reconciled to an expiation which is reassuring, and is consoled at the thought that he has but brought upon himself what he deserved, etc."

This would explain why these two entities, self-doomed by self-generated karmas to suicide in boyhood, had drifted into this particular family circle to take birth. The antecedent karmic tie between them brought it about that one should first rush into Kamaloca, and then hypnotically draw his companion culprit along the same dark path. As for the present mother of them, if there was ever a woman

* *Theosophist* Office, Price 2 annas, post paid.

and mother more lovable, I have never seen her. But that she had done something in a past life, to draw upon herself the suffering resulting from such a tragedy is plain enough, if we live in a world of balanced cause and effect and are not the sport of devils and astral tramps.

In an earlier chapter I have noted a peculiar case of family karma that came under my notice in Northern India. Two sons of a respectable and healthy family, had each been stricken with paralysis on attaining his twelfth year. When I saw them one was fourteen, the other twelve years old; and although I had cured some two hundred paralytics by my curative passes I could do nothing for these poor lads: evidently, it was their karma to suffer in this way and their cases were incurable.

The book of Adolphe d'Assier on the state of man after death* pleased me so much that I asked and, in due course, obtained his permission to bring out an English edition with annotations of my own. I began the task on the 27th May (1886) and, with intervals of other duties attended to, finished it on June 24th. It was published in a neat form by Mr. Redway and had a gratifying success. To my mind, it is one of the most useful books of reference in our occult literature, especially so because of the author's having been a Comtist, and having led us, as it were, past the tomb, into the shadow-land. That he deserts us midway through the gloom, matters not; he has at least disposed of the objectors in his old party who refused to stir one step beyond the sill of the door of the sepulchre.

On the 6th June the Council met and approved of my plan for the organization of an American Board of Control, to have charge of our movement in the United States of America. Shortly after, however, a quarrel sprang up between Mr. Judge and Dr. Coues, the latter wanting to be appointed President for life, of the American Section,—an anomaly, since a society can have but one head if it be really an entity, or corporate body. He wrote H. P. B. and myself the most fantastical, self-adulatory letters, in which gross flattery was mingled with boasting and peppered with covert threats. He explained to us how he played upon the American public, now exciting its curiosity and wonder, anon destroying its hopes of ever solving the mystery which he was hiding from the profane. In short, he gave me the impression that he was a most dangerous and undesirable man to have dealings with, and when he had brought things to a certain point, I got the Council to agree to dissolve the American Board of Control and replace it by a sectional form of organization, based on purely republican lines, and having in itself the elements of stability. How well the scheme worked, under Mr. Judge's direction, is now a matter of history. Dr. Coues was ultimately expelled from our membership.

A letter came to me from Bombay, from Tookaram Tatya, which

* "Posthumous Humanity."

gave us all a great surprise. On the first page he writes feelingly about the disappearance of Damodar and of our not knowing whether he was dead or alive. On the second page, left blank, I found a long message from Mahatma K. H., or at any rate in his familiar script, giving me full information in answer to Tookaram's plaint. Damodar, it said, was alive and safe; he had tried to pass through a terrible ordeal of initiation, but had failed through physical weakness; he would, however, ultimately succeed. The time had come for us all to realise that there was an inexorable law of Karma and act accordingly. The tone of the message was admirable and I felt rejoiced to see its stern reminder of our personal accountability: it seemed the harbinger of better days, the knell of sham holiness, of which there had been too much. I re-posted the letter to Tookaram and asked what he knew about it, as Subba Row had, in the previous instance. He answered in a letter, received on the 17th of that month, expressing his great joy over the occurrence, and telling me how other leading men of ours shared his feelings. As H.P.B. was in Europe and Damodar in Tibet, this phenomenon could not be attributed to them by even their most dishonest critics.

The news from Europe was now cheering. At the head of our movement in France we had a gifted and extremely able man, M. Louis Dramard who, most unfortunately for us, went into a rapid consumption a little later and died just when a field for unlimited usefulness was opening before him. Had he lived, we should have had within the next five years, a very large following among the higher class of French Socialists, of whom Bernard Malon and Dramard, pure altruists, were types. Even as it is we have members in the National Assembly—or had, at all events, three years ago, when I was last in Paris. The fact is, this pollen of Theosophy has been wafted all over the world and fructified thought-seeds in thousands of brains that the world does not suspect of such affinities. When Tennyson died, a copy of "The Voice of the Silence" lay by his bedside, on the night-table, and more than one royal personage has our books on the shelves of his private library. And why not? Thoughts are things, and great thoughts more potent than the most absolute monarch on earth: before their majesty even he has to bow in reverence. Cry out, then, O warders on the walls of our citadel! for the wind will waft your call to the ears of those whose clairaudient sense is waiting to hear it, and whose hour of karma has struck.

A letter from H. P.B., about the writing of "The Secret Doctrine," that I have just come across, is so suggestive that I shall use it in this place. She says:

"Sinnett has left after stopping with me three weeks, and Mrs. — — remains for ten days more. She is very kind and copies for me the 'Secret Doctrine.' The enormous (volume) of Introductory Stanzas, the first chapter on the Archaic Period and

Cosmogony, with numberless appendices is ready, but how to send it to Adyar? Suppose it is lost! I do not remember one word of it, and so we would be cooked! Well, old boy, Sinnett has read it through twice and began again for the third time. He has *not found one part to be corrected* in the English, and he is amazed, he says, at the 'gigantic erudition and the soundness of reasoning in its showing of the esotericism of the Bible and its incessant parallels with the Vedas, Brahmanas, etc.' This is a little more wonderful yet than 'Isis.' Then you corrected and Wilder suggested. *Now, I am absolutely alone* with my arm chair and inkstand before me, and no books to speak of. Sinnett was present when I wrote a whole section and the interpretation of a whole Stanza (about 40 pages); as I wrote he took the sheets away and thus assured himself that I wrote *alone*, without any books around me, and without stopping, for about four hours, simply listening. This is no humbug, old boy, anyhow."

Now for a coincidence. As I write, among the exchanges laid on my table is the copy of the *Banner of Light* for February 25th (1899), in which appears an article entitled, "Was Talmage Inspired?" and apparently from the pen of the Editor. It says:

"Many of our readers will remember a poem published some months ago in *The Banner*, entitled, 'The Stage of Life,' by Madge York, This poem was received, laboriously spelled out word by word, on the Ouija board, by a gentleman, who, though not widely known in spiritualistic circles, has been singularly blessed in his own medial powers. A year ago last summer the editor was informed by this gentleman that he had received another most remarkable communication on the Ouija board, of many pages in length, concerning occupations in spirit-life. He and a friend sat several evenings to receive it, one transferring the words to paper, and the other furnishing the power with which the intelligence guided the pointer to the letters. Oftentimes a word was spelled over and over again in order that there might be no mistake. Being uncertain regarding many historical characters referred to, the gentleman sat up nearly the whole of one night verifying by the encyclopædia, names and statements given. In every instance he found them absolutely correct.

"While the communication was received in response to queries and a personal desire for knowledge, he yet felt that the information was given for the benefit of others as well as himself, and fully intended sometime to share it with the world. He hesitated to do so because of the assurance that the message was not quite completed. In the meantime he read it to many friends. About a year and a half ago he took it to a type-writer in New York and had it copied. Lawyers, merchants, and prominent business men read the document, or heard it read, and speculated as to its source.

"We now come to the strange part of our narrative. On January, 22, 1899, Rev. T. De Witt Talmage delivered from his pulpit in Washington, D. C., a sermon entitled, 'What Are Our Departed Friends Doing Now?' taking his text from Ezekiel i.: 'Now it came to pass in the thirtieth year, in the fourth month, as I was among the captives by the river of Chebar, that the heavens were opened.'

"This sermon was reported by the Washington *Post*, copied by the *Progressive Thinker* last week, and will appear in the next issue of the *Banner of Light*. Excepting the introduction, certain other embellishments, and an orthodox colouring given by the brain through which it passed, the sermon is identical with the communication received on the Ouija board two years previously by our friend. Whole paragraphs are the same, without the variation of a word.

"From whence came the inspiration? The gentleman tells us he did not request the name of the intelligence who gave him such rich spiritual food. He does not care to have his name published at present, but he will communicate by letter with any who wish to verify the above, and will furnish them with the names and addresses of the type-writer and others who will cheerfully testify."

Every experienced occultist who reads this must see the bearing the case has upon the whole question of H. P. B.'s alleged plagiarisms. In the most merciless and savage manner her books have been dissected by her evil-wishers, and on the strength of their containing a large number of citations from other authors without giving credit, she has been charged with wilful and dishonorable plagiarism. Some of these traducers have, themselves, been Spiritualists of many years experience with mediums and their phenomena, who ought, therefore, to have known that we have not yet learnt the secret of thought-currents on the several planes of mentality. Not one of them is able to explain the simultaneous or almost simultaneous discovery of scientific truths by students far removed from each other and not in mutual communication, or the putting of the same ideas into books issued at about the same time in different parts of the world.* Presumably, not one of H. P. B.'s cruel critics would venture to say that Mr. Talmage had plagiarised his sermon from an unpublished mediumistic message, two years after it was received by the medium, read by his friends and, so far as appears, never brought to Mr. Talmage's notice. If, therefore, he is to be given the benefit of the doubt, why should less kindness be used in the case of H. P. B.? One can see, from the instance under notice, that H. P. B. may not have been guilty of a single conscious plagiarism in the writing of either of her greater books, but that she may have spiritually drawn them direct, or received them at second hand, spiritually, from that great storehouse of human thought and mental products, the Astral Light, where, as drops are merged in the ocean, personal

* Just while I am writing, the current issue of the *Bombay Gazette* publishes the following paragraph:

"It is a singular fact (says a correspondent), that at the time of the publication of Kipling's first 'Jungle Book,' Mr. Fred. Whishaw actually had a Jungle Book of his own ready for publication. The coincidence was complete, for Mr. Whishaw had used the names of animals and animal expressions in much the same manner as Kipling had done. Suddenly the latter's 'Jungle Book,' was announced, and albeit this incident happened several years ago, Mr. Whishaw cannot be persuaded to place his own work upon the market. It is among the most singular of literary coincidences. He has the manuscript still."

Which plagiarised from the other? Again: In 1842 Dr. J. R. Buchanan, then of Louisville, Ky. and Mr. J. B. W. S. Gardner, of Roche Court, Hants, England, acting independently of one another announced their discovery of the power to suspend or excite cerebral organs by mesmeric action. Which plagiarised?

begetters of thought are lost in the totality of the Infinite Mind, save to those most advanced Intelligences who can count the sand-grains and the ocean-drops and pick out the atoms in their respective vortices. In her letter to me H. P. B. cites the fact of Mr. Sinnett having sat with her for hours while she was transcribing what was spoken to her clairaudient sense by a Master, invisible to him but seen by herself. This is first-class evidence, as Mr. Sinnett's word cannot be impeached. This very same thing I saw unnumbered times while she was writing "Isis Unveiled:" I have described it exactly as it occurred * and quoted her own description of the process in a letter to her sister; it agrees perfectly with what she writes me as having occurred in Mr. Sinnett's presence, at Ostende. Shall we call this phenomenon plagiarism then, or shall we not modestly confess our ignorance of that most awe-inspiring fact of the transmission of thought-vibrations from man to man physical, man to man spiritual, and man spiritual to man physical; its laws, its limitations and its potentialities?

H. S. Olcott.

"DHARMA PRACHARA,"

The Propagation of Religion.

ब्रह्मानन्दंपरमसुखदंकेवलंज्ञानमूर्तिंद्वंद्वातीतं गगनसदृशंतत्वमस्यादिलक्ष्यम्।
एकंनित्यंविमलममलंसर्वदासाक्षीभूतं भावातीतंत्रिगुणरहितंसद्गुरुंतंनमामि॥

ENTERING into the stream of the new zeal of the new times and moved by that energy which is initiated through the force of education, the members of almost all the religious sects of India are in these days filling its various districts with the sound of a great outcry for the "propagation of religion." The very leaders of the different sects of the primeval Arya religion seem at present to favour the new method of propagating religion. It behooves us, therefore, to discuss and analyse at this time the true import of the two expressions, *viz.*, "Dharma," *i.e.*, religion, and its "Prachâra," *i.e.*, propagation.

Over the wide surface of the earth we hear in these days of many a specific name and of the propagation of many a religious system such as Buddhism, Jainism, Christianity, Mohamedanism and the religions of the Hebrews and Parsees. But our own primeval Vedic religion is known simply by the name of "Dharma," *i.e.*, religion, and has no characteristic adjunct attached to it. Although the tendency of the modern times is to fabricate many a new name for it, such as the Hindu religion, the primeval religion, the Arya religion, the Vedic religion and the like; yet in the Vedas, which are its foundation, and in the Upavedas (works subordinate to the Vedas) which follow the spirit of the Vedas, in the Hindu Philosophical works, in the codes of law, in the

* Cf. "Old Diary Leaves," p. 242.

Purânas, in the Itihâsas, in the Tantras and in other similar works, no other name for this religion is anywhere to be met with—it is "religion" pure and simple. The simple title, "religion," is quite a becoming designation for this grand religion which resembles the all-pervading Lord of the Universe in its all-grasping nature, in its sublimity and in its peacefulness. The great founders of all other systems of faith that are at present extant over the earth have confined their systems within a limited number of rules and have openly declared that for the deliverance of men there can be no other way of religious life than what has been prescribed by them, and that deliverance, if it will take place at all, will take place only through the observance of the rules laid down by them. When these founders of modern religious systems fixed certain formulated rules for the guidance of their followers, it was quite natural and necessary for them that they should, in order to distinguish their own systems from those of others, affix particular names to their own forms of faith. But our primeval religion is neither so narrow in its scope nor is its view so limited and partial. While ascertaining "Dharma," or religion, the all-knowing venerable sages of old simply explained the word thus: The Dharma, or religion, is that divine law which upholds the universe, *i.e.*, it is that all-grasping law of nature which causes creation, continuance and dissolution to follow in due order. In other words the grand law, according to which all substances of the world, from the tuft of grass to Brahmâ, the Creator himself, undergo in succession the three stages, *viz.*, first creation, next continuance, and lastly, dissolution; and by which this order of succession of the above-mentioned three stages is upheld, is called the "Dharma" or the sustaining principle of the world. A careful observation will prove that an individualised being is also not out of the province of this grand law. In other words it can be easily understood that *Srishti* the creation, *Sthiti*, the continuance, and *Laya*, the dissolution or the deliverance of an individualised being are also due to the fact of his having possessed, in a particular proportion, the three qualities (*Triguna*) inherent to all beings, namely,—goodness, passion and foulness or darkness. The derivative meaning of the word Dharma is, to uphold, and its meaning, as given in the Nirukta or the Vedic lexicon, is law; hence its true import is, "the law of upholding." When we apply this meaning of the word "Dharma," in the case of the gradual development or evolution of all living beings, we come to understand that all actions of men—who are the best and the most developed of all living beings, fall under the province of "Dharma" or the law of upholding nature or creation. There is no cause of doubting the fact that since all substances of the world are placed under the influence of this law called "Dharma," human beings too—who are the best of all living creatures in the world—are influenced by the same law.

In this world we observe only two classes of action—the one is that class noted of all dead bodies or inanimate things, and the other is the class of action observed of animate creatures or living

beings. No third class of action is to be observed in the whole universe. Of these, the latter, *viz.*, actions of life, fall in the province of knowledge, or belong to the kingdom of God, *i.e.*, "*Chetanarâjya*"; while the former, namely, actions in dead bodies, fall in the province of Nescience, "*Jadarâjya*," which is remote from or diametrically opposite to the kingdom of God. The influence of inertness extends in full force to all inanimate substances, such as stone, etc., including all living creatures except man. For, all living creatures, except man, act under the blind influence of nature, so much so that their minds are completely domineered by the laws of inert nature. It is for this reason that lower creatures cannot overrule their natures and cannot, by any exercise of their intellect, accomplish anything new or any thing that is not dictated by their nature. But the jurisdiction of man extends to the province of consciousness or knowledge. It is therefore that a man can guide and rule his intellect and, through its exercise, he can, so far as his power admits, bring about new creations and invent new things. But, as this great power or capability of man enables him to reach higher positions in life, so the same power again, when abused, becomes the cause of his degradation and downfall. This high knowledge of man when it is properly cultivated, enables him to effect great improvements in life and can qualify him even to attain deliverance or salvation through communion with God; or, if it is abused it can degrade and drop him down to the region of inert nature again, as he was placed in his previous life. It is for this reason that man's responsibility in his actions has been made so great and serious. All the 8,400,000 varieties of living beings, except man, have in them a preponderance of the quality of darkness (*Tamoguna*) and, it is for this reason, that they are not qualified to think or know of religion. All these lower creatures, acting according to the dictates of the grand law of creation, can rise gradually in the scale of created life and, ultimately, having reached the position of humanity, can be qualified to think and know of 'Dharma,' the religion. It is then only that those living beings can gradually approach the region of salvation.

When a person sinks down in a river which is highly agitated with waves, it is almost certain that the river will give him at least one chance of saving his life by bringing him up to the surface of its waters and, if the person, at the time, takes advantage of the opportunity given to him and exerts to bear down on the waves and to float with his body over the surface of the water, it is sure that he will reach the bank and save himself from the danger of being drowned. But if, on the other hand, he loses his presence of mind and is confused, it becomes difficult for him to save himself. Just in the same way, Nature,—the kind mother of all, brings up all living creatures once at least to the level of humanity and makes them competent to think and know of religion. When this opportunity is given, it rests with them to exert themselves in order to be saved from the danger of falling into bondage, and to try to attain salvation by the observance of religious rules and regulations. These considera-

tions have made the authors of the Sâstras declare that the set of actions, through the performance of which, men, without any stumbling in the path of salvation, can gradually make progress and ultimately attain salvation, is called "Dharma" or religious conduct. The set of human actions which, on the other hand, hinders a man's progress in the path of salvation, which brings about his bondage in life with great force and which degrades him lower and lower, is called "Adharma" or impious conduct of life. The development of the quality of goodness makes the path of deliverance gradually easier to walk on and hence actions which are conducive to the development of that quality are called "Dharma" or virtuous conduct. Thus it has been declared in the religious works of the Aryas that, to all classes of human actions, such as eating, drinking, sleeping, moving, seeing, hearing, etc., there is always some fixed reference to "Dharma" (piousness) or to "Adharma" (impiety). The followers of all other religious systems known on the face of the earth, have all kept their systems within a limited number of fixed rules. In other words their forms of faith can be known only by some fixed rules declared by their founders, and they have no religious scruples whatever on questions and actions which fall out of the scope of their religious rules, though the questions and actions may be eminently meritorious by their very natures. But our Vedic religion is not so characterised and has no stereotyped rules for its observance. For, according to the tenets of our scientific religion, no substance that exists on the face of the earth and no action of any being that lives on it can be so characterised as not to belong to the province of "Dharma" or of "Adharma." It is for this reason that our religion is thought to be so grand and so noble in its doctrines and this is easily proved by the fact that it does not condescend even to think lowly or censure other alien systems of faith. In case some narrow-minded men, who are followers of some sectarian religious system should strongly attack and harshly criticise our primeval system of religion, it would, like a kind father who is ever pleased with even the useless and foolish sports of his children, continue to do good to all people alike, and would never take offence with the harsh terms used by the alien religionists. At the time of ascertaining religion and discussing the real meaning of the word "Dharma" all religious people should carefully look to the true foundation of the religion. If the various propagators of religion do not, at the time of ascertaining the nature of religion, forget the religious dictum proclaimed by the Vedas, they will, instead of being foiled in their work and harrassed or disgraced in any way, be able to effect continued improvement in their line of work and do inestimable good to the followers of all the different systems of religion known in the world. Wherever there is naming, there is differentiation; and wherever there is a naming with a particular designation there is, of necessity, some particular attribute expressly mentioned or tacitly implied. When there is some distinction of name there is some idea of superiority or

inferiority naturally implied with it. When any particular name is given to anything, the universality of the thing, if it has it, is then evidently lost at once with the very act of naming. It is for these reasons that our primeval religion is very aptly called by the simple name of "Dharma" only, without any attributive adjunct.

It is written in the Sâstras that in the Satyayuga or the golden age, the Dharma or virtue remained full in all its four parts; in the Tretâ or the silver age it had its three parts; in the Dvâpara or the copper age it was reduced to its half, or two quarters; and in the Kaliyuga or the iron age it has been reduced so much, owing to the badness of the times, that only a fourth of it has remained with it. The Kaliyuga or the iron age has made its appearance since the great internecine war of the Mahâbhârata which took place five thousand years ago. Because Dharma or virtue has been reduced in these days to its fourth part only, there have taken place in India—which is the original land of the "Dharma"—many a religious revolution within these five thousand years that have gone by. The revolutions that were brought about by the great destructive war of the Mahâbhârata and afterwards by the anarchy which followed it, by the disturbance created by Buddhism and by the invasions of the Mohamedans, miserably distracted and perplexed the understanding of the people of India. It was for this reason that many sectarian religious principles were introduced into this land and it was through the ventilation of those religious principles that many new forms of faith were propagated all over the world. When the "Dharma" remained full with all its four parts, men practised it with a view to obtain deliverance, which is the true and only aim of religion. When, afterwards, in the course of its deterioration, it was reduced to its fourth part only, men's understanding was gradually obscured and perplexed, and they lost sight of the true internal or spiritual aim of religion. Then, fascinated with only the outward formalities of religion, men thought of creating new sects and began to propound various new doctrines of religion. It is because Dharma has been reduced to a quarter of it, that sectarian people, like so many insane people—who on account of the unsoundness of their own brains take others to be insane and, doing so, laugh at them—believe that their fellow-religionists or fellow worshippers only are really religious and pious, and look down on others with indifference and apathy, considering them to be irreligious and sinful. The forecast of the fact that "Dharma" has been very miserably reduced in this age is to be met with in our Sâstras in many places. Looking at these forecasts some of the virtuous men amongst us have come to think that, since "Dharma" has been so reduced, it is impossible that it can regain its fulness so long as this age lasts. The fact that Dharma was full in its parts in the golden age and that it has now been reduced, does not mean that in the golden age *only* people were perfectly qualified to practise religion to its perfection, and that in the present age men are not so qualified to practise it. Its true

meaning is that, in spite of the fact that Dharma exists in its fulness always in all ages, alike in the golden as well as in the iron-age, and that its nature is never altered under any circumstances, its depth, which was very great in the golden age, has now, under the influence of the present iron age, entirely disappeared and it has become miserably shallow.

A well, containing five thousand pitcherfuls of water, is evidently deep enough to cause the drowning of many human beings, but, if its water is drawn up and distributed over a wide tract of land, the same water cannot cause the drowning of even so small a creature as an ant. In the golden age, wherever Dharma existed, it existed with its full depth. Now, in this iron age, when darkness preponderates over the other qualities, it has lost its depth and hence it has become difficult for men to derive full benefits from the practice of it. The water in a well may be deep enough but it is limited in its expanse and the same water when distributed over a broad tract of land loses its depth though at the time it becomes wide in its expanse. But the amount of water in both the cases, *i.e.*, either when it remains in the bed of the well or when it is distributed over the vast tract of land, remains always the same ; only when it is distributed over the land its power of action is changed with the change or loss of its depth. So is the case with " Dharma." The power of action of Dharma, which, in the golden-age, could produce its full effect on the minds of men, exists even in this age with its full force, but its effect on the minds of the people is not now so great as of yore, notwithstanding it is preached and propagated all over the world.

The history of the world shows that all the various preachers of religion who have founded, reformed and propagated the systems of faith known up to the present age, are classified under the three heads, *viz.* : (1) The inspired sages, (2) the ascetics, and (3) men of erudition. The inspired propagators of religion are those who, through the light of their inspired knowledge, have perceived the external as well as the internal aim of religion and who, at all times, have proclaimed its universality. Thus the revered sage, Vedavyâsa, and the other respected Rishis of old, may be classed under the head of all-knowing inspired propagators of religion. The peculiarity of the religious instructions given by these inspired sages lies in this, that, on account of the perfection of their knowledge, their instructions have been conducive to the good of all the different religious sects without exception, and have been agreeable to all the different forms of worship. By the observance of the rules laid down by these inspired sages, all persons, with their different aptitudes and qualifications in life, succeed in doing good to themselves. The second class of religious preachers is the class of ascetics. These great men having, by their power of asceticism, travelled through some of the numberless regions of God's truths, have imparted instructions about those few truths only which they have

felt, themselves, and thus they have brought to light portions of religious truth that were not known to the world before. The modern teachers of the sects called the Vaishnavas, the Saivas, and the Sâktas and Âcharyas, like Srî Chaitanya and Srî Râmânuja, belong to this class of religious preachers. Through the exertions of these great personages many religious truths have been brought to light and through their vast influence much good has been done to the people of this country. But the defect in the instructions of these preachers of religion lies in this, that, in their systems, the universality of religion has been ignored and their preachings are but partial and narrow in their sphere. The third class of religious preachers is the class of erudite or learned men. These men do not belong to the class of all-knowing inspired sages nor to that of the ascetics who can know the truth of God. But they, by means of their deep erudition, venture to explain and preach the truths of religion as given in the Sâstras. These preachers can again be subdivided into three classes, *viz.*, the first or the best class, the second or the middle class, and the third or the lowest class. The learned men who belong to the lowest class of religious preachers refute, with their keen controversial power, sharp as the edge of a sword, the doctrines of others, but are themselves unable to formulate, for the good of the public, any other new system in place of the one they have found fault with and disproved.

Those men of erudition, on the other hand, who by the force of their logical arguments are able to bring in a reconciliation between their own views and those of others, and succeed in persuading the followers of other systems to become subscribers to their own doctrines, are called the second class of erudite preachers of religion. Those high-minded learned men, again, who are well versed in the Sâstras, who never care to refute the doctrines of others, and who believe that all religious sects fully understand the true import of the Sâstras, which are, according to their belief, beneficial to all people without distinction, belong to the first or the best class of erudite preachers and are the most profound thinkers. Of these three classes, the lowest depopulate the kingdom of religion by driving off and expelling people who are morally depraved, and thus, in a few days, change a city, as it were, into a miserable wilderness. The second class of preachers increase the number of good-natured inhabitants of the kingdom of religion, and expel those who are depraved in their morals. The best class of erudite preachers, on the other hand, who are always actuated by benevolent motives, distribute works, good or bad, to all people, according to their respective aptitudes and merits, and thus they exert themselves to make the kingdom of religion peaceful and prosperous. The lowest class of preachers may, very likely, be the cause of spreading unbelief, discord and impiety. The second class of preachers, who are, as a rule, followers of some ascetic preacher, may, it may be reasonably feared, be the cause of the spread of self-conceit and sectarian antagonism. Through the exertions of the noble-minded erudite preachers of the first

class, the people at large may reasonably hope to reap a golden harvest in the field of religion, because these preachers believe, as a rule, in the truth of the views of the all-knowing, inspired preachers of religion, *i.e.*, of the Rishis of old. The lowest class of preachers lead people to Hell, the second class lead them to Heaven, and the best class lead them to the region of salvation—(Mukti).

AN INDIAN SADHU.

(To be concluded.)

THE AURAS OF METALS.

III.

(*Continued from page* 399).

THE study of the higher metallic auras, however, requires a more developed and spiritual sight. Furthermore, from their being, as mentioned above, directly connected with the *Atomic* structure of matter, it may be necessary here, to make a few general remarks on what are commonly called *atoms*, and on the extraordinary change that is gradually taking place, since the revival of theosophical knowledge, in the chemical theories.

Until lately, the so-called chemical "Elements," or "Simple Bodies," were said by science to be composed of very tiny and insolvable particles of unchangeable matter, differing from one substance to another, yet always the same in the same body; in other words, indivisible simple atoms builded up every simple element, whose number gradually rose from 50 to the 80 now recognized. But the light of new discoveries gradually threw a doubt on the correctness of this theory (thereby justifying the theosophical position), until of late this point has been reached, that even now text-books are found containing cautious confessions, such as the following: "It seems that the (chemical) elements are not entirely independent forms of matter, but that they are in all probability COMPOUNDS of a small number of simpler elements, at present unknown to us." (Prof. Remsen, "Introd. to Chemistry," Amer. Science Series, 1895, p. 215). Or again, in the new "Encyclopedic Dictionary" (Philad. 1894), at the word "Spectrum" is seen the following admission, as one of the latest results of spectrum analysis: "From these and other collated facts, such as an ascertained relation between the atomic weight of an element and the position of its lines in the spectrum, it is now held as probable that the so-called 'elements' are themselves 'compounds,' which at a certain temperature [or under the impact of other forces,] are broken up into much fewer elements, OR POSSIBLY INTO ONE! ! * Communications have also been recently

* (Compare with S. D., I., 140).

submitted to that very austere and conservative body, the French "Academie des Sciences," by a noted French Chemist (or better, Alchemist), Mr. Tiffereau, proving that Metals, formerly supposed the most stable of the "Elements," are really *not simple bodies ! !*

This radical change may justly be attributed, in great part, to the influence of the world-known chemist, Prof. Crookes, who first showed, a few years ago, that "the elements as we know them are elementary simply because science, as yet, has discovered no means of splitting them up more minutely, and that they may just as likely be seven thousand as seventy." But Prof. Crookes had evidently been appointed, by the Higher Powers who watch over human progress, to be the iconoclast of the old materialistic chemistry and of its "simple elements," for he went yet farther, and boldly announced,—in accord with the Theosophical teachings,—the existence of *one* common source for every possible substance (see S. D., I., 622), one common, identical, ultimate atom for all material bodies alike, which he called Protyle. Our great teacher, H.P.B., in her "Secret Doctrine" (I. XV., p. 610-633, old ed. see also word *protyle* in the new Index), showed that Prof. Crookes' assumption was correct occult chemistry, with this exception, that there were not merely *one* only, but really *seven* such protyles, the one revealed by Prof. Crookes being the *lowest* of the seven (S. D., I., 328, note). Then Mrs. A. Besant, in her Occult Chemistry (*Lucifer*, XVII., 211-221), went still farther and showed how the material atoms of three gases, H, O, and N, were successively split up into their etheric atomines, or subatoms, until each of these eventually resolved itself, on the highest Ether plane, into one simple and identical *vortex*, or "soul" from the great ONE, thus justifying, in a way, Sir W. Thompson's "Vortex Theory," as well as Anaxagoras' belief (S. D., I., 332). Mrs. Besant further stated that, while Hydrogen contains only 18 such particles, the chemical or gross atom of Oxygen is composed of 290, and that of Nitrogen of 261, of such ultimate identical souls, these numbers being moreover in exact proportion to the atomic weights of the gases. Furthermore,—and this is a very important new point,—the difference which we see manifested, on the material plane, between the various chemical atoms of different substances issued out of the ONE, is clearly shown by Mrs. Besant's article to be a difference, not only of number and position or distribution, but also one of *evolution*, because, while passing through the various etheric planes, those originally identical soul-vortexes evolve *differently* for each substance,—or submit to the action of different *tatwas* * so as to constitute diversely developed groups of 'atomines' before coalescing into the,—to us,—apparently simple atom of the material plane. Moreover, these material atoms further combine, in Hydrogen and Oxygen, *two* together to constitute one molecule, while in the modified Oxygen, called Ozone, *three* atoms make one molecule, this molecule thus containing no less

* See the wonderful revelation of Nature we owe to Hindu knowledge, through R. Prasad's "Finer Forces," p. 22-23, or in *Theosophist*, Vol. IX.

than 870 Etheric vortices; in other bodies, the molecular constitution is still more complicated.

We are now prepared to say that all the chemical atoms of metals, like those of the gases described by Mrs. Besant, are really composed ultimately of variously evolved and variously compounded atomines or vortices from the Etheric ONE. Thus, following *Lucifer's* lines, we find, for example, that the atom of Iron contains 1,010 "souls," that its mineral Hematite contains 2,890, and its sulphate—a compound of three kinds—6,640 similar particles, while the atom of pure gold alone holds 3,535 vortices. No wonder that one grain of gold has been found capable of gilding two miles of thin silver wire! And no wonder, either, that gross chemical substances can be homœopathically triturated or diluted to millionth potencies, and still contain enough pure atoms to act medicinally, these atoms never losing their microscopical forms, colors and properties, however minute the trituration may be.*

IV.

All this, of course, will be strenuously demurred to by the obstinate and wilfully blind materialist, who has not yet been able to swallow the protyle theory. But, while such is the occult teaching, it is also fully sustained by the intimate observation of the higher metallic auras, because the fact of the wonderful and varied combinations of forms, seen in these—and indicated even on the lower astral plane,—can be explained only through the existence of such ethereal sub-divisions of the atom. Indeed, these aural forms readily indicate to the occult chemist, the number of ultimate atomines or vortex-souls from the ONE, that each body contains, as well as the nature of their evolution down to the material atom.

There will therefore be no suprise in the statements,—1st, that some of the aural forms of metals are common to all mineral matter; 2nd, that others are shared only by those metals more closely allied, which chemistry already classifies into "families" submitted to the septenary law; and 3rd, that others again of those forms are more distinctly peculiar to one metal alone and may be considered as its characteristic, individual seal or mark, showing its peculiar line of evolution, or, in other words, indicating to the student of the theory of the "tatwas," under which of the especial force or forces (or tatwas) this evolution is that is being carried on. Furthermore, from our observations,—limited though they unfortu-

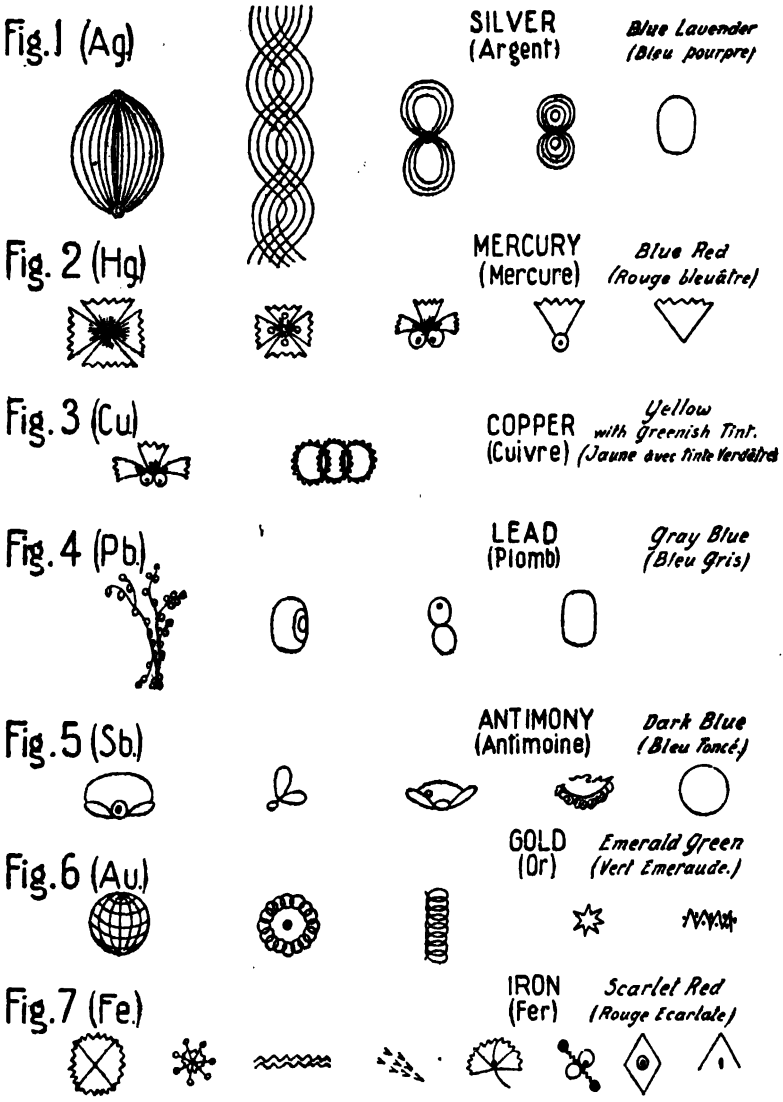
* It must be well understood here, that this property of the chemical atom, of splitting up into a number of what may be termed Spiritual Centres of life, or vortices, does not in any way interfere with the accurateness of the chemical theory about the minuteness of any one chemical or material atom. Thus Prof. Crookes says that, to count the number of atoms or molecules in a pin's head space,—at the rate of ten millions per second,—would require 250,000 years: also that the smallest particle of matter perceptible to the eye still contains from 60 to 100 millions molecules, and that one-hundredth of a cubic inch of gas contains from 19 quintillions to 6 sextillions molecules (6 followed by 24 ciphers). Occult chemistry does not gainsay all this on the material plane, but it further states that each of these minute specks further sub-divides itself, when passing into the higher ethereal planes, each being thus in reality composed of Protylic Souls in numbers varying proportionately to the atomic weight of the substance.

nately may yet be,—it would appear that the number of distinct aural, or tatwic, typical forms, in the higher aura of each metal, corresponds exactly to its atomic valency; monoatomic metals showing only one kind of distinct, peculiar, characteristic aural form; diatomic, two; triatomic, three, etc.; and, in those whose valency is variable, the prominent form,—of forms,—assumes variations to suit the valency: moreover, every one of those typical forms is subjected to localized vibrations, producing modifications which subsequently combine with each other in a way similar to what is found in the well-known type, or root, of frozen water crystals, from which are produced the innumerable combinations of the familiar snow and ice flowers: and this, in itself, again demonstrates the complex nature of what hitherto were called "simple" atoms. Finally, each one of the aural forms of metals gets further modified, through the formation of chemical compounds, and even of alloys, wherein,—while preserving their individuality—they coalesce with other types, as the fact had already been ascertained by the conscientious Reichenbach, even in his primitive and groping experiments.

Thus, through all these variations, the Adept's vision can clearly follow how the so-called "simple" chemical atoms of any substance, formed of variously evolved groups of atomines, get "hooked" on to other classes of atoms, to form the molecules of the practically unlimited chemical combinations found in the mineral world or obtained through man's ingenuity, combinations which are in reality temporary marriages, often followed by divorces as among humanity. But, whatever modifications do result from chemical operations, we find these changes reflected through the respective auras and their designs; the aural study fully confirming, elucidating as a whole, the modern chemical theory of compound atomic groupings, by *number* and *position*.

It would be entirely impossible to describe here the various atomic auras of all the known metals; so it must suffice to give, as a sample, those of seven of the most familiar ones, and the accompanying plate represents the characteristic atomic forms seen, in a moderate light, within each of their respective higher auras, while not taking into consideration at all the lower or material auras, or vapours, which, although very interesting, vary one from the other merely by the tints and intensity of the predominant colors, and by the disposition of the parallel lines and of the large wheel-like circles, as well as by the shape of the incandescence and the flames that are seen in the dark.

SPECIMEN TABLE—of *Characteristic Forms* in the *Atomic Auras of Metals.*



☞ From a perusal of this diagram, it will soon become apparent that the knowledge and observation of the *Characteristic* Atomic Forms of the metallic Auras would greatly facilitate chemical analysis and the identification of metals, since any of the characteristic forms seen in the auric cloud of a combination or mixture, would infallibly point to the presence of the corresponding metal, thus leading, not only to a thorough test of the purity of a substance, but also to the possible discovery of new "elements," in a manner similar to the discovery of metals through the presence in their spectrum of some characteristic line previously unknown.

DESCRIPTION OF THE PLATE OF ATOMIC AURAS.

No. 1 (Ag.) SILVER (Monoatomic). Only one characteristic form, a striated nut-like oval, with two germ-centres (hydrogen) at the heads or poles of the axis; but this form appears at times, cut in half, like a crescent moon, and from this are derived the other combinations. No wonder that Alchemy dedicated silver to the moon! The general tint of the auric cloud, in which these forms appear, is Blue-lavender (Akas-Apas?);

No. 2 (Hg.) MERCURY (Diatomic). Very pretty characteristic duplex form, based on the combination of triangles with circles, the outward basis of the triangles being always dentated. Four of these produce a maltese cross, and three combined with two globules of Hydrogen, produce the appearance of small germinal leaves springing from seeds. The general predominant tint of the auric mist is Blue-red (Tejas with Vayu);

No. 3 (Cu.) COPPER (Diatomic). In a yellow cloud with greenish tint two round dots, from which issue three triangular dentated leaves, similar to, but more pronounced and much longer than those seen in some manifestations of Mercury. They coalesce to form complicated dentated wheels (Vayu-Tejas);

No. 4 (Pb.) LEAD (Diatomic). General auric tint gray-blue; the principal form seems to be a square with rounded corners, something like a tiny bean, which conglomerates to produce microscopical tree-like forms, of the same nature as those materially produced in the well-known experiment of the chemical metallic tree (Vayu-Prithivi);

No. 5 (Sb.) ANTIMONY (Triatomic). A dark-blue cloud, in which is seen a very characteristic form well-known in blow-pipe experiments: *viz.*, a centre ball like an air-bubble, from the lower parts of which issue two small dark blue leaves, the whole surmounted by a white snowy globule (Akas-Apas-Vayu);

No. 6 (Au.) GOLD (Triatomic). General color, emerald-green, in which are found, closely webbed one into the other, around a central dot of Hydrogen, circles covered with spirals and triangles, enclosed into a sphere covered with a fine striation like meridians, as by a veil (Akas-Apas-Tejas);

No. 7 (Fe.) IRON (Tetratomic). General Aura scarlet-red; characertistic forms, triangles and lozenges combined with circles and opaque balls, brown; also green or bluish specks (Tejas-Vayu-Akas—Prithivi).

Now an examination of this drawing of metallic aural forms will undoubtedly strike any one acquainted with blow-pipe chemistry, on account of the fact that the figures found in the atomic aura of each metal therein described, are very remarkably similar to those obtained—as characteristic manifestations—in the blow-pipe flame, as can be seen in the text-books; for example, in Table IV. of Metallic Essays, in Col.

W. A. Ross' "Blow-pipe" (London, Crosby-Lockwood and Co.). But it must be understood that the aural forms herein submitted have been seen, drawn, and repeatedly described accurately by natural psychic seers,—absolutely unacquainted with the blow-pipe Chemistry and with the forms seen in its flames,—whereby fully meeting the possible objection that our aural forms were the result of a vision influenced by preconceived notions, for the similarity was discovered only "*aprés-coup.*" This allows us to deduce the fact that the aural emanations of metals,—although not readily discernible to ordinary sight, yet self-luminous on a certain plane, together with their accompanying peculiar geometrical figures and the corresponding colors,—only need some appropriate artificial assistance to materialize them, as it were, and render them manifest. Accordingly, with such help as the action of the blow-pipe flame, or fusion by intense heat, or of certain electric currents, we may yet hope that those same forms, like many other auras, will soon be registered by photography.

Meanwhile, how beautifully the results already obtained confirm the teachings found in our theosophical text-book. In the "Secret Doctrine" we are told how the cosmic matter first scatters and forms itself into elements: "grouped into the mystic four within the fifth element,-Ether, the lining of Akâsa, the *Anima Mundi* or Mother of Kosmos," the Sparks are formed into "dots, lines, triangles, cubes, circles and finally spheres,"...just the same forms as we find in the Tatwas and in the characteristic metallic auras. "Why so? Because such is the first law of Nature, who geometrizes universally in all her manifestations: there is an inherent law, not only in the primordial, but also in the manifested matter of our phenomenal plane, by which Nature correlates her geometrical forms and, later, also her compound elements, and in which there is no place for chance or accident. It is a fundamental law in occultism, that there is no rest or cessation of motion in Nature: that which seems rest is only the change of one form into another, the change of substance going hand in hand with that of form".....Then the ancient Commentary to Stanza IV. adds: "The Mother is the fiery fish of Life: she scatters her spawn and the Breath (Motion) heats and quickens it: the grains of spawn are soon attracted to each other and form the curds in the Ocean of space. The larger lumps coalesce and receive new spawn,—in fiery dots, triangles and cubes,—which ripen; and at the appointed time, some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others: after which law... comes into operation: Motion, the Breath, becomes the whirlwind and sets them into rotation" (S. D., I. p. 97).

Now, cannot the reflexion of those "fiery dots, lines, triangles, cubes and spheres," be seen in the description of the characteristic forms found in the atomic Auras of Metals, as shown on the accompanying plate?

The original observations from which have been gathered the above results were made under the writer's supervision in ordinary light, before having any knowledge of any previous studies on the same lines. If now we refer to the results obtained 50 years ago, through Reichenbach's sensitives, who observed the lower metallic auras in perfect darkness, we read as follows:

SILVER, placed on paper and burnished, showed a *white* luminous body and *white* flames, one fingers' length high, not rolling together, equal at the borders and in the middle of the plate, with no corner elongations or tufts;

MERCURY, *red* luminous with strong *white* flames, and white vapor;

COPPER, *red* luminous all over, with fine *green* nebulous flame, from ¾ of an inch to 1 and ½ inch in breadth, waving immediately above the whole surface, rolling out from the middle towards the sides, and streaming out particularly beyond the borders of the metal;

LEAD, *blue* luminous body, flames dull *blue*, streaming out weakly at the borders, without tufts at the corners;

ANTIMONY, *white* luminous with *bluish* flames;

GOLD, on paper and burnished, *white* luminous, with *white* flames two fingers' length high, not rolling together, border like the middle, no corner tufts;

IRON, *red* luminous, the flames of the entire surface rolling in towards the middle and somewhat elevated there, half a hand high, brilliantly playing in *red*, *white* and *blue*.

We thus find a remarkable agreement as to the aural colors between Reichenbach's and our own experiments, with the exception of silver and gold, which in Reichenbach's tests were probably alloyed and impure,—(gold and silver being generally mixed in ancient jewellery), while, in our original researches, we used native silver from Mexican mines and native gold from California nuggets, the discrepancy thus resulting from the difference in the quality of the metals.

The usual reliability of Reichenbach's notes may make it interesting to also quote here his statements on some other metals:

BISMUTH, *red* luminous flames and marginal flames *bluish-red*; CADMIUM, *white*, somewhat *bluish* flame; CHROMIUM, *green*, passing into *yellow*; COBALT, weak *blue*; IRIDIUM, *blue* luminous, flames *reddish blue*; NICKEL, *red*, rising up to *greenish yellow*; OSMIUM, *red* luminous with *greyish-red* vapour; PALLADIUM, strongly *blue* luminous with a pale *blue* vapour; PLATINUM, *white* luminous with palo *blue* flames; RHODIUM, *red* luminous with pale *yellow* flames; POTTASIUM, *red* luminous, *yellow-red* on the cut surface, large flames; SODIUM, *red* luminous, flames dull *white* toward *lilac*; TELLURIUM, *red* luminous, *white* at the border, no flames; TIN, flames dirty *bluish white*, streaming out weakly at the edges, with tufts at the corners; TITANIUM, brilliant *red* passing into *violet*; ZINC plates, pale *red* luminous, the flames opaque-*white* *reddish*

blue at the points, jagged at the edges, uniting into a tuft at the corners; CHARCOAL, *red* luminous, *red* marginal flames; IODINE, *red* luminous when shaken, passing in some degree to *green*; SELENIUM, bluish *red*, flames *blue*; SULPHUR, *blue* flames with opaque *white* vapor, though as far as the writer's observations go, the nature of that vapor depends on the purity of the sulphur; ARSENIC, Reichenbach's reading is *blue-red* body, with pale *red* vapour; one specimen tested by the writer gave a *white* color, throwing out an aura or flame with various shades of *red*, running into a kind of *blue*, but every arsenical ore gives different auras, according to the other bodies mixed within the ore. Likewise, in every different pyrites are found complex variations from the known auras of pure iron and pure sulphur.

At this point the conclusion can safely be reached, from the foregoing, that two very different sets of observations,—*viz.*, the material ones of ordinary scientific chemical analysis and the physiological of Reichenbach's,—constitute, as a whole, a full corroboration to the correctness of the third and most recent set, the theosophically psychic and occult. Therefore, one of the results that can be anticipated of this special study, by those qualified to undertake it, will be to further demonstrate that the mere fact of such emanations—as the auras of metals—being invisible under ordinary circumstances to ordinary eyes, does not prevent them from existing, nor from being capable of manifestation under proper efforts: so that the impartial mind will find herein one more proof of the existence of an invisible world, or at least of a part of the world, invisible to our limited senses.

A. MARQUES.

(*To be concluded*).

VIEWS ON THOUGHT AND MATTER.

(*Concluded from p.* 427).

IN speaking of the thought-sphere and its matter of different densities, it has been noted that these will correspond to different rates of vibration; and these are again expressive of certain colours, so that the different nebulous spheres that are accumulated by individuals, as well as the aura of the whole race, will have different prevailing colours, according to density and other qualities.* Its lowest stratum, in common with that about the human head and body, is the animal or nervous aura, and is of a dark red colour. In man, it is the subtle emanation of the vital parts; of the nerves, viscera, and the like; as the dark red aura of the earth is an emanation of the self-centred and separately selfish feelings of humanity in general. Above this, as about the human head, there ensues a blue zone of more or less extent, corresponding to the region of intellectual efforts—and the middle strata of the race-aura will be the same, but it is far-extending; and perhaps

* I. U., I., 275.

the blue colour of the sky may not be altogether unconnected with it. But beyond both these, there is in some a bright golden zone, due to their spiritual minds; and outside of our earth's fluidic envelope there should be the same, corresponding to the united spiritual aspirations of the whole race.* The extent of each of these zones will probably be in the inverse ratio to their respective densities.

Persons whose auras differ in colour and corresponding qualities to any great extent, will experience different likes and dislikes, sympathies and antipathies, accordingly; and various emotions will be called up by different colours, and diverse bodily conditions induced. In Babbitt's "Principles of Light and Colour" it is demonstrated that each ray of colour has a certain therapeutic influence on the human system; Blue acting soothingly on the circulation of the blood, Red stimulating, Yellow acting as a purgative, &c.† It may be to these colour-differences in the aura that are due the fondness for particular colours in pictures, ornamentation, &c., which alter as the thought-streams change. As far as the emotions are concerned, Dr. Luys has put this to the test, for he "induces emotions by coloured balls. He has often exhibited these phenomena in the course of his lectures. For this purpose he uses hollow glass balls, either blue, yellow, red, or green. The subject having been sent to sleep (the lethargic stage), a shade is placed over the subject's eyes and, suddenly, under the action of one of these balls, he is seen to open his eyes and manifest a distinct emotion. * * * According as the coloured surface is larger or smaller the emotion is more or less violent." ‡ For colours will recall the sensations and thoughts to which, by their corresponding vibrations, they are allied, and produce psychic effects accordingly—since they excite corresponding vibrations in the auric sphere, and possibly also in the various principles of the septenary man, which are also distinguished by their respective colours.§ Exactly the same may be said of the corresponding musical tones, and various combinations of them—a fact of such common experience that it requires no example; though it may recall to memory the case of the man born blind; and who, when his sight was restored by an operation, and a piece of scarlet cloth was shown to him, said he was reminded of the sound of a trumpet.‖ And many persons intuitively correlate colours with sounds, as well as both with geometrical figures and other forms; while a cultivated astral perception has shown that each thought moulds the etheric matter into a visible form with its appropriate colour, and, of a duration, in its separate state, proportional to the intensity of the thought which originates it.**

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* Cf. "Heights of Himalay," p. 175.
† F. Hartmann, note to "Paracelsus," p. 52.
‡ De Courmelles, "Hypnotism," p. 55.
§ Cf. S. D., III., latter portion, *passim*.
‖ Rev. E. Smedley, "The Occult Sciences."
** See the illustrated articles in recent numbers of *Lucifer* and *Borderland*, on "Thought-forms."

All the parts of nature are dependent and interdependent, and therefore these things are intimately connected with each other. And further, since colour and form, as well as other characteristics which appeal to the senses, are common to the vegetable world, so we may arrive at some ideas as to how it is that certain plants, used for medicinal purposes, will correspond to certain bodily and mental states. For these vegetable substances, having an affinity for certain qualities in the ether or elsewhere, absorb and collect them, perhaps from the light (without which they cannot live) as much as from the soil in which they grow, for this light is simply matter in motion.* Such drugs may therefore be made use of to reproduce their corresponding thoughts and other conditions. Babbitt "gives some interesting examples of correspondence between the colours and medicinal virtues of certain flowers, plants, drugs, &c., with the action of the above-named colour-rays,"† and this, perhaps, may be the foundation of likes and dislikes in the cases of certain perfumes and flowers, with some people; as also the affinities and antipathies of plants for each other.‡ Romance-writers have not been slow to avail themselves of these things;§ and Harrison Ainsworth says: "Perfumes, it is well known, exercise a singular influence over the memory. A particular odour will frequently call up an event and a long train of circumstances connected with the time when it was first inhaled."‖ Bulwer Lytton goes further, and touches upon much more occult ground; for he depicts one of his characters (who is engaged in gathering a small herb with a pale blue flower) asking "What was the fable of Medea, but a proof of the powers that may be extracted from the germ and the leaf? * * * " and he proceeds to say that "the mysterious sisterhoods of Cuth* * * sought in the meanest herbs what, perhaps, the Babylonian sages explored in vain amidst the loftiest stars * * *. Nature supplies the materials" for the old Colchian magic, "they are around you in your daily walks * * *," for he maintained that "There are faculties within us with which certain herbs have affinity, and over which they have power."** We may, perhaps, smile at the seeming romance of the novelist; but possibly there may be hidden beneath his words, more of truth than most of his readers have guessed. One experimenter thus describes his sensations upon using such a drug, and, divested of certain bizarre portions due to the idiosyncrasies of the individual and his lack of occult training, they were as follows: "The sense of limitation, of the confinement of our senses within the bounds of our own flesh and blood, instantly fell away. The walls of my frame were burst outward and instantly tumbled

* Cf. I. U., I., 137, 281.
† "Paracelsus," p. 82, note.
‡ Ib.
§ Cf. "Picciola, or the Prison Flower."
‖ "Guy Fawkes," ch. XX., p. 144.
** Cf. "Zanoni," Bk. II., ch. ii.; Bk. III., ch. xviii.; Bk. IV., ch. ii.; and VI., ch. vii. (of the Kenilworth edition, pp. 78, 196, 215, 307); also Part 25 of the Psy. Res. Society's "Reports," giving Prof. Ramsays experience with anæsthetics quoted in *Lucifer*, vol. XV., No. 87, p. 285, also *Theosophical Review*, November 1897, p. 198, experiments with "Mescal buttons," and "A Rough Outline of Theosophy," p. 9.

into ruin; and without thinking what form I wore—losing sight even of all idea of form—I felt that I existed throughout a vast extent of space. The blood pulsed from my heart, sped through uncounted leagues before it reached my extremities; the air drawn into my lungs expanded into seas of limped ether, and the arch of my skull was broader than the vault of heaven. Within the concave that held my brain were the fathomless deeps of blue; clouds floated there, and the winds of heaven rolled them together, and there shone the orb of the sun. It was—though I thought not of that at the time—like a revelation of the mystery of omnipresence. It is difficult to describe this sensation, or the rapidity with which it mastered me. In the state of mental exhilaration in which I was then plunged, all sensations as they rose suggested more or less coherent images. They presented themselves to me in a double form; one physical, and therefore to a certain extent tangible; the other spiritual, and revealing itself in a succession of brilliant metaphors. * * * The thrills which ran through my nervous system became more rapid and fierce, accompanied with sensations that steeped my whole being in unutterable rapture. I was encompassed by a sea of light, through which played the pure harmonious colours that are born of light. * * * The air was radiant with excess of light, * * * I inhaled the most delicious perfumes, and harmonies such as Beethoven may have heard in dreams, floated around me. The atmosphere itself was light, odour, and music; and each and all sublimated beyond anything the senses are capable of receiving. * * * I revelled in a sensuous elysium which was perfect, because no sense was left ungratified. But beyond all my mind was filled with a boundless feeling of triumph. My journey was that of a conqueror—* * * one, victorious over the greatest, as well as the subtlest, forces of nature. The spirits of light, colour, odour, sound, and motion were my slaves, and having those I was master of the universe. The fullness of my rapture expanded the sense of time; and though the whole vision was probably not more than five minutes in passing through my mind, years seemed to have elapsed * * *." *

Students of the mysteries of nature, whether Theosophists or not, may well pause before they too summarily reject such experiences as the above as the mere overdrawn exuberance of a popular author; for doubtless there *is* a "pharmacy of the soul"—or rather, of the auric sphere—and the brain; though modern science is but little curious on the subject, and only the adepts of a certain order of magic would make use of it, since all such means are forbidden to theosophical occultists, and they would not care to make use of them. † H. P. B. says "Plants * * * have like mystical properties in a most wonderful degree, and the secrets of the herbs of dreams and enchantments are * * * lost to

* Bayard Taylor's "Pictures of Palestine," cited, *Lucifer*, vol. IX., p. 159; and cf. p. 324.

† See *Theosophist*, vol. IV., p. 283, Aug. 1883; and note to "Etidorpha," p. 276.

European science,* and useless to say, too, are unknown to it, except in a few marked instances. * * * The women of Thessaly and Epirus, the female hierophants of the rites of Sabazius, did not carry their secrets away with the downfall of their sanctuaries. They are still preserved; and those who are aware of the nature of soma, know the properties of other plants as well."† "There are, scattered throughout the world, a handful of thoughtful and solitary students, who pass their lives in obscurity, far from the rumours of the world, studying the great problems of the physical and spiritual universe. They have their secret records, in which are preserved the fruits of the scholastic labours of the long line of recluses whose successors they are. The knowledge of their early ancestors, the sages of India, Babylonia, Nineveh, and the imperial Thebes; the legends and traditions commented upon by the masters of Solon, Pythagoras, and Plato, in the marble halls of Heliopolis and Sais, traditions which, in their days, already seemed to hardly glimmer from behind the foggy curtain of the past—all this, and much more, is recorded on indestructible parchment, and passed with jealous care from one adept to another." ‡ Now this magic liquid of theirs, referred to above under the name of *Soma*, "in mystical phraseology * * * is the name of the sacred beverage drunk by the Brahmins and the Initiates, § during their mysteries * * *. The partaker of *Soma* finds himself linked both to his external body, and yet away from it in his spiritual form. The latter, freed from the former, soars for the time-being in the ethereal higher regions, becoming virtually 'as one of the gods,' and yet preserving in his physical brain the memory of what he sees and hears."‖ Many such instances might be cited, and quotations given; for it is well known that certain peculiar vegetable products were used by the witches and wizards of olden times,** as also by the Schamans of Siberia, and other professors of the occult arts.†† So Paracelsus remarks, after speaking of the occult properties of things, "There are also some poisons by which the organic activity of the body may be suppressed for a time, and the consciousness of the inner man be made more active, and which may therefore enable us to see the things of the astral plane."‡‡ We, however, are less concerned with the recital of such cases than with the bearing they may have upon the subject of thought and matter, or mind and brain; and they are here referred to,

* Cf. "Zanoni," Bk. II., ch. ii., p. 78, and Bk. IV., ch. IV., pp. 226-227, also. S. D., III., 124, note.

† I. U., I., 589, 590, also the use of incense, &c., spoken of in "Night side of Nature," pp. 475, 476.

‡ I. U., I., 558, and II., 306, 308.

§ And elsewhere for similar purposes—see "History of the Assassins," by Von Hammer, 233, 237, notes.

‖ S. D., II., 498, 499, o. e., 524, 525, n. e., and I. U., I., 357, 358.

** Ennemoser, "Hist. of Magic," articles on the witch-unguents, &c.

†† Cf. "Night side of Nature," pp. 127, 137, 138, 362, 363, 475.

‡‡ "Paracelsus," pp. 94, 95. (2) S. D., II., 499 G.C. 524, n. e.

principally because there is a connection between this employment of drugs and what has been said concerning the moon and her influence, upon thought. For the name *Soma* quoted as that of an Indian preparation used for these purposes, signifies the moon, astronomically speaking ;* and we may trace some of the reasons for such a connection, if we consider that odours call up certain thoughts, and narcotics revive certain impressions and memories, because they are the tangible and objective form (by their absorption of certain qualities) of the influence conveyed by the moon ; and hence might be employed to vivify the thoughts which she originates or controls—for which reasons, probably, the astrologers divided all plants under the rule of the sun, moon, and stars. When we inhale a perfume, certain particles of invisible matter are given off from it, which strike upon our olfactory nerves—and these convey the sensation to the brain, the physical centre of the auric sphere, wherein are stored up all the impressions connected with the odour. These impressions will then drift into the consciousness accordingly—it being the same in principle with the dreams and visions which drugs call up, though these may never have formed part of our *waking* memory, but perhaps of our astral wanderings. As concerns perfumes, there are those who will say the effect is due rather to vibrations set in action by the materials used, than to the impact of its solid particles on our nerves; but both are involved, since we cannot have vibrations, where there is no matter to vibrate.

After reading the above, perhaps it will be asked, since man is thus so far under the influence of forces external to himself, how far is he to be held accountable for deeds which may be prompted he knows not how, or from whence; how, in short, is he to do otherwise than as 'the birds of the air and the beasts of the field' which act out their lives thereunder? To all such questions it may be answered that the will is a power by itself, over which the cosmic forces have no control when it has received the necessary training, which results in self-control. This is the very opposite to the case of those men of violent passions who employ it in their gratification, for these are not the men of *strong* will that they are often called, but men of no will-control at all; because they are the veriest slaves of every wind of passion that blows. But a celebrated student of nature has said "A man who wholly belongs to himself cannot belong to anything else." Man has the power of self-control, and no external influences can control him if he exercises this power. The influences of the Macrocosm cannot so easily impress themselves upon a rational, wise, and passionless man, as they do upon animals, vegetables, and minerals,* and, since this is so, and we can not only control our own thoughts, but with them also the emanations thence arising which affect others. "This view enormously increases the responsibility of the individual, as it makes each a radiant focus or centre of feeling, sending out good and bad influences, and thus work-

* "Paracelsus," p. 52.

ing for good and evil in all men and women, within the sphere of activity."* If this theory is correct, we see how easily others may be influenced by us, for if, owing to our habits and thoughts, we give off an evil aura, we know not how far it may extend, nor what bad consequences it may entail. If we should so affect other persons, who, by their passive characteristics or temperaments, may at certain times be very susceptible to external influences, they become unconsciously impressed with our mind-aura which we give off, and will accordingly conform their actions and thoughts to a more or less extent in conformity with ours—though perhaps quite unconscious of any direct imitation. Perhaps it is by the effects here spoken of, that a person who chooses bad company becomes like unto those he associates with; for in this case the solitary unit has to face the combined attack of many others, and if there is the least leaning on his part towards their evil courses, at certain periods the weight of influence becomes irresistible, and ruin must follow accordingly. With any two individuals the effect may be modified: "Take, for example, two persons, one moral, intellectual and religious; the other gross, sensual and living altogether on the material plane. If their auras come in contact, they will be mutually affected. The former will feel a depressing influence, and will shrink from the presence of the other, while the latter will receive an impression for good from the aura of the moral man * * *. Thus the two auras, intermingling with one another, will have an impress for good or evil from the brains of both, the permanency of which is in the direct ratio of the sensitiveness or positivity of character of the person so influenced * **; if the individuality of a moral person coming in contact with the aura of a sensualist, is but little developed; if he has been reared on a diet of negative morality and negative virtue, without any self-reliance or personal will; and if, on the other hand, the sensualist is utterly depraved, his aura will make upon the negative aura of the other an impression strong enough to work * * * its way to the brain, and graft upon it its own immoral bent and criminal idiosyncrasy." †

When, however, in place of admitting the influence of bad thoughts, we cultivate good and beneficent ones, those who come under the sphere of activity of our thoughts will feel an ennobling and elevating effect therefrom; and it therefore becomes the duty of all and every one so to regulate their thoughts as that they may never have to reproach themselves with the recollection of having possibly given off an influence which may have led another into a wrong path, and in future continue to act similarly. The effort to do this constitutes one of those which are required of Theosophists; for the pursuit of wrong courses, whether in thought or action, does injury both to those who pursue such courses, and those who, however remotely, are affected by them; and thus retards the consummation of

* Cf. *Lucifer*, Sept. 15th, 1892.
† "On the Heights of Himalay," pp. 62, 63.

that "Brotherhood of Humanity" which has been the aim of all true students of mystic science for so many ages.

S. STUART.

CASTE SYSTEM IN INDIA.

REMARRIAGE OF WIDOWS.

(*Continued from p. 755, Vol.* XIX).

THE Hindu caste system as at present prevailing in India prohibits the remarriage of widows among the higher castes. The lower castes have always enjoyed greater liberty in this matter, and by immemorial custom the remarriage of widows is allowable amongst them. It is a well known fact that if one wants to study the archaic forms and institutions of a country, he must look for the same among the classes who by their surroundings and trainings would be most likely to preserve them. The lower classes of society, therefore, are the proper materials where one may study ancient manners and customs, language and literature, for with the tenacity of ignorance they have preserved them better than the higher classes. Let us see, therefore, what was the attitude of ancient India with regard to this problem. In dealing with this subject one cannot help thinking of Pandit Ishwara Chandra Vidyasagara, whose exertions in this matter brought the subject within the range of practical social economy. As the works of that great philanthropist are written in Bengali, it would therefore be proper if I give to the readers of the *Theosophist* an account of the work done by him.

The question then is, "Can a Hindu woman who has lost her husband, remarry?" The answer of this question is not to be given by our own inclinations or through considerations of experiences, but from the Dharma Sâstras. The authoritative books of the Dharma Sâstras are the works which bear the names of the following Rishis;—

"Manu, Atri, Vishnu, Hârita, Yâjñavalka, Usanas Angiras, Yama, Apastamba, Samvarta, Kâtyâyana, Brihaspati, Parâsara, Vyâsa, Sankha, Likhita, Daksha, Gautama, Sâtâtapa and Vasishtha." (Yâjñavalka Adhâya I., verse 4—5.)

"Among these books, all are not held to be equally authoritative; for says Manu, "The duties of the Satya Yuga are different from those of the Dvâpara and the Tretâ, and those of the Kali Yuga different from them all, because of the change of cycles."

Of the above Dharma Sâstras what are the books which are authoritative in this Kali Yuga? To this we find the answer in Parâsara Samhitâ, which declares:—"Manu is the law book for the Satya Yuga, Gautama for the Tretâ, Sankha Likhita for the Dvâpara and the work of Parâsara for the Kali Yuga."

Thus we have it stated as to the book which is authority in this age. Does then Parâsara allow the remarriage of widows? On this point

there can be no two opinions. He says :—" For women another husband is legally ordained under these five calamities—(i) when the husband is missing, (ii) when he renounces the world by becoming a mendicant, (iii) when he is found to be impotent, (iv) when he is degraded from the caste, and (v) when he is dead."

This shows that a woman who loses her husband in any one of the above mentioned five ways may remarry. Of course he recommends, further on, that it would be better if she lead the life of Brahmacharya. But to those who cannot do so he gives the full liberty of remarriage.

Having thus determined that in this Kali Yuga the remarriage of widows according to the Sâstras, is allowed, let us enquire whether there are any contrary texts to be found. For there are persons who say :— " Oh yes, there was remarriage of widows in old yugas, but it has been prohibited in this Kali Yuga. For have we not the authority of Brihad Nârada and Yâjñavalka to the contrary ? " The authorities which they quote are the following :—

"The wise men have declared the following Dharmas to be illegal in this Kali Yuga :—Going adrift on the sea for the sake of death, carrying a Kamandalu, marrying a girl from a caste not one's own, a widow raising the son to her husband through his younger brother, killing animals in Madhuparka ceremony, eating meat in Srâdhas, assuming the Vânaprastha Ásrama, giving a maid in marriage who had already been given before, keeping Brahmacharya for a long time, the human sacrifice, the horse sacrifice, the cow sacrifice and going on the great journey to meet death."

The words in the above on which our opponents rely are,—

" दत्तायाश्चैव कन्यायाः पुनर्दानंपरस्यच । "

These words do not forbid the remarriage of widows, but prohibit that ancient unquestionable custom which gave authority to the father to break a marriage contract properly solemnised, if he got a better bridegroom. The traces of this custom we find in Yâjñavalka :—

Once a maiden is given, (he who) takes her after giving is liable to be punished like a thief. If a bridegroom better than the previous one comes, even the given (maiden) may be taken away (Yâjñavalka Adhâya I., verse 65).

This liberty of breaking a marriage contract naturally led to many disputes and heart-burnings and was consequently put down authoritatively by later lawgivers. It cannot be construed as a prohibition of widow marriage, so expressly laid down by Parâsara, the lawgiver *par-excellence* for this Kali Yuga. The text of the Áditya Purâna देवरेण-सुतोत्पत्ति र्दत्तकन्या प्रदीयते॥ does not carry the argument of our opponent any further. For it also uses the same words दत्तकन्या 'a betrothed maiden,' and the very word कन्या or virgin, shows that the rule applied to betrothals and not to marriages.

But if it even be taken that the Brihad Nârada and the Áditya Purâna texts prohibit widow marriage, then we find that there is a conflict between the Parâsara Smriti and Purânas. In the cases of such conflict of texts the Hindu law of interpretation is that, in case of conflict, a Smriti text prevails over a Purâna text.

श्रुतिस्मृतिपुराणानां विरोधीयत्रदृश्यते ।
तत्रश्रौतंप्रमाण्यन्तु तयोर्द्वैधेस्मृतिर्वरा ॥

The clear text of the Parâsara Smriti therefore cannot be set aside by any forced interpretation of Pâurânic texts cited above.

Another objection taken by some is,—"Admitted that widow marriage is allowed by Sâstras, yet as it is repugnant to Hindu customs, therefore it should not be allowed." To this we reply that a custom is the result of public opinion of a community, and it is liable to change if the necessity and the advisability of such change is pointed out to them. It is to educate and create this public opinion that we have undertaken to write these few lines, for we doubt not that there is many a family in which there are young child widows, and there is many a father who wishes in the heart of his heart to marry his virgin widowed daughter if society would allow him to do so.

Some persons have interpreted the text of Parâsara as applying to betrothal and not to marriages. For the sake of reference and interpretation we give the text in the original:

नष्टेमृतेप्रव्राजिते क्लीबेचपतितेपतौ ।
पञ्चस्वापत्सुनारीणां पतिरन्योविधीयते ॥

Any Sanskrit scholar unprejudiced by preconceived opinion would say that this text applied to marriages and not to betrothals. The words used in it clearly mark the distinction between marriages and betrothals. For where betrothal is meant the words used are वर or bridegroom and कन्या maiden, as in the text of Yâjñavalka cited above (Yâjñavalka I. 65).

But in this verse we find the words used are पति husband and नारि wife. But we need not depend merely upon our own interpretation. The great commentator, Mâdhavâchârya, in his gloss upon this passage, says:—

परिवेदनपर्य्याधानयोरिवस्त्रीणां पुनरुद्वाह स्यापि
प्रसंगात्क्वचिदम्यनुज्ञां दर्शयति ॥

This clearly shows that the text relates to पुनरुद्वाह or remarriage. Mâdhavâchârya goes on further by saying that, better than पुनरुद्वाह remarriage, is Brahmacharya, and better than Brahmacharya is dying on the funeral pile of her husband. If the text did not relate to marriage, but to betrothal only, the text then saying that it is better for the woman to burn herself with her husband would be meaningless. For would it not be absurd to say that a betrothed girl should burn herself

on the funeral pile of her would-be husband. But in the face of the clear commentary of a great Sanskrit scholar like Mâdhavâchârya, there remains no room for doubt at all.

That the above text can never apply to betrothal is also further apparent from the following text of Nârada :—

नष्टेमृतेप्रव्रजितेक्लीबे च पतितेपतौ ।
पञ्चस्वापत्सुनारीणां पतिरन्यो विधीयते ॥
अष्टौवर्षाण्यपेक्षेत ब्राह्मणीप्रोषितंपतिम् ।
अप्रसूतातुचत्वारि परतोऽन्यंसमाश्रयेत् ॥
क्षत्रियाषट्समास्तिष्टेदप्रसूतासमात्रयम् ।
वैश्याप्रसूताचत्वारि देववत्त्वितरावसेत् ॥
नशूद्रायाःस्मृतःकाल एषप्रोषितयोषिताम् ।
जीवतिश्रूयमाणेतु स्यादेषद्विगुणोविधिः ॥
अप्रवृत्तौतुभूतानां दृष्टिरेषाप्रजापतेः ।
अतोऽन्यगमनेस्त्रीणामेष दोषोनविद्यते ॥

For women, another husband is legally allowed under the following five calamities : (i) when the husband is missing, (ii) when he renounces the world by becoming a mendicant, (iii) when he is found to be impotent, (iv) when he is degraded from the caste, (v) when he is dead.

A Brâhmana woman having children should wait for eight years for the return of her missing husband, but if he has no children, she may wait for four years and then marry another person.

A Kshatriya woman should wait for six and three years respectively, under the same circumstances.

A Vaisya woman for four and two years respectively.

And there is no fixed time for a Sûdra woman. These are the various periods of waiting for missing husbands. The periods are to be doubled if it is heard that the husband is alive. This is the law of Prajâpati. If a woman, therefore, remarries under these circumstances, she commits no fault.

The above text also shows that it applies to married women and not to betrothed girls, for it would be absurd to say that a betrothed girl having a child should wait for eight years, and a betrothed girl not having a child should wait for four years.

The only passage that prohibits the remarriage of widows is the following from Ádipurâna :—

"In Kali Yuga five things should not be done :—the marriage of women already married, giving a larger share to the eldest son, eating of beef, marrying the elder brother's widow and carrying a Kamandalu."

This text is from a Purâna, and it prohibits the marriage of women already married in *general* terms, while the text of Parâsara

lays down the particular exceptions. The general rule is that a woman already married, should not be married again by another person, for that would constitute bigamy under every system of law. To this general rule, however, there are five exceptions as mentioned by Parâsara and Nârada. Thus there is no real conflict between the text of Ádi Purâna and that of Parâsara and Nârada. In support of this view we may quote other Smriti writers also. Thus Kâtyâyana says :—

"If a girl be married, even, she may be given to another husband, with clothes and ornaments, if the husband be found to belong to another caste, or to be degraded, or impotent, or of cruel conduct, or of the same gotra, or a slave, or a person suffering from an incurable disease" (Katyâyana as quoted in Nirnayasindhu).

So also Vasishtha says : "A person may remarry his daughter under the following circumstances :—If the husband be devoid of good lineage, or good conduct, or is impotent, &c., or degraded, epileptic, or a heretic or suffering from incurable disease or belonging to any particular sect, or if he is of the same gotra with the girl."

Thus according to Kâtyâyaana and Vasishtha, remarriage is allowed under the following circumstances :—(i) If the husband is of another caste, (2) degraded, (3) impotent, (4) of evil habits, (5) of the same gotra, (6) slave, (7) incurable disease, (8) low family, (9) epileptic, (10) heretic, (11) hypocrite."

These are the general rules applicable in all ages. Parâsara modified this rule by confining it to five conditions only. Thus therefore there is no conflict between the rule propounded by Ádi Purâna and that laid down by Parâsara.

S. C. Basu.

(To be continued).

EVIDENCES OF SUPERSENSUOUS CONSCIOUSNESS.

(Continued from page 415.)

INTELLECT and intuition are but different planes of consciousness. In all modern philosophy, consciousness is the basis. And all speculation hinges upon whether we have any ideas independent of experience, experience meaning experience in sense and reason ; and how far in this limited circle the human mind is competent to solve such problems as immortality. God, the great questions of creation, the purpose of the Universe, the reign of Moral Law, &c.

If experience means only that which can be gathered on sensuous and rational planes of consciousness, then all the great problems of the kind mentioned do not come within the field of that experience. Then all that knowledge of the ultra-rational kind is independent of experience. Knowledge which depends on experience is but knowledge of *phenomena ;* and all philosophers, whether of the West or of the East, are agreed that to

know things *per se*, *i.e.*, to understand the *noumena*, some other channel than experience must exist.

That such channel exists is the uniform answer of the Occidental ecstatics, the Oriental Yogîs, and the Theosophists, who are revivalists of this forgotten way, which under its several aspects, is variously known as trance, ecstasy, *Samâdhi*, intuition, &c., all which are groupable under the philosophic designation of 'supersensous consciousness.' Even Locke, who is not an ecstatic, and who is against 'innate ideas,' is caught alluding to what he names the 'internal sense,' or 'reflection,'* or a consciousness not common.

While yet in this body, there exists thus a way by which to directly intuit the Divine. That God can be experienced *now* is what our ecstatics tell us; that He is not separated from us either by an unbridged gulf, or unfathomable abyss. He is nearer than the nearest, and communicable. The necessary pre-requisites to meet him are purity, patience, and peace of mind. All evidence for superconscious states points to a pure life being led. A pure life brings a pure heart, and a pure heart is the sure passport to Heaven.

'God,' says Eliphas Lévi, in his "Paradoxes of the Highest Science," 'is the great Archidox of the Universe.' By Archidox, he means that super-excellent doctrine which is above reason and science. He says: "Below the reason of the mass is materialism, above the reason of the scientific, is God. *Credo quia absurdum!*"

Reference in these sayings is had to that exalted and ultra-rational state, in which one is transported into supersensuous consciousness and sees and feels God face to face. Not one but millions are those who have so seen God and arrived at perfection. So Bhagavad Gîtâ, Bk. IV., verse 10, says:—

"*Bahavo jñāna-tapasā pūtâ Mad-bhāvam-āgatāh.*" And those that went to the divine state were wise, austere and pure. To see God, to secure His communion, therefore requires wisdom, meditation and purity. Lead therefore the life of the intellect, the life of reflection, the life of purity and you will know God. In other words, with a clear head and a clean heart we approach the august living presence of God. This kind of life implies mind-training: Locke said, "reflection."

Reflection means control over one's thoughts. It means, to keep one's thoughts in one's power, and be able to direct, arrange, fix and apply them to whatsoever may be the object of pursuit. How to catch the fleeting mind is therefore the first concern of the science of Yoga. The methods proposed are those that have been described in my Lectures on Inspiration, &c. The success or the fulfilment of these methods is Samâdhi, or complete unwavering concentration and abstraction. Locke, a great

* Locke's proof of the existence of God, for example, is memorable. He says (*Bk. IV. Ch.* 10): "It is plain to me that we have a more certain knowledge of the existence of God than of any thing our senses have not immediately discovered to us. Nay, I presume, I may say, that we may more certainly know that there is a God than that there is anything else without us." So Locke had two sources of knowledge, the *sensuous* and *reflective* (the latter akin to *supersensuous*).

thinker, seriously asked if anybody could suggest a method for mind-discipline, and he would have been glad indeed to have come across an Indian Yogî. I make an extract from Locke's "Conduct of the Understanding," see XXV., on 'Wandering' * :—"That there is constant succession and flux of ideas in our minds, I have observed in the former part of this essay, and every one may take notice of it in himself. This, I suppose, may deserve some part of our care in the "conduct" of our understandings; and I think it may be of great advantage if we can by use get such power over our minds, as to be able to direct each train of ideas so that none may come in view but such as are pertinent to our present inquiry, and in such order as may be most useful to the discovery we are upon; or, at least, if some foreign and unsought ideas do offer themselves, that yet we may be able to reject them, and keep them from diverting our mind from its present pursuit. This is not, I suspect, so easy to be done as perhaps may be imagined; and yet, for ought I know, this may be, if not the chief, yet one of the great differences that carry some men in their reasoning so far beyond others, where they seem to be naturally of equal parts. A proper and effectual remedy for this wandering of thoughts, I would be glad to find. He that should propose such a one, would do great service to the studious and contemplative part of mankind, and perhaps help unthinking men to become thinking. I must acknowledge that, hitherto, I have discovered no other way to keep our thoughts close to their business, but the endeavouring as much as we can, and, by frequent attention and application, getting the habit of attention and application." This,—that is how to acquire concentration—was exactly what Lord Krishna taught Arjuna in Bhagavad Gîtâ :—"*Abhyâsenatu Kaunteya, vairâgyenacha grihyate,*" Bk., VI. v. 35.† 'By practice and dispassion, said Srî Krishna. Dispassion (*Vairâgya*) means non-attachment to fleeting things, or removing oneself therefrom. This means the practice of virtues and the leading of a pure life—the embodiment of pure deeds, pure words and pure thoughts. And this 'dispassion' conjoined to the practice of introspective practice (*abhyâsa*), lands the pilgrim to the foot-stool of God. In the theosophic terminology, one will have effected junction with the Seventh Principle, God, the *word*, the *Logos*. The Noumenal base underlying phenomena which is beyond cognition of the senses, and which it costs metaphysics so much speculation to establish, will then become as much a real perception by the intuitive sense as external phenomena are to the physical senses. All spiritually great men have this intuitive sense developed in them, and their religion consists in teaching others how to develop it in themselves so as to realise the two fundamental ideas of all religions, *viz.*—

(*a*) *A life beyond the grave.*

(*b*) *The requital of good and evil.*

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* Pp. 233-234.

† Read my English Translation of Gîtâ and commentaries, for elaborate information.

The conclusion is that man has not only the sense-faculties, and the rational faculty, but he has a super-sensuous and super-rational faculty. This faculty is latent in every man. It is the innate idea germinally lying there. The soul according to Indian philosophy is essentially divine, not corrupt as Christians would say. An essentially divine soul is the seat of all ideas. All spiritual knowledge is the direct functioning of the innate faculty called intuition. Intuition (when the soul owns it) or inspiration (when it seems to be revealed from a higher source) is thus a great source of knowledge. Says Swami Vivekânanda in defining a *Rishi*:—

"The Rishi is the *mantra-drashtâ*, the seer of thought. What is the proof of religion? This was asked in very ancient times. There is no proof in the senses, was the declaration. 'From whence do words reflect back with thought, without reaching the goal? There the eyes cannot reach, neither can the mind, nor any of the organs.' That has been the declaration for ages and ages. Nature outside cannot give us any answer as to the existence of the soul, the existence of God, the eternal life, the goal of man, and all that. The mind is continually changing, always in a state of flux; it is finite, it is broken into pieces. What can this nature talk of the infinite, the unchangeable, the unbroken, the indivisible, the eternal? It can never be. And whenever mankind has striven in vain to get an answer from dull dead matter, history knows how disastrous the results have been. How comes, then the knowledge which the Vedas declared? It comes through being a Rishi. This knowledge is not in the senses, but are the senses the be-all and the end-all of the human being? Who dares say that the senses are the all in all of man? Even in our lives, in the life of every one of us here, there come moments of calmness, perhaps when we see before us the death of one we loved, when some shock comes to us, or when extreme blessedness comes to us; many other occasions there are when the mind, as it were, becomes calm, feels for the moment its real nature, and a glimpse of the infinite beyond, where words cannot reach, is revealed to us. This is in ordinary life, but it has to be heightened, practised, perfected. Men found out ages ago that the soul is not bound or limited by the senses, no, not even by consciousness. We have to understand that this consciousness is only the name of one link in the infinite chain. Being is not identical with consciousness, but consciousness is only one part of being. Beyond consciousness is where the bold search. Consciousness is bound by the senses. Beyond that, beyond the senses, men must go in order to arrive at truths of the spiritual world, and there are even now persons who succeed in going beyond the bounds of the senses. These are called Rishis, because they come face to face with spiritual truths. The proof, therefore, of the Vedas is just the same as the proof of this table before me, *pratyaksha*, direct perception. This I see with the senses, and the truths of spirituality we also see in a super-conscious state of the human soul. This Rishi state is not limited by time, or by place, or by sex, or by race. Vâtsyâyana boldly declares

that this Rishihood is the common property of the descendant of the sage, of the Aryan, of the non-Aryan, even the mlechcha."*

Rishihood is thus no other than the transcendent state of consciousness into which the mind gets—called in India Samâdhi. It is only in that state that the soul is directly cognised. Soul as well as God is Absolute when considered in relation to unsteady phenomena which both are causal in producing. 'Surely,' says Lord Râmakrishna, 'we, with our feeble powers of *vichâra* (ratiocination and induction) cannot lay hold on the Absolute. Hence *Revelation*, not ratiocination or induction! *Inspiration*, not reason!'

From the Sufis or Persian (or Islamic) Vedântists we have again evidence, as we learn from Mr. E. Sell's Book, "The Faith of Islam," that:—

'In addition to reason, man has a certain faculty (*taur*) whereby he perceives hidden mysteries.'

'This faculty is the inner light, the intuition which, under certain conditions, conveys to him a knowledge of God by direct apprehension in a manner similar to the evidence of the senses.'

The Bhagavad Gîtâ from the 1st to the 6th chapters is devoted to soul-intuitions, and the 7th to 12th chapters, God-intuitions. Chapters VI., VII., IX., and XII. are particularly full of interest on these themes. The state of ecstasy being two-fold—the Soul-ecstasy and Divine-ecstasy—the following two verses of the Gîtâ depict the state of the ecstatic of the latter kind (IX-14-Satatam, &c.).

'By ever chanting My hymns, in firm resolve engaged in My services, falling before Me prostrate, in rapturous love, (thus) do those meditate on Me, who are aspirers of eternal union with Me.†

'Thoughts centred in Me, life sent out to Me, do they (the Divine ecstatics) ever enlighten and entertain one with another, taking Me as their theme, in gladness and exultation'* (X-9; *Machchitta*, *&c.*)

Verse 14, above cited contains, in summary, the signs of what a Divine ecstatic devotion is.

It is a devotion in which all thoughts are absorbed in the one contemplation of the Divine, so much so that all notion of one's own importance and individuality is gradually effaced, the self is forgotten or reduced to the zero point (*dâsya*)*; and before the dazed vision of the soul opens out a vista of consciousness seeming to embrace all things and all space.

A. Govinda Charlu.

(*To be concluded.*)

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* "The Sages of India," pp. 24, 25, 26.

† (Consult my translation of Bhagavad Gîtâ with Srî Râmânuja's commentary.)

REAL AND SEEMING DOUBLES.

CERTAINLY the old proverb, "One-half of the world knows not how the other half lives," is absolutely true so far as man's activities during sleep are concerned. One's neighbour, who seems the most commonplace and prosaic of mortals, may be engaged nightly on the astral plane in world-work of the highest importance; and he may be as ignorant of it when in his waking state as the veriest stranger, his bosom friend or his nearest relative. The waters of Lethe flow between the two domains of consciousness to him who has not yet learnt how to function on both planes with equal self-possession. It may be that an advanced ego, consenting to take birth in a spiritually opaque body [to coin a fitting word], for the doing of a certain work that must be done for the world's sake, goes into that birth with full fore-knowledge that it implies a temporary spiritual eclipse for him during his waking hours, or, at best, mere spasmodic recollections of the higher life that he leads while his body sleeps. No people in the world know this better than the Hindus, which accounts for the reverence they often show to some 'ascetic who passes years without uttering a word or, possibly, only muttering now and again a string of senseless babble: they believe that he may be most actively at work for mankind and that to be in his presence is in itself a spiritual blessing. There are people in the Theosophical Society who come within this category, people who seem to their colleagues unendowed with spiritual capacities, yet who at night are playing the parts of benefactors and spiritual guides—it may be, to the very ones whom the members look upon as the most advanced spirits among us. 'Appearances are deceitful' is a maxim to be ever kept in mind. Who, to have looked at H. P. B. in her hours of social intercourse, would have imagined the sort of life she led while they were asleep, or the compensation the indwelling entity got for taking upon himself to occupy and use that tumultuous body? When the Masters caused the astral forms of all our Indian members to pass before them for inspection, was it not a semi-drunkard Hindu who was found the spiritually brightest? While the others showed a respectable outside face, and some were loud in professions of devotion to Them and Their cause, this poor pitied man worked without boasting, was spiritually pure while physically tainted, and gave his hours of physical unconsciousness to zealous striving for the good of mankind. Let us not be discouraged, then, because we do not seem to get on much faster in spiritual unfolding, nor jealous of others who alone seem to possess the favor of the Teachers and to be able to write books that help to the making of epochs. Let us just do our best to square our lives and mould our thoughts according to the rules sketched out by the Sages, even though we may not get the proof of our real spiritual capacities until we are about casting off the opaque shell of our physical body.

It often happens that we appear to and teach persons in different parts of the world in our Doubles, and that the beneficiaries are able to remember the incidents while we do not: sometimes they write or tell us this, sometimes are able to pick us out of a crowd on our first meeting. This has happened to many of us, no doubt; to some it certainly has. A few weeks ago, an old and dear friend of mine, one who is perfectly familiar with my face, saw me—as he supposed—in a London club. He writes: "A week or so before I got your letter, I saw a man at the club who pretends to be a distinct individual, and to answer to the name of —, —, —, according to the waiter, whom I immediately asked—but who was really your astral Double, white beard and all. Respecting the incognito, I didn't accost you, etc." My friend did wrong not to, for if it had been myself I should certainly have either explained my presence there or disappeared, after the fashion of Doubles. If the person resembling me is a 'distinct individual,' as he doubtless is, he must frequent that club, or at least the register in the Secretary's office would tell how he gained access. I hope my friend will make this test, for I have not the smallest belief that I was haunting clubs in London with apparently no useful purpose; for, surely, to just puzzle one of the most enlightened occultists living, by a casual appearance without saying a word or even giving a nod of recognition, was a sheer waste of power. The probability is that every one of us has *quasi*-doubles of this sort in different parts of the world. It is an ancient belief that, "All men are created in pairs." As an Anglo-Indian paper recently said,

"The extraordinary resemblance between persons of widely different positions, and even of different nationalities, cannot fail to strike any student of London's streets. A peculiar fact is that the "doubles" of Royalty are nearly always people in humble life.

"The Queen's double is an elderly woman who acts as pew-opener at a church in North London, and so exact is the resemblance as to make all new members of the congregation exclaim. Strangely enough, she is the exact age of the Queen, and became a widow in the same year that the Prince Consort's death cast a gloom over England."

The Empress Frederick, Princess Henry of Battenberg, Prince of Wales, Duke of Cambridge, Duke of Connaught, Duke of York, Czar of Russia, Sir William Harcourt, Mr. Gladstone, Alma Tadema, George du Maurier and scores more of public characters, have their physical counterparts. What struck me as strange, on first coming to Asia, was the fact that I encountered people of both sexes and different castes who bore striking likenesses, barring the skin, to friends of mine in America and Europe. When in Japan I was spoken to in a public assembly as the then Portuguese Ambassador, by a personage in high society and familiar with his looks; and yet, when the Ambassador arrived shortly after, and we were introduced and stood face to face, neither of us thought the other much like himself. We were men, and had long grey beards, but there the resemblance ended. On the astral plane these same mistakes of

identity occur, yet even there we have our seeming duplicates. I know of a case where a certain enlightened occultist and mystic has been receiving instruction for years from a person who occupies one of these "opaque" physical bodies, and is unconscious in his waking state of that relationship between them. The teacher's astral appearance is perfectly familiar to the pupil, and moreover he identifies him by the characteristics of his aura and the shine of his astral body; yet he has also met on various occasions a second self of the teacher, so like him that it was only when he chanced to see them together, that he was able to know which was which. We have here a clue to many puzzling visits to us in dreams, waking visions, and the state of full waking consciousness, of persons whom we think are known to us yet are not in reality, but are only very like them. Men and women have before now been charged with crimes which they never committed, and credited with good deeds they had not done, because of mistakes as to identity, and sometimes the truth has not been known until years afterward, perhaps not until after their death. The lesson taught by these facts is that, in judging our neighbour, we should be very careful to suspend judgment until we have become able to verify the facts, whether our observations be made on the physical or any higher plane of being.

H. S. O.

BENGALI FOLK LORE.

(*Continued from p.* 432.)

Dreams.

"DREAMS indicate the moral state of the soul, and have an ethical value; here man's character is often revealed in the presence of his higher self" ("Key to the Secret Vault").

The subject of dreams has been touched upon elsewhere, but it occupies such a place in the daily life of a Bengali that it ought to have a separate notice. In the valuable book, from which I have quoted above, we read that the "mind is never so fully awake as when in sleep." Mind is ever active, be it in sleep or when we are wide awake. In the soundness of our sleep we often have no consciousness of this activity. But it comes to the fore by the vehicle of what we call a dream. The Mind-Premier is thus conveyed to the presence of one's own higher self. Dreams are, according to their nature, good or bad. But they are not unoften accompanied by a jumble of nonsense or a strange and ludicrous medley of imagination, which is inexplicable. Good dreams are not spoken of to anybody lest they remain unrealized. A dream, which presents to the dreamer some scene of fire or ordure is generally considered good. A dream of a snake or snakes relates, it is believed, to an increase in the number of progeny. One, which has assigned a place to the fish, tells, in an erotic point of view, of an evil eye of the opposite sex of the dreamer. Dreams in connection with some musical perform-

ance, or with some joyous festive occasion or with certain persons' movements by any conveyance, or with the appearance of some deceased person in body, are considered evil. Those of the necessaries of life are regarded none the less so. It is commonly believed that the evil dreams dreamt of one's own self or of one's own dear and near relations have their consequences felt by others. To anxious dreamers the contrary of the thing dreamt generally happens. This makes them despondent or cheerful according as the case may be. The appearance of a dead person (or persons) in a dream is much dreaded. The dreamer is in that case advised to send the shades of the departed away with three handfuls of ashes doled out to them thrice in memory of them, early in the following morning before he or she washes the mouth. As a rule, whatever of an evil dream lingers in memory does not remain untold—in the absence of anybody, before a pond or well—in fear of the evil consequences that the dreamer is otherwise fated to feel. Living relatives appearing in dream, as if about to take leave, are looked on as dead. To parry these imaginary evils the name of Govind, as I have said elsewhere, is taken under all circumstances. Comparatively speaking, it should be noted here that a good dream is a thing of rare occurrence. One should have a nap after an evil dream so that its effects may be slept away. After a propitious dream one should not sleep. It is to be thought over so that it may take effect sooner or later. The dreamers are sometimes so much exercised in mind that the subjects of the dream are written to, for good or bad, as the case may be.

Astrology.

Astrology is a part of folk-lore, so far as it is believed in and acted on by the populace. On the birth of a child a horoscope is cast or at worst an astrologer is consulted. The astrologer, or rather *pseudo*-astrologer, as in most cases he turns out to be, is furnished with all the details of the birth and the lying-in room—its position, the number of the female inmates, the place in which the travailing parent and other inmates remain there, if any one of them or how many of them are widows, whether or not the *saris* they have put on are in colour or white-bordered, the hour, minute and second of the birth, and so on. *The tithi, nakshattra, rashi* and *gan* of the new-born babe are ascertained. And in the astrologer's calculation, if anything unfavourable threatened the life and safety of it, as is often given out to be the case, for the sake of sordid lucre, he, or his equally money-grabbing brother, the priest of the household, would make out an expensive list of the articles of worship, with which the wrath of the deity or deities is to be appeased. He is to stand them in good stead, when offerings are made to him. To certain *rashis* the sight of an eclipse is a forbidden thing. *Nasta Chandra* or the (defiled) untoward moon should not be looked at. Should one happen to cast a glance at her, one should undergo the propitiatory or rather the expiatory rite prescribed and mutter *mantras* as given in some Bengali almanacs.

Chiromancy.

The allied subject is Chiromancy. To get a forecast of the year, inasmuch as individual destiny is concerned, its oracle is waited for with gaping interest, in the months of *Biasak* and *Jaista* in particular, which are the January and February of the Bengali year. The shabby astrologers with scrolls of MSS. in hand go from door to door asking to give a reading from the New Calendar in reference to the results accruing from certain planets in the ascendant, which are supposed to exercise as much influence on the destiny of mankind throughout the year, as a king with a prime minister does in temporal concerns. So we find, for instance, it is calculated for the present Bengali year about to close, that Jupiter is the ruling sovereign, with the sun as his prime minister. The ages of the various eras, *yugas*, crop outturn, the total amount of rainfall, and so on, are also given. A family gathers round the astrologer with a few grains of paddy and blades of grass in hand and articles for presents, which consist of pice, sacred thread, green mangoes, betel-nut, rice, vegetables and the like, placed before him, and listens to him, while he gives a recitation from the MSS. The salutary effect of it cannot be better illustrated than when Shiva himself says to his spouse, Gouri, that no sooner man heareth it than he attaineth supremely divine knowledge. Be that as it may, each of the individuals present is dismissed with some forecast for the year, good or bad, when some astrological diagram is drawn with chalk on the floor, on a section of which he or she is required to place his or her finger, or when the examination of the lines of the palm of the hand is made. If bad, Saturn or other inauspicious planet and *Rahu* should be won over with nondescript rites —requiring, among other things, a piece of black cloth, gold and silver and other desiderata—to be performed by the astrologer himself, who is to appropriate all these articles. Palmists are out at all hours of the day and throughout the year. In their utterances implicit confidence is reposed, and they are acted on accordingly. They make the ignorant people sad or glad as the case may be. It is therefore not a matter of surprise that they sometimes have the brass to foretell deaths or imminent danger, and cheat people out of money which, they state, is indispensably necessary to do away with the much dreaded evil.

Necromancy.

Necromancy is sister to Chiromancy, *ergo*, born of Astrology on one side and of *Tantrikism* on the other. It is a revelation from the dead communicated through a prophet, just as chiromancy is one through the same medium by the examination of the palm of the hand. On an eclipse Tuesday or Saturday the *Tantrik* practises several black arts. In the following morning he emerges, a black magician, having a sufficient stock of his diabolical supply whereby he is to kill, madden, or control his subject at his pleasure. Amulets and other charms are sold. They are said to possess the special property that they are eagerly sought for. Some are secured to effect cures mental and physical.

Some act as deterrents on vicious youth, working as they do a change for good in them, while others are fallen back upon in expectation of worldly prosperity or success in life. Other sects have recourse to similar artifices. Those, for instance, of the Kartabhajas have a wide reputation in Bengal proper. Their "Lourdes," a tank at Ghosepara near Kancharapara Station on the Eastern Bengal State Railway,* is almost dried up by potfuls which, along with the panacea—the earth about the roots of the celebrated pomegranate tree, scooped out by pinches, and leaving a great hole—are taken by thousands of pilgrims and carried to their remote places with religious care, on the *Dobjatra* (full moon) day of Srî Krishna, in the month of *Choitra* (March) and the preceding and following days. Gods and goddesses and sainted persons, it is believed, appear in dream before a favoured few and reveal to them the secrets of infallible miraculous medicines. Thus have the most popular medicines been got at. The incurables are entertained or given up according to the oracle dictated to the entranced at Tarakeswar. The *Tantric Sannyasis* practice *Yoga* in a place of cremation, with the object of being favoured with a communication from the goddess Kali, as to the admissibility of the prayer contained in it. Charms are worn about the person. *Homa* or *yagna* is resorted to, to make a beneficent of an untoward planet that works much mischief to an individual as well as a nation. The days of sorcery are not numbered. It is as much in vogue in our time as it was in days of yore, though on the enlightened 'microscopic' minority it is losing its hold. Sorcerers and sorceresses are still held in esteem even by some of the educated fraternity.

NAKUR CHANDRA BISVAS.

(To be continued).

Theosophy in all Lands.

EUROPE.

LONDON, *March 30th*, 1899.

The activities of the European Section, as far as London is concerned, have been of the usual type during the past month. Mr. Leadbeater's courses of lectures on Sunday evenings at the Blavatsky Lodge and on Saturday afternoons at the Pioneer Club, have been continued, and the Thursday evening lectures have included one on "Theosophy and Darwinism," by the same speaker, which attracted a good deal of interest in viewof the fact that Theosophic students in several parts of the world have been much exercised to find a reconciliation between the two lines of teaching.

Mr. Leadbeater stated that the chief point to which Madame Blavatsky took exception in what is generally known as the Darwinian hypothesis, is the descent of man from an animal ancestry, but there is one aspect from which the statement is a true one though not as regards this earth and this stage of evolution, *i.e.*, this round. In some parts of the "Secret Doctrine" H. P. B.

* *Vide* the *Theosophist* for January 1891, p. 222.

had evidently overlooked what took place in the *first round*, and was referring entirely to the events of the present, or fourth, round in its early stages. In another passage she distinctly states that there was a reversal of process, as regards man, on this globe in the 4th round. Man *was* before the mammals here and on this round, but in earlier rounds the animals came first. At the end of the first round the most advanced types of pitris divided into what we may roughly call men and monkeys; on the one line there developed the prehensile tail and other ape-like characteristics; on the other the larger brain, opposable thumb, etc. The reason of the divergence may be found in the fact that in the one case there was the unceasing pressure of the more evolved life of the higher pitris needing vehicles for expression and thus forcing and expanding the forms; in the other, the less advanced classes coming on into the forms physically reproduced did not bring with them the pushing force which the more developed unconsciously exercised. Of the first round, therefore, the Darwinian statement is true, but the 'missing links' or intermediate forms disappeared when their use was over—too long ago for science to hope to discover them.

The lecturer detailed at some length the development of man in the fourth round, with the peculiar process of materialisation or densification of bodies with which students of the "Secret Doctrine" are familiar, and concluded by touching lightly on the problem of what has been called the Inner Round, about which however very little information has as yet been given. There seems however, to have been left on certain planets of a chain when the life wave passed onwards, a remnant consisting of some pitris more advanced than the rest because they had developed more rapidly, and others more backward than the main stream of evolution, and these appear to have carried on the process of physical reproduction and formed the seed or nucleus for the physical vehicles of another round. This however must not be understood as explaining away the teachings as to the processes of development just referred to in the beginning of the fourth round, as these processes, however strange they may seem to us now, did actually occur in the order of man's evolution at that time.

On the 9th of March, Mrs. Cooper-Oakley lectured on the "Legend of the Holy Grail," giving some interesting particulars of its eastern origin and of the track of its advent into Europe, where, in picturesque legendary guise, it lingered for long ages of the darkest mediæval times. Much of what we call chivalry Mrs. Oakley is inclined to attribute to Arabian rather than purely western sources. In the Troubadours we must recognise not merely wandering minstrels devoted to a gay and careless life, but veritable links between some of the secret societies which were keeping alive the dying embers of philosophy, or indeed Theosophy, amidst the barbarism of Europe after the fall of the Roman Empire, and their romantic songs to imaginary ladies were in reality covert allusions to "Sophia," the wisdom of the ages.

Mr. Mead lectured on the teachings of Proclus and Jamblichus, and produced some exceedingly interesting evidence to show that in their philosophy we could undoubtedly trace the teaching of a planetary chain, or linked system of worlds, in the sense of our recent theosophical writings on this subject. Mr. Mead looked upon the passages which he translated as of greatest interest, as they formed the only evidence of any distinct teaching on that recondite subject which, as far as the speaker was aware, had yet been discovered in the writings of the Greek philosophers.

'Scientific speculations on Life,' was the title of an address by Mr. A. M. Glass, in which he brought to the notice of the Lodge some of the more recent investigations of scientific thinkers, more particularly the subject dealt with by Professor Japp as President of the chemical section of the British Association last autumn, *viz.*:—the effect of life on certain chemical combinations as a selective power influencing the arrangement of molecules so as to affect the substance with regard to its power of polarising light. A somewhat recondite subject, but involving once more the indication of the truth that science is ever on the move *towards*, and not away from, occult philosophy.

As to the world in general, nothing is clearer than the way in which lines of thought once pooh-poohed as theosophic fantasy are being taken up by all sorts and conditions of men—of course without acknowledgment or even recognition of their source, but that does not in the least matter. In so orthodox a paper as the *Primitive Methodist Quarterly* there is an article on "Telepathy in relation to Theological Investigation," in which Jesus Christ is spoken of as a "Great thought-reader," and the individual responsibility for right thinking is laid down as forcibly and clearly as has been done over and over again in our own text books and manuals, and for the same reasons and with the same kinds of examples given in illustration.

Canon Basil Wilberforce, who has aforetime given evidence of "views" enormously in advance of ordinary Christian theology, is stated to preach many doctrines undistinguishable from pure Theosophy, although emphatically pronouncing against the ideas of those whom he terms Neo-Buddhists. It was therefore with no small amusement that the writer heard him in a sermon refer to the *linga sharira*—a term which, by the way, is obsolete in our own literature.

The current number of the *Academy*, in a brief reference to Mr. Lane-Fox Pitt (not unknown to theosophists of old standing), gives Theosophy credit for having "been an undeniable link between the East and the West" in our day—so there, at least, is one small recognition of the success of one object which H. P. B. worked so assiduously to bring about and towards which Mrs. Besant is contributing so much to-day. A more complete mutual understanding of East and West must inevitably work for the good of all humanity, and we welcome all evidences of desire to understand, as steps in the right direction. We learn that Dr. Fairbairn, whose influence as President of Mansfield College and generally among the more intellectual Non-conformist circles is considerable, has returned from India full of interest in the many problems she presents, and we shall await with attention the expression of views which may be expected to have not a little effect on the minds of under-graduates who come under his influence at Oxford.

A. B. C.

[The last month's letter from New Zealand reached us a little too late. Reference was therein made to the effective labors of Mrs. Richmond, in Auckland; of the meetings inaugurated in Dunedin by Miss Christie; of the successful results which followed the opening of the Theosophical Book-stall at the Auckland Exhibition, and to the pleasure anticipated in view of Miss Edger's return.—*Ed. note.*]

The presence among us, of two lecturers from the South, Mrs. Richmond—President of Wellington Branch, and Mrs. Aiken of Christchurch—has given a fresh impulse to the public interest in Theosophy. Our lecture hall has been unusually well filled, and much interest and enthusiasm has been manifested by the audience on each night they have lectured.

Mrs. Richmond gave the following course of lectures on three successive Sundays,—Feb. 19th, "The Origin and Power of Thought in Man"; Feb. 26th, "Man's Search for God"; March 5th, "Evolution and Reincarnation."

Mrs. Aiken has taken the two Sundays following Mrs. Richmond; her lectures have been,—March 12th, "Thought, a Living Force," March 19th, "The Three Paths."

The meetings in Wellington and Christchurch are being well attended, the Branch work going on as usual.

The annual meeting of the Dunedin Branch resulted in the election of Mr. G. Richardson as President; Mr. A. W. Maurais, secretary; Miss H. Horne, treasurer; Miss C. Dalziel, librarian; Miss Christie and Mr. Trimble, vice-presidents.

A. E. D.

Reviews.

SOCIE'TE' D' ETHNOGRAPHIE. *

At the sitting of the Society of which the report is in question, M. D. Marceron laid on the table advanced sheets of his *Bibliographic du Taoïsme*. The word Tao was, it appears, rendered by Stanislas Julien as the "Way," by Abel Remusat as the "Word," or the Logos of the Neo-platonists, while Messrs. Leon de Rosny and Victor von Straus translated it as "God." The work of M. Marceron treats of the degeneracy of primitive Taoism, a phenomenon which has been brought to public notice by most of the recent writers on the sublime teachings of Lao-tse. Papers were next read, by M. de Saint Georges d' Armstrong, on confederative systems, ancient and modern; by M. Paul Giraud, on the Mounds and Mound-Builders of prehistoric America. The author believes the people in question to have been far advanced in civilization. Among other interesting facts cited, is that they had a system of telegraphing by colored fires by night and by puffs of smoke by day, by which messages were transmitted to immense distances with extraordinary rapidity. In and about the Mounds are found a great variety of carved pipes sculptured with amazing skill out of extremely hard stones. M. Giraud describes a vivid dream he had while engaged in exploring a Mound, which certainly reads far more like an astral vision, and may have been a recall of past events. Part of the ceremony consisted of a management of smoke columns ascending from sacrificial fires, so that they were suddenly smothered and then allowed to escape in the form of a gigantic ring, which kept rolling over and over inwards upon itself, like the ring which often forms in the smoke from a cannon's mouth. Just after sundown another volume of smoke, taking the

*Bulletin de la Société D' Ethnographie. Actes et comptes rendus analytiques' Séance du 7 November, 1898.

form of a flying eagle, mounted skyward and passed through the giant ring of black smoke that lay writhing in the still atmosphere. Dr. Verriar followed with a paper on the Origin of the Chinese and Indo-Chinese, giving the views of M. de Rosny and other learned authorities. The paper was an important one and most interesting. At the sitting of the following week, other papers were read and the votes for Members of Council were announced.

LE BOUDDHISME ECLECTIQUE.*

M. de Rosny, as is well known, is one of the most erudite of European scholars, Professor of Oriental Languages, President of the Ethnographical and other societies of France. His studies of Northern and Southern Buddhism have led him to formulate a system of thought to which he has given the name Eclectic Buddhism. Of this the monograph under notice gives a complete analysis. The fundamental basis of M. de Rosny's system are eleven in number, of which the first is that an Intelligent Law presides over the Evolution of Nature. This he calls the Law of Becoming. Next he says, Nature is one, the divisions found in Nature by men are not real but imaginary. Third, the work of Nature is continuous. The solutions of continuity do not exist in its principles; they are only apparent in its manifestations. Fourth, the accomplishment of the Law of Becoming is the realisation of absolute Perfection. All beings may acquire a perception of this law, to which all are subject, but must share in its outworking. In the propositions which follow, M. de Rosny brings us to his final conclusion, that in proportion as a man evolves beyond the stage of Instinct, he comes to that of Conscious Reaction with the Infinite. This is closely on the lines of our familiar Indian Philosophy, but why it should be called Buddhism is not so clear, at least to the present writer. The task of M. Bargoint-Lagrange has been faithfully and well accomplished.

THE FATHER OF HYPNOTISM.†

Mr. Redway is rendering a great service to the public interested in research in Practical Psychology, by bringing out new and annotated editions of some of the standard and most valuable works on Hypnotism, Mesmerism and the Occult Sciences generally. He has given us Gregory's famous book on Animal Magnetism, and now puts us under fresh obligation by this new edition of Mr. Braid's world-known treatise on Hypnotism, of which branch of psychical science he was the godfather, if not the actual discoverer. The book had been out of print since 1846.

Those of us whose memories of Mesmerism can stretch back a half century, remember well the bitter controversy that was waged by the disciples of Mesmer and Surgeon Braid. The disputed point was whether there is such a thing as an imponderable, invisible fluid, or aura, which can pass from one human being to another, provoke the phenomenon of nervous sleep, awaken the dormant psychical powers of clairvoyance, clairaudience, and

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* Analyse de la doctrine developpée dans les ouvrages et les conferences de M. Leon de Rosny, Par M. Bourgoint-Lagrange.

† "Neurypnology, or the Rationale of Nervous Sleep etc., etc. By James Braid, M. R. C. S., C. M. W. S., &c. A new Edition, edited by Arthur Edward Waite, London, George Redway, 1899. Price 10s. 6d. net.

other abnormal faculties by which one can pass into the spiritual world, and see, hear and experience things which transcend our waking power. Mr. Braid said there was not, the others said there was: each party felt and wrote bitterly, as usual when both sides are right, both partially wrong, and the way of safety runs between. Braid was charged with being a Materialist whereas, in fact, he was a narrow-minded orthodox Christian, did his best to prove the existence of soul, and died in the odor of sanctity. He was not a great man, a dreamer of ideals, an intuitive genius; but only a shrewd, painstaking observer of facts, a clever surgeon, as devoid of imagination as the figure-head of a ship. His great merit to scientific men is that he invented a *name* for the whole array of facts in Mesmerism, under cover of which they could retreat from the *impasse* into which their narrow professional pride had drawn them. They had made "Mesmerism" and "Animal Magnetism" *tabu*, and had madly conspired together to deny the phenomena exhibited by mesmerised subjects, in spite of the daily augmenting store of incontrovertible proofs. They were really in a most absurd position, the laughing-stocks of the whole public who had assisted at mesmeric lectures or seances. Just at the right time, steps forth from respectable obscurity Mr. James Braid, of Manchester; he coins the word HYPNOTISM to explain the hitherto denied facts, the doctors' caps go up into the air, and Braid's immortal notoriety is assured. His name can now no more be erased from the literature of medical science than those of Harvey, Jenner or Hahnemann. And, although the mesmerists have always regarded him as their worst enemy, he has in a way been their useful friend, since by inventing the word they needed, he has made it possible for men of science to go as deeply as they choose into the study of practical psychology, and explore every corner of the mesmeric field without fear of professional ostracism and personal ruin. The spread of hypnotic research to all parts of the world, the splendid experiments of the rival schools of Nancy and Paris, the building of the hospital and clinique of Van Renterghem, at Amsterdam, are all results of his discovery of the hypnotic method of experimentation.

Braid seems to have been very painstaking and conscientious in making his researches, but hampered by a peculiar cast of mind which prevented his going half way to meet the mesmerists, and made it impossible for him to accept the phenomena of clairvoyance and telepathy at their true value. It is more than probable, however, that if he had ventured a step farther than he did, the medical profession and other influential bodies would have kept aloof from him and thrust him into their condemned cell along with the mesmerists. One cannot fail to notice in reading this book that Braid anticipated the theory of Suggestive Therapeutics which has reflected so much lustre on the Nancy school of Hypnotism, and a number of his mechanical devices for recalling the patient from cataleptic sleep, are practically identical with some which it had been supposed were of the most modern invention.

Mr. Waite has edited Braid's book and pamphlets with great ability and judgment, and written a biographical and bibliographical memoir of real and permanent value. We wish the book every success. Certainly, it ought to be read by every student of Hypnotic science.

THE MAHABHARATA.

Translated into English.

By S. C. Mukhopadhaya, M. A.

This is the 3rd of the series of translations of the Mahâbhârata, the 1st being that of Pratapachandran Roy, which is unique in its excellence, the 2nd, that of Manmuth Nath Dutta, which is temporarily discontinued and whose revival the public are anxiously expecting. The present translator adduces as a reason for the production of this translation when there are two others already in the field, that in this one Esoteric notes are appended to each fasciculus.

We have carefully gone through the introductory portion as well as the Esoteric notes of the 1st part. We are sorry to find that these notes are not as perfect as might be expected from the pen of a man of such ripe scholarship. For instance, the esoteric explanation given to the words of the 1st verse, 'Nârâyana' and 'Sarasvatî' is not satisfactory and we do not know the reason why he dropped out of consideration the words 'Nara' and 'Jaya,' the latter of which we believe, is the key note of the epic. There are numberless commentaries on the Mahâbhârata and if the present translator patiently goes through some of them, the success of his translation as well as the esoteric meaning which he proposes to explain in his work may far surpass his expectations.

We beg to suggest that the author would do much good to himself and to the world at large, by adopting uniformity in the transliteration of Sanskrit words, a uniformity the lack of which has been felt more than once in the works of Bengali writers. In other respects, the author is to be congratulated on his excellent translation, and on the vivid and graphic wood-cut he has introduced into his work.

R. A. S.

BHAGAVAD GITA WITH SAMANVAYA BHASHYA.

If one opens the 'Catalogus Catalogorum' to see the word Bhagavad Gîtâ he will be amazed to see more than a hundred commentaries as well as commentaries on commentaries on the Gîtâ. In days of yore it was more or less customary for one, as soon as he reached the summit of knowledge, to write a commentary or to comment upon a commentary on the Gîtâ and on the Vedanta Sûtras. Hence the existence of the numberless commentaries on both these works.

The present work is an attempt to reconcile the different explanations given on the verses of the Bhagavad Gîtâ by the leaders of different schools, (namely), Srî Sankara, Ramânujâ, Madhva, Vallabha, &c. We have shown this work to some learned Sâstrys of Southern India, who have spoken of it in very high terms. If any earnest student and lover of the Gîtâ has the curiosity to ransack different commentaries with a view to get at the explanations given, this present work will amply satisfy his demand. If the author does not criticise the explanations of Srî Sankara this work will be most acceptable to the orthodox Pundits. The style of the work is charming by its simplicity and is intelligible even to people of not very high understanding and learning in Sanskrit. We sincerely hope that the work will be finished soon and thus supply a long felt want.

R. A. S.

EVOLUTION OF LIFE AND FORM,*

By Annie Besant.

The four morning lectures that were delivered by Mrs. Besant at the General Convention of the T. S. at Adyar, December 1898, and that held her audiences spell-bound, have just been published under the above title, after careful revision by the Author, and will be eagerly read by her many friends who know how to prize her highly instructive literary work.

The first lecture, "Ancient and Modern Science," notes the change from the early period when religion and science went hand in hand, to the time when such bitter hostility sprung up between the two. Now, however, thanks to a few liberal minds, "Science is mounting into the invisible world and is trying to measure and to weigh that which therein it finds;" and the tendency toward unity is being clearly manifest,—"endless diversity of forces, transmutable into each other; endless diversity of forms, which break up again to recombine; only one force under all forces, one matter under all forms"; thus we see that the hostility between religion and science may eventually disappear. The radical change of views among scientists within even the last quarter-century is shown by comparing the Presidential addresses of Prof. Tyndall and Sir W. Crookes before the British Association. The former found "in matter the promise and potency of every form of life," the latter finds "in life the promise and potency of every form of matter." Surely we are striding towards the Truth with giant steps.

The second lecture, "The Functions of the Gods," or Devas (Angels, in Christian parlance), is a masterly production which we shall not mar by any attempt at description. Those who wish to get a clearer idea of the working of those graded intelligences whose mission it is to execute the will of the Highest, in Nature and in Man, should read this lecture.

The other lectures, "Evolution of Life," and "Evolution of Form," also abound in instructive thought that will be readily appreciated by those in sympathy with the subject.

The book has been neatly brought out by Thompson and Co., Printers to the Theosophical Society.

E.

NEW SYLLABUS OF THE ANCIENT WISDOM.†

This neat little pamphlet of thirty pages has been prepared with great care by devoted Theosophists, and covers the whole of the ground gone over by the "Ancient Wisdom," numerous questions having been arranged for each chapter. It is much more elaborate than the "Outlines of Study" previously issued, which we are now republishing in *Theosophist* supplement—after changing the reference pages so as to correspond to the London edition of the "Ancient Wisdom," which is used here in India—and though the pages referred to in this "New Syllabus" correspond only to the American edition of Mrs. Besant's most valuable book, still, the earnest student can, by a

* Madras: *Theosophist* Office, Adyar; London: Theosophical Publishing Society; Benares: Theosophical Publishing Society. Price one Rupee.

† Theosophical Book Concern, 26 Van Buren St., Chicago. Price 10 cents.

little extra care and study, find the answers which each chapter contains, even without the page references. Those who wish to acquire a complete knowledge of the contents of the "Ancient Wisdom" will find this syllabus exceedingly helpful.

MAGAZINES.

The Theosophical Review, opens with a long article on "The Traditions of the Templars Revived in Masonry," which is followed by Mr. Mead's commentary on "The Secret Sermon on the Mountain"—a translation of which appeared in the February issue of the magazine. Mr. Leadbeater's excellent exposition of Clairvoyance is again continued. Mrs. Hooper's first paper on "Scattered Scraps of Ancient Atlantis," opens up a subject that promises to be of interest. "The Theosophic Ideal," by Dr. Wells, is well conceived and contains valuable thoughts. Miss Hardcastle's contribution which follows, is on the "Ethics of the Solitary." Mr. Fullerton's able lecture on "Theosophy as a Religion," which was delivered in America, completes the main text.

Mercury gives its readers a portrait of Dr. A. Marques, who is to act as General Secretary of the Australasian Section, and the opening article, "Spiritualists and Theosophists," is also by him, and will, we think, tend to promote a more cordial feeling between these two classes of people who have so many beliefs in common. Following this is a brief but interesting biographical sketch of Dr. Marques. "The Higher Function of the Imagination" is the first portion of a paper which was read before the Geneva Conference, of June 1898, by Marie Howland. A. H. T. writes on the "Symbolism of the Egg and the Circle," from which so many of the esoteric symbols have sprung. T. S. Echoes contains an outline of the plan of work which is being put into operation by the National Committee of the American Section, T. S., a plan which might with profit be copied by some of our other Sections.

In *Theosophy in Australasia* (March), Geo. Peell makes a vigorous and wholesome plea for "Free Thought" as opposed to any possible "Dogma" in the Theosophical Society. It is to be hoped that the idea of the infallibility of any of our leaders or teachers may never gain a foothold in the T. S. Certainly the President-Founder has done his best to prevent it. "Notes on the Duality of Nature," is an interesting article by K. C. Answers to Questions are ably handled.

The Theosophic Gleaner (April) gives the concluding portion of "Human Life and its Mission," by Jehangir Sorabji, as its opening article; following this, we find a variety of selections.

Theosophia (March) has an article on "Race Buddhism," by Afra; translations from "The Outer Court," the "Tao te King," "The Akasic Records," and Mrs. Besant's Anniversary speech on "Theosophy and the Future of India"; a paper on "Duties of Members of the Theosophical Society, by J. Van Manen, and notes on the "Theosophical Movement."

Revue Théosophique (Lotus Bleu) for March opens its 10th volume with an introductory article by the Editor, Dr. Pascal, in which the pleasant tidings are given of his complete restoration to health, and Commandant Courmes' almost complete recovery from his long and painful illness. There is a note of joy and hope throughout the magazine, which we hail as a good omen of the future of our movement in France.

The *Journal of the Maha-Bodhi Society* (April) has an editorial on the "History of the Dhammapada," a letter from Countess Canavarro, a paper on "Atman or Soul in Buddhism," a report of an interesting interview with Countess Canavarro, republished from the Ceylon *Independent*, and a review of Henry Savage Landor's book, "In the Forbidden Land," by H. Dharmapala.

The Arya Bala Bodhini has a variety of instructive articles, among which are "Prahlâda, the Great Bhakta," "Rescue in the Desert," "Education in the Light of Theosophy" (Miss Edger's speech at the Benares Convention), and "The Story of Savitri," by an Indian Lady (republished from the *Madras Mail*). We hope our Hindu friends will try to increase the circulation of this valuable journal.

Teosofia (Rome T. S.) opens with an excellent brief of the Report of the 23rd Anniversary of the Society, by Sig. Decio Calvari, and closes with a bulletin of news: the rest of the matter consists of translations.

Philadelphia (Buenos Ayres) reports the celebration of the sixth anniversary of the Luz Branch, on which occasion the esteemed President, Señor Sorondo, delivered an address and the best spirit prevailed. A review of the various schools of philosophy and a comparison of their teachings with those of Theosophy follows next, and the greater part of the number is then taken up with translations of judiciously selected essays.

Sophia (Madrid) translates from Annie Besant, Mrs. Cooper-Oakley, Mr. Leadbeater, B. Keightley and T. Subba Row, concluding with an article by Sr. V. Diaz Perez on "Philosophy and Occultism.

We have also received the *Vâhan*, *Modern Astrology*, and other European, American, Australian and Indian exchanges, all of which are thankfully acknowledged, but limited space prevents further notice of them in this issue.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

A horrible performance.

Mr. Robert Baldrey, of Ootacamund, gives to the *Madras Mail* of April 3rd, an account of a ghastly performance by a juggler, which was witnessed by him in Madras, several years ago. He says:—

"When going up Popham's Broadway I looked down the road on the North side of the Market and noticed a dense crowd in front of the bazaars opposite to where Emanuel Church now stands—but there was no church there then; a few dilapidated buildings with a tumble-down wall enclosing the site constituted what was called the 'Old Bakery.' From the crowd and the number of persons rushing to the spot I thought that a serious accident had happened, so went to see what was the matter, and, jumping on to the compound wall of the old bakery, I obtained a commanding view of the whole scene—in fact, it lay beneath my feet, and every object was clearly brought to view by a brilliant noon-day sun. There, in the midst of a ring formed by the crowd, stood a young girl, motionless, and, dancing wildly round her, brandishing a naked sword the while, was a sinewy, weird-looking native, very black, with long dishevelled hair which swung about with every sudden twist and turn of his body. He uttered peculiar cries, diminishing gradually the circle of his dance round the girl, until getting within reach, he, with a single blow, severed the girl's head completely from her body! The body fell where it had stood, while the head rolled away to the feet of some of the on-lookers. At this juncture the Police were endeavouring to make

their way to the seeming murderer, but the crowd kept them back. The frenzied gesticulating man now hurriedly threw a sheet over the headless body of the girl and danced, if possible, still more furiously round it. It was now noticed that the sheet was gradually swelling out, and when it had attained a certain elevation the man snatched it away, and there the much-swollen corpse of the girl lay exposed to the view of the people. The juggler now rushed at the body, and with the sword ripped open the stomach of the girl and tore out the bowels! It was truly horrible; the crowd appeared to be horror-stricken but quiet. The juggler presently laid the body out straight, pressed in the bowels, put the head in its place, covered the whole with the sheet, and resumed his wild dance and cries. In a short while a movement was perceived under the sheet, and, to the amazement of the beholders, up jumped the girl of a sudden, casting aside the sheet, without the slightest indication of cut or scar on her person, and merrily joined in the dance. After this experience I am inclined to accord unreserved credence to the wonderful account given by 'Veritas,' no doubt both of the incidents being the work of the devil, which is invariably recognised by the entire absence of a good or benevolent object. I feel a reluctance to give publicity to this seemingly incredible performance, and this feeling has held me back hitherto, but for all that, I saw it with my own eyes, as the saying goes. I met with one, several years after the occurrence, who told me that he had witnessed the very same performance near the Memorial Hall (Madras), very likely the identical party I had seen."

We wonder if the camera plate would have given an image of the decapitated girl. It is recorded that when two people, one of whom had a camera, once witnessed one of these thrilling performances by a juggler, the camera, which was exposed at the right moment, revealed nothing whatever of the most astonishing part of the spectacle which was so plainly visible to their eager gaze—showing that it was a thought-picture transferred from the juggler's mind.

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The artificial blending of rubies.

The time is approaching when justice may be done to the character of that sublime man and Adept, Count St. Germain, whose history and honorable career have been recently traced so carefully by Mrs. Cooper-Oakley. One of the alchemical wonders attributed to him by the Cardinal de Rohan was the blending together of tiny diamonds into large single gems of purest water. This, of course, was ridiculed by wiseacres, like the author of the notice of him in the Ninth Edition of the "Encyclopædia Britannica," who calls him a "charlatan," against all the published evidence as to trickery. But now a French chemist, M. Maiche, is doing this very thing on a commercial scale. Says a correspondent of the *Asian* :—

"Just a year ago, in one of my articles I referred to a Company which was about to be formed to manufacture rubies by the patent process of M. Maiche. The *Daily Mail* has now taken up the question, which, since I wrote, has been kept quiet and dark. Mr. James Mactear, F.R.S.E., F.S.C., F.C.S., Consulting Chemist and Engineer to the Witwatersrand Chamber of Mines, was interviewed, and is said to have declared that not even the greatest experts can distinguish between the natural and artifical gem, except when examined in a special form under the microscope, when a peculiarity, first observed by Mr. Kuntz, the confidential expert of one of the principal American houses dealing in precious stones, could be noticed. This peculiarity was that the form of the small cavities in the artificial rubies was somewhat elongated or pear-shaped, while in the naturals one the hollow-spaces are irregular in outline, and often contain inclusions of liquids. M. Maiche has succeeded, not only in crystallising alumina in the form of rubies and sapphires, but in devising a method of 'growing' the crystal from small fragments, the size of a pin head, to crystals of over 40 carats, worth £5,000 each. Sir William Crookes has, since the formation of his earlier views,

examined admittedly manufactured rubies, which satisfactorily answered to all the requirements of every known test."

Truly, it seems as if a large group of re-incarnated Atlantian scientists were in our times re-discovering some of their most wonderful achievements in chemistry, ærostatics, and destructive agencies for the banning and blessing of the human race.

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Discovery of Kapilavastu.

P. C. Mukherji, the Archæologist, who has made so many discoveries of Buddhistic relics, writes us as follows:—

I doubt not, you will be agreeably susprised to hear, that though the discovery of Kapilavastu was announced to the world two years ago—Dr. Waddell and Dr. Führer, each fighting for and claiming the credit of the discovery—and though the former was deputed by the Bengal Government in this year, the exact site remained unidentified, till I, deputed by the N. W. P. and Oudh Governments, was able to trace it—thanks to the great Masters, who are guiding our good works.

Tilaurâ-kot is an ancient brick-built town, which was originally protected by a double set of fortification walls and ditches. It is about 1,000 feet east to west, and 1,500 north to south, with the south-east and north-west corners cut off to form irregular sides. At the west of it flows a wide hilly stream, called Bân-Gangâ, the "Bhâgirathi of *divyâvadâna*" (edited by Cowell, p. 348), which might have the name of Rohita or Rohini. But there are so many hilly streams between Tilaurâ and Rumin-dei and beyond, that the term must have got transplanted to the present Rohin, about 12 miles west of Rumin-dei.

In the beginning of February last, I began excavation on a mound, about 650 feet S. E. of the eastern gate, and found it to be a large stupa, most probably recording the very site, where Siddhârtha renounced his secular connections; for Hiuen Tsiang, the Chinese prilgrim of the seventh century, saw a stupa and a Vihâra on the S. W. There are mounds on all sides beyond the walls,—fulfilling the conditions, mentioned by the pilgrim. Within the fort and on the North-western portion of the elevated area, is a very high ground, which, from the large number of rubble bricks scattered here, I at once concluded must have been the palace site of Suddhodana. On excavating it in different directions, I brought to sight a number of walls of ancient buildings, of which some turned out to be the basement of stupas, of which the N. E. one appeared to be that of Asita, the Rishi, who visited the infant Bodhisattva.

About half a mile west of Tilaurâ-kot and on the other side of Bân-Gangâ, I saw several mounds; and excavating the largest one, I exposed a large temple, whose plan is like a cross, and whose walls showed elaborate workmanship. This might represent the temple, where the King took his son to worship.

Tilaurâ-kot is 2 miles north of Taulivâ, the head-quarters of the Nepalese district, and about 26 miles north of Askâ Railway station, which is north of Gorakhpur.

At Rumin-dei, the Lumbini-Devi (Mâyâ) of the ancient days, which is about 12 miles east and a little south of Tilaurâ-kot, I excavated in different places and exposed a large number of walls and small *stupas*. But the most interesting of these ruins is the temple of Mâyâdevi, whose foundation-wall I exposed beneath those of two

or three subsequent structures. It is very elaborately carved and moulded in bricks, giving an idea how beautifully the superstructure must have been built. The Asoka pillar, which records the fact of the Buddha's birth here, is about 40 feet west of the temple. The statue of Mâyâdevi, inside, which I restored by replacing her lost head, is now defaced. The tank, where she bathed before her delivery, still exists, about 75 feet south of the temple.

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Hindu Revival and its cause.

In an editorial on "The Hindu Revival in India," *The Indian Mirror* alludes to the astonishing increase of publications of the ancient sacred literature of the Hindus, throughout the various Provinces of the country, and notes what is also said by *The Advocate of India*,—"their scriptures, sacred poems and treatises, legends and all religious lore are now being printed and circulated throughout the land in thousands of copies at a very cheap price." Again "the interest suddenly awakened among young readers and college students, in the vast field of divine philosophy . . . ." and the prominent feature of the revival that "it is no longer merely on the defensive, but has grown aggressive," are subjects worthy of attention. *The Advocate* is of the opinion that this revival "is the inevitable reaction against the invasion of Western agnostic and materialistic ideas." But the editor of *The Mirror* denies this conclusion, and says that the vitality of the ancient faith "has been kept up by Hindus who have had little or nothing to do with Western education, or with the 'invasion of Western agnosticism and materialism,'" and that the reaction came in spite of that education, rather than as a result of it, and that it dates from the advent of the Theosophical Society; for when the educated Hindu sceptic saw learned people from the West coming to India to search for the prizes to be found in Eastern literature and philosophy, leaving behind them so much that the West afforded, then they began to open their eyes a little wider and even to doubt the "infallibility of Western literature and science." The editor says further that "the country owes a debt of endless gratitude to the T.S.; and that the Central Hindu College at Benares "is the labor of love of prominent and self-sacrificing members of the Theosophical Society.

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The Tibetan Lamas of Himis.

A correspondent, J. A. D., writes to the *Times of India* an account of his visit to the monastery of Himis, at which Mr. Notovitch, the Russian traveller (military ?) said that he had found the Life of Christ, which accounted for the years of His life hitherto unrecorded. He says :

"The following day was spent in a careful investigation into the subject of the manuscripts, which was entirely successful, and the unknown Life of Christ 'discovered' by Mr. Notovitch was proved to be an impudent forgery. I left Himis after a friendly farewell interview with the Chief Lama, who treated me with every consideration that kindness or courtesy could suggest, and to whom I owed the success of my mission.

"I returned to Leh by way of Tiksay, a fine monastery built on a mass of rock on the northern side of the Indus. This *gompa* is more fortunate than Himis, though more modern and inferior in dignity, in possessing a resident skooshok, or reincarnated saint, as its Lama. A skooshok becomes so in the following manner: If a Buddhist attains to the highest possible pitch of holiness he is entitled to enter Nirvana, but he can, if he will, forego that

sublime privilege to be reborn from time to time when the frail human body is worn out. There are only four skooshoks in Western Thibet, and I believe that all of them claim to have filled that *role* for upwards of 1,000 years. When a skooshok grows old or ill, he calls round him several influential Lamas, and tells them what will be the marks and appearance of the child, born about the time of his death, in whom he will be re-incarnated. On his death the priests search for such a child, and, having found him leave him in the care of his mother for four years, after which time he is brought to his monastery, and has to identify the personal property of the former skooshok. Care is taken that he does so, and then he is kept in the monastery until he is sent to Lhasa for education in the higher mysteries of Buddhism. After this course of study he returns to the charge of his monastery. It has been said by men who have been well acquainted with skooshoks, that they thoroughly believe that they have been Lamas of their monasteries for many centuries.

"Himis has a skooshok, but a non-resident one, who lives at Lhasa and refuses to visit the monastery of which he is the spiritual head. The story as told to me is a curious one, and would seem to denote that skooshoks are very human in their passions and antipathies.

"It is said that a former skooshok of Himis was so indignant when Western Thibet was added to Kashmere, and placed under British protection, thus losing its old Buddhist independence, that he took his injured dignity to Lhasa, and there lived the rest of his life.

"His successors have been re-incarnated in Lhasa, and there have remained. The result is that the Lama of Himis, though the principal Lama in Western Thibet, bears the minor title of Chagzot or (Steward), being a kind of deputy for the real Lama."

The retirement of this mysterious skooshok before the political invasion of Tibetan territory by the British, is only a foretaste of what will happen when the conquest of the country shall be complete. No adept lamas will be found. Nearly twenty years ago, the preparations were begun to shift the spiritual centre of the world's Adepts from Tibet to another and more inaccessible place, as it was shifted, three years before the English power entered Egypt, from the rocky fastness where it then was fixed, to Tibet. The Masters of Wisdom, foreseeing the course of human events, take every precaution against the unfavorable occurrences of the future. The story of the Atlantian conflict between the supporters and foes of the spiritual uplifting of the race is forever repeating itself, and ever with the same result.

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What Lord Curzon says.

The following extract from Lord Curzon's stirring speech at the prize-distribution ceremony at the Aitchison Chief's College in Lahore is worthy of careful thought:

"Believe me, Chiefs, that the days are gone by when a hereditary aristocracy, however noble its origin, or however illustrious its service, can sit still, with folded hands, and contemplate the glories of its past. If you are to hold your own in the estates which you enjoy by virtue of your position, and in the confidence of the people, you must come forth from your isolation, must grapple with the facts of life, and show that you are fitted, by character and worth, for the position which everyone is ready to concede to you. You must march alongside of knowledge, instead of toiling helplessly and feebly behind it. You must reinforce the claims of your high birth by equally high attainments. You must realise, above all, that destiny is not a passive influence that lies in the lap of the gods, but is an active instrument that is in your own hands to shape as you will."

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Isis-cult in Paris.

Our clever friend, M. Jules Bois, has been providing, it seems, a new sensation for the jaded minds of the Parisians. The *Madras Mail*, at all events, is responsible for the following para. :

"M. JULES BOIS, the historian of Satanism, is said to have revived in Paris the worship of the Egyptian goddess Isis. The chiefs of the cult are reported to be Count and Countess MacGregor (wealthy Scotch folk), whose names in religion are the 'Hierophant Ramses' and the 'High Priestess Anari.' At the initiation of a convert the other day—a young lady whose name is a mystery and who wore a long white veil—the 'Isis Mass' was celebrated. On that occasion M. Jules Bois gave a lecture, in which he declared that Paris was itself derived from Bar-Isis, the ship of Isis."

The "Count MacGregor" alluded to is, possibly, our colleague Mr. S. L. MacGregor Mathers, and we doubt Mr. Bois's resorting to such theatrical nonsense unless he had in his sharp journalistic eye the making of a first-class "newspaper-beat," as it is less grammatically than forcibly put in the States. He published, five years ago at Paris, an opuscule called "Les Petites Religions de Paris," containing a series of smart sketches of a number of religious groups in that unrestful metropolis of culture and eccentricity. The Pagans, Swedenborgians, Buddhists, Theosophists, Adorers of the Light, the Satanists, Positivists, Luciferians, Essenes, Gnostics and Isis worshippers are severally noticed and accounts given of the Author's interviews with the leaders of the groups. His resumé of the cult of Isis is so favorable as to make one see that he has an inclination in that direction, while his note on the King-Initiates, or Pharaohs, is very fine. Outside the Sanctuary the Sovereign might be all-powerful and the object of popular worship, but inside he was simply one Initiate among many, perhaps one of the youngest, and when by magic rites the shades of his greatest ancestors were called up, and spoke to the assembly of adepts, he was impressed by a tremendous sense of his responsibility.

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Brahmoism succinctly defined

Pandit Sivanath Sastri, the learned chief of the Sadharan Brahmo Samaj, in admitting a candidate into the Brahmo Church quite recently, defined Brahmoism so epigrammatically that it is well worth copying from his organ, the *Indian Messenger*, for general information.

"It is God, said he, in the course of his sermon, who awakens noble resolutions in the minds of men. The impulse which one feels at heart for embracing Brahmoism is not to be regarded as of earth, but a direct call from heaven. Amidst the dins and bustles of the world, miseries and temptations of life, a new convert must have a watchful eye to the essentials of his faith. The principal characteristics of Brahmoism lie, said he,—(1) in the *Yoga* or direct communion with God—the revelation of the divine spirit in the human, (2) in the freedom of the human soul from the spiritual bondage of any person or book, which, though very helpful to the growth of spirituality in man, cannot, at all, bear comparison with the divine light that is enkindled in the hearts of men from the direct communion with God, (3) in the catholicity which leads a man to embrace the saints and heroes of all ages and climes as brothers, working in the same field unto the glory of God and welfare of man, and to accept truths from all the scriptures of the world, and lastly (4) in the spirituality of this faith which does not allow men to rest satisfied with the mere performance of outward rites and ceremonies, but impels them to strive for the development of all the faculties of mind. The sermon was wound up with an exhortation to the new convert

to know truth, love truth and devote his life and soul for the realisation of truth; and to have, in weal or woe, God in view and to act according to His inspirations."

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Baron du Prel and Dr. Liébault.

We regret to hear that the venerable Dr. Liéfault-founder of the Hypnotic School of Nancy, is in precarious health, being threatened with a break-up of the system on account of old age. He is one of the best and wisest of our contemporary scientists and deservedly enjoys universal respect. It is regrettable, however, that his most eminent disciple, Dr. Bernheim, should have changed his attitude lately with respect to the phenomena first shown by Liébault, which he now declares to be wholly due to mental suggestion and not to hypnotism. We are not in possession of the details, but we are glad to know that Dr. Van Renterghem, of Amsterdam, one of the most famous among European hypnotists, is building a large school and hospital, called the "Polyclinique de Psychotherapie" (*i.e.*, psychological healing), in which on a marble tablet fixed in the most conspicuous place, is inscribed a dedication of the building to "The Master, A. A. Liébault." Baron du Prel has just issued his new work "Death and the Beyond," which, he writes our informant, he is determined shall be his last. "This is a fit conclusion of my work," says he, "and the end of my authorship: I have nothing more to tell to a public which does not buy my books." And so this brilliant writer, this most intuitive spiritual philosopher, who possesses one of the most powerful minds of the century, is neglected and unread while the public runs mad after sensational writers and a series of puerile fads. Well, let him, who believes in the occult philosophy, take heart in the consciousness that his books will be read and his genius appreciated a quarter-century hence. He has not lived in vain.

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Another great discovery.

Imagination can hardly conceive of the astonishing improvements in the world's industries that will result from the recent discovery by Mr. Charles E. Tripler, of New York city, (a re-born Atlantian?) of a new method of liquefying air at a merely nominal cost, thus producing the most powerful and useful motor ever known to mankind. Mr. Ray Stannard Baker, writing in *McClure's Magazine* for March, says:

"Think of the ocean greyhound unencumbered with coal bunkers, and sweltering boilers, and smoke-stacks, making her power as she sails, from the free sea air around her! Think of the boilerless locomotive running without a fire-box or fireman, or without need of water tanks or coal chutes gathering from the air as it passes, the power which turns its driving wheels! With costless power, think how travel and freight rates must fall, bringing bread and meat more cheaply to our tables, and cheaply manufactured clothing more cheaply to our backs! Think of the possibilities of aërial navigation, with power which requires no heavy machinery, no storage batteries, no coal!

"Ten years from now hotel guests will call for cool rooms in summer with as much certainty of getting them as they now call for warm rooms in winter.

"And think of what unspeakable value the liquid air will be in hospitals. In the first place, it is absolutely pure air; in the second place, the proportion of oxygen is very large, so that it is vitalising air. Why, it will not be necessary for the tired-out man of the future to make his usual summer trip to the mountains. He can have his ozone and his cool heights served to him in his room. Cold is always a disinfectant."

One cubic foot of this liquid air occupies a bulk 805 times greater when expanded to the usual condition of air, and it is quite probable that it might be used as a terrific explosive in war.

Air is liquefied by intense cold (several hundred degrees below zero, Fahrenheit) with great pressure, and when thus changed will instantly freeze pure alcohol and quicksilver, the latter being rendered as hard as granite, while iron and steel are rendered as brittle as glass. The editor of *Mind*, who witnessed some experiments with this queer substance, says that a thin rubber ball which was immersed in liquid air and afterwards dropped on the floor, "cracked like an egg-shell;" and, again, "A steel rod held in the vessel of air, burned away like a stick of cedar thrust into a fire." He remarks that, "since liquid air will quickly convert a glass of whiskey into a piece of ice, while, at the same time a few drops of it held in the palm of the hand will blister the skin like molten lead, it presents a concrete instance of the meeting of extremes. This is a fundamental postulate of the cyclic conception of Being and the spherical order of the Universe. The idea of unity, of oneness, is essential to that of infinity which is typified by the endless circle, ring, or globe."

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The Scientific Inference.

The Editor of *Light* asks for just a little of "the exercise of the scientific imagination and the drawing of intelligent inference," in regard to spiritualistic investigation as well as in other matters of scientific inquiry; and says that "the greatest discoverers have as a rule, been those who took notice, and went on taking notice, of the smallest things"—such as the movement of the lid of the tea-kettle, from the confined steam underneath. He says, if some communication could really reach us from Mars, "what genuine scientist would stop to care whether the actual communication was more like the squeak of a mouse than the declamation of an orator?* * * * The vital matter is not what is done, but what lies behind what is done—what is the inference from what is done." And again:

The scientific imagination is just as much wanted on the ethical and æsthetic planes. Granted that the messages indicate only deceivers and demons. Is it not perfectly conceivable that, on account of certain inevitable conditions, we have opened communications only with certain lower strata of intelligences? What if we admit that we are only experimenting in the sediment, engaged, as it were, in a sort of spiritual deep-sea dredging from below? Is it such an enormous demand upon the scientific imagination that it shall infer a sea, and perhaps a sky?—especially if, now and then, we seem to reach the one, and catch lovely suggestions of the other. Prove that, as yet, we have opened communications only with the queer creatures in the sediment, shall we dismiss the whole thing in disgust? How monstrously absurd! If we can prove that a crawling idiot, a vacant fool, a leering liar, goes on living after death, is it not a million times more likely that the heroic, the wise, the saintly, survive? And when we add to the mere likelihood, the thought that there is a just and righteous God, it seems unspeakably monstrous to resist the inference that if we prove the survival of the unworthy we demonstrate the continued existence of those who, by the unanimous vote of mankind, would be appointed unto life. Magnitude and moral elevation, then, are not radically concerned with our discovery. However small and 'low' the experiment and its result may be, the sublime inference is the same.

This is a point that is well taken. And how vastly important, to the materialist, is the 'sublime inference' here referred to.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

*OLD DIARY LEAVES.**

SECOND ORIENTAL SERIES, CHAPTER XXVI.

IT had been originally intended to erect a separate kiosk to contain the pictures of our two Mahatma patrons painted by Schmiechen, but as the building of the Library and Convention Hall proceeded, it became evident that it would be better in every way to house them in a special annex to the Library, which was done. The superbly carved screen which H. P. B. had had made to go in her own big room, was of just the right size to serve as a partition in the arch between the Library and Picture Room, and was finished in due course and set up in its place. The black and white marble flooring-tiles which were in the verandahs when we bought the property, were now taken up and utilised for paving the Library and its approach, while new tiles were presented by Mr. C. Ramiah, of Madras, for the floor of the Picture Annex. Building operations were being pushed as energetically as possible, under the professional superintendence of the good Mr. C. Sambiah; our aim being to have everything finished in time for the next Convention. The want of money hampered us greatly, but somehow it all came out right in the long run, as it always does.

On the 17th May I left for the lovely hill station of Bangalore, at the invitation of a number of influential men, to come and lecture and form a Branch of the Society. A century ago the Battle of Seringapatam crushed the power of Tippoo Sultan, the warlike ruler of Mysore, and under the protection of the British brought the old Hindu dynasty to the throne. Since then the affairs of this state have been so well administered that it has been made one of the most prosperous and progressive in the Empire. Its advancement within the past fifteen years especially, under the management of Sir K. Seshadri Iyer, the

* Two full series, or volumes, of thirty chapters each, one tracing the history of the Theosophical Society up to the time of the departure of the Founders from New York to India, the other subsequently, have appeared. The first volume is available in book form. The present series is the third.

Dewan (Prime Minister), has been astounding; its wealth increasing by leaps and bounds, its taxation lightened, its mineral resources opened up, and its education policy for both sexes made a model to copy after. When it is stated that the Dewan has been an avowed member of our Society since the time of the visit I am now mentioning, it will be seen that we have reason for a just pride in seeing how the welfare of a people is promoted under the rule of a statesman who practices theosophical principles.

I was received on arrival at Bangalore by a large number of people, who escorted me to a fine house in the Cantonment, where the customary address was read and then handed to me in a carved sandal-wood box, having inside the cover a silver plate appropriately inscribed.

Drives through the wide tree-bordered avenues to points of interest, visits to important personages, receipts of their return visits, private and public discussions on philosophy, metaphysics and science, filled in the time between my hours of reception and made the visit a charming one throughout. On the day after my arrival I had a two-hours' talk with the Dewan upon Yoga, Advaita and Theosophy, and found him one of the most enlightened and attractive men I had ever met. He consented to take the Chair at my first lecture, on the 20th. It was given at the Central College, in a great pillared hall with galleries, which was packed to overflowing. A crowd equally as large stood outside the building. The subject given me was, "Theosophy and the T. S.," and certainly I never faced a more enthusiastic assemblage. The Dewan's remarks went right to the point and were both lucid and benevolent. One result of the meeting was to send me a stream of visitors the next day and to cause thirteen persons to enter the Society. Nine more offered themselves the next day and on the third day there were twenty-eight names on the roll. My second lecture was on "Brahma Vidya," and the audience was a large one, although to prevent such an uncomfortable crowding as before, the Committee sold tickets of admission. The next evening there was a lecture on "Mesmerism," with experimental demonstrations for the instruction of the new members only; and earlier in the day one to school boys, of whom hundreds were present.

Bangalore City spreads over a large area, and is divided into two parts; the Cantonment, where Europeans and the highest officials live, and the City proper, the more ancient quarter. My third lecture was given there, upon the distinctly Hindu subject of "Vayuloka and its Inhabitants," the term being almost the equivalent of the Purgatory of the Roman Catholics. The popular beliefs in India about this post-sepulchral state of existence, are very interesting and, on the whole, identical. The student of this branch of folklore and occultism will profit much by reading D'Assier's excellent work on the state of man after death.* At the time of my Bangalore visit I was engaged

* "Posthumous Humanity," English Trans., London, 1887, George Redway.

in compiling information about Vayuloka, and some of the matter in my lecture had been obtained from two Mysorean gentlemen of the place. The natural term of the soul's sojourn in this purgatorial region, this half-way house between earth and Swarga, people differ about: in Mysore they fix it at from ten to sixteen days, and the ceremony of Shraddha takes place only after that. Soldiers killed in battle pass on at once to Swarga—a belief singularly like that of the Scandinavians and other ancient nations of Europe; but their rulers have to pay a heavy karmic penalty if their cause was not just. Suicides and the victims of accident have to linger in Vayuloka as many years as they would have lingered on earth had they lived out their natural life-terms. The Mysoreans say that after the Vayuloka, the transitive state, come Naraka and Swarga—hell and heaven, and the soul, cut adrift from its earth-anchorage, so to express it, is drawn to the one or the other state according to the preponderating attractions which it has created in itself. After it has exhausted all the effects of the karma of its last preceding incarnation it comes again into earth-life, obedient to its unexhausted *trishna*, and so the wheel of birth and death keeps on revolving, ever revolving until the extinction of desire gives release. I am giving here an outline of the popular belief in this hilly state and, to a great extent, among primitive people, as it was told me during the delightful visit I am now describing.

At the house of Sir K. Seshadri Iyer, the Dewan, I was having a most interesting talk about Vedanta with him and his Guru, a venerable and learned Brahman pandit, when the harmonious spiritual atmosphere that we were engendering about us was suddenly thrown into turbulence and confusion by an inrush of the aura of political cunning and selfishness in the person of the late Sir T. Madhava Row, K.C.S.I., ex-Dewan of Baroda. The whole life of this gifted statesman had been devoted to worldly affairs, and what he liked best was to realise the schemes for increase of wealth, industrial progress, and mental shrewdness, which his fertile brain planned and which he did his best to put into operation within the several States of which he had been Prime Minister, *viz.*, Travancore, Indore, Baroda. His model was the British administrative policy, and his success had always been remarkable: at London, as at Simla, Bombay and Madras, he was *persona grata*. A man like this would not be expected to care for the philosophical and metaphysical excursions along the higher levels of Indian thought, and so, when he joined our little party in the Dewan's drawing-room, Advaita flew out of the window when Mr. World-Wisdom came in by the door. To say that we were satisfied would not be true, we were quite the contrary, but there was nothing for us but to let him lead the conversation along his own "practical" level. Now, whether, because of my boldness in uttering heterodox and unworldly opinions, or because my experience in the management of public affairs at home had taught me how to meet such minds as his, I can't say, but the fact is I had no better friend in India in a certain way, than Sir T. Madhava

Row, wide apart as we were on religious points. Shortly before his death he organised a public subscription to get my bust modelled by Mr. Havell, Director of the Madras School of Arts—a pretty good sign of his friendly regard. But on the occasion under notice he—as my diary records—disputed with me in favour of giving Hindus what he called "a belly education," and drawing them away from their ancestral philosophies which, he contended, had only reduced them to political national subjection. Poor man! he died rich but scarcely happy, I fear, for he once offered Mme. Blavatsky to give the Society Rs. 1,00,000 and devote the rest of his life to its work if she would "show him some miracles going to prove the existence and survival of the soul." How many, alas! are ready to barter wealth for spiritual knowledge, if it can be conveyed to them without interfering with their business engagements.

Lectures, nightly, to an ever-increasing group of new members, at my lodgings, and publicly on general subjects; together with visits and drives, took up all my time. I was interested much in a lecture given by special request of the "Queen's Own Sappers and Miners," in the schoolroom of their battalion, this being my first experience of an address to an exclusively military audience. I was most kindly received and treated by the Committee throughout and, of course, garlanded on leaving.

The Dewan of Mysore joined our Society on the 1st August, as many of his principal colleagues had previously done, and I was able to form two large Branches in the city and the cantonment before returning to Madras, after farewell addresses from committees of both, on my departure—at 7 P.M. on the 1st August. This visit was one of the pleasantest I ever made, and after the lapse of thirteen years, I am happy to say the friendships then formed are still alive.

I got to Adyar on my birthday (August 2) and spent its hours, as usual, at my desk until far into the night.

When H. P. B. left us for Europe she particularly requested me to shift over from my own quarters in the riverside bungalow, to her new room, which Coulomb had built for her in 1884, while we were abroad and he and his *cara sposa* were still in charge of the house-keeping. I did so, but when the rainy season came there was not a spot in the chamber where I could keep my bed dry; the terraced roof leaking like a sieve. So I had to tear down and rebuild, and while I was about it, I extended the Northern end and opened windows at the East and West sides, so as to give H. P. B. a chance for currents of air and pretty views of the river when she should come back to her beloved Indian home. Poor thing! she never had the chance to enjoy it again, and so I am sleeping in the room where she lay twice dying in 1885, with some of her own furniture, pictures and knick-nacks about me as perpetual reminders of her dear old self. As usual, she mixed up the Society's practical business when she put her finger into the pie. The Overland Mail of August 12th brought me the consoling news that (of course

without the shadow of constitutional authority) she had cabled our people in New York to dissolve the American Board of Control, to pacify Coues, I presume, and she also offered to turn over her share of the *Theosophist* to Judge and make him her (two or three dozens), successor. What a pity that one cannot collect into one letter-file the many similar offers she made to men and women from first to last. To offer any one the successorship, was as liberal and practical as to offer him a farm in the Moon, for she never could have a real successor for the excellent reason that nobody was ever likely to be born just like her and so fill her place. At the same time the case of Mrs. Besant has proved that it is possible for another to create as commanding a place as hers was, and to do as much as she to spread Theosophy throughout the world. Still, "there is one glory of the Sun and another glory of the Moon, and another glory of the stars," and so, while there can be no more than one Sun or H. P. B., nor one Moon or Annie Besant, there are places in our sky for hosts of stars which, certainly, differ from each other in glory. If Judge had only realised that!

Work tumbled in upon me on my return as Oakley went away for a change and recuperation, and I had to take over the whole editorial work.

Among the clever Hindus whose languid patriotism was stirred up by contact with us was the late R. Sivasankara Pandiyaji, an assistant teacher in Pachaiappa's College. He was an eloquent and intense man, with a clarion voice and the capacity for great enthusiasm, so that, when he turned his nervous force into the channel of work he moved with power. He founded the Hindu Theological High School at Madras and gathered into it hundreds of boys. His leisure was employed in compiling readers, tracts and leaflets, full of high moral teachings culled from the Hindu scriptures, and he trained a number of children of both sexes to recite Sanskrit slokas in a charming manner. His lectures and their recitations at several of our annual gatherings are remembered with pleasure. His first exhibition of the children to me was made at the time above specified.

The growth of the library making it expedient that the Oriental and Western books should be kept separate, I fitted up H. P. B.'s first bed-room at Adyar,—the large one upstairs where many recorded phenomena occurred—as a Western Section, and we moved the books into it in September, put in a huge table, and utilised the place for Council meetings as well. As fate would have it, the room could only be got ready by the 7th of the month, despite my desperate attempts to hurry on the carpenters so, when I was struck by the coincidence, I myself carried in "Isis Unveiled" as the first book and put it on its shelf. H. P. B., as the readers of Mr. Sinnett's "Incidents" may recollect, being born in the seventh month of the year went by the name of *Sedmitchka*, she who is connected with the number seven. Moreover, she was married on the 7th July (1848), reached America on the 7th July (1873), and died in the seventh month of the seventeenth year of

our theosophical collaboration; and when it is seen that the number seven has played and is playing a similar important part in the history of my own life, we find ourselves in a pretty tangle of fateful numerical relationships.

We saw a good deal of T. Subbarow at Headquarters at this period, and enjoyed many opportunities to profit by his instructive occult teachings. I have a diary note to the effect that he told us that fully "one-third of his life is passed in a world of which his own mother has no idea." How few parents do know what are the nightly occupations of the entities to whom they have furnished the present facility for re-incarnation! And how few of the entities themselves bring back recollections of those transcorporeal activities!

H. S. Olcott.

THE AURAS OF METALS.

(*Concluded from p.* 475.)

A FURTHER comparison of the higher aural forms of metals brings out another singular fact in connection with the excellent—so far as it goes—modern classification of chemical elements, known as the Mendeleef Table of Septenary Periodicity. By this system, all the now-accepted "simple" elements have been grouped into twelve families of *seven* or *three* metals each, through which the fact becomes apparent that the evolution of "elements" is carried on according to a spiral of 7+3+7 or 17, in which the elements are sequentially negative, neuter and positive. While the various metals of each family differ in their atomic weights, according to definite proportions, they also clearly resemble each other in all their chemical properties, which get very gradually modified from family to family.

Now, the metallic auras show that the *same* generic type of characteristic aural form is found in each one of the metals belonging to any one of the direct families—the *horizontal* line or group, in Mendeleef's Table—while it is also united by another common aural form with all its neighbours of the corresponding *vertical* family. Thus, we find one peculiar clover-leaf form, slightly modified from one member to the others, in all the metals of the Copper family, horizontally: Cu. Zn. Ga. Ge. As. Ce. and Br.; while another special tendency to a striated olive-like sphere is found in the vertical column, between H. Li. Na. K. Cu. Rb. Ag. Cs. and Au., every metal being thus linked to those similar to itself by at least two different systems of atomic forms. And this fact may be taken by the student of Theosophy, as one more proof of the well-grounded basis of Mendeleef's septenary classification, —although it may yet be incomplete or faulty in some of its details,— since the aural atomic forms or figures show this intimate resemblance between precisely the same elements—or nearly all—that are brought together in his families.

But another confirmation of the same fact has been unexpectedly furnished through the above mentioned researches of Professor Russel, in which he verified that, among the metals whose auras impress the photographic plate, the most active are : Zinc, Magnesium, Aluminium, Nickel, Lead, and Bismuth : after which come Cobalt, Tin and Antimony, less active ; while Copper, Iron and pure Mercury—which might have been expected to be among the most active and powerful—are absolutely inert. Nothing in the atomic weights or valencies, chemical properties, magnetic values. or even family classification of these metals can scientifically account for these curious differences in their power of impressing the sensitive film, which must be understood as properly sensitized by salts of silver. But here, if the student applies to the problem the knowledge of the metallic auras, he will notice that, in the higher or atomic aura is contained at least one characteristic figure, peculiar to each metal, through which all metals are shown to be connected with, or as said herein above, submitted to, the influence of one, or more, of the finer forces or elements of nature, now known, through our Theosophical literature, as the Tatwas. Now, it is a very striking fact that, from the comparison of their various atomic figures, all the above-mentioned active metals, including silver, belong to the circular designs of the A'kasa, Vayu and Apas classes, *i.e.*, similar or sympathetic to each other ; while the inert metals belong to the triangular classes of Tejas and Prithivi, unsympathetic to the other three* whereby it would seem probable that the metals inert to those of the three above-mentioned classes (as represented by the sensitive salts of silver), would not be so to the metals of the same classes as themselves, but would be able to impress plates sensitized by salts of their own categories. This remark, of course, is given here only for what it may be worth, for it may be merely a simple " coincidence," as Proctor used to say whenever he found a fact disturbing his theories or refusing to be accounted for by them. Yet, if correct, this would merely be, in the chemical world, another instance of the law " similia similibus," whereby the various metallic auras would naturally influence more readily and more intensely other auras of similar nature. Dr. Russel might usefully extend his researches in this direction ; and it would be interesting if he would, at any rate, try the action of the inert Copper and Mercury, and other Tejasic and Prithivic metals, on ferrotypes, and on plates sensitized by other salts than the silver ones.

One remark about a certain form ever present in the atomic auras of all metallic substances without exception. This is a very tiny ethereal yellow dot, imprisoned within each material atom, though in various positions, generally against one side of its periphery. This has been hinted at as being an Hydrogen embryo or " witness," or negative principle, necessary to the existence of the metallic atom. Observations further tend to indicate that according to the position, to the right or to

* This is corroborated by the astrological notions on the sympathies between the various cardinal Elements and the so-called Triplicities.

the left of this speck, in the metallic atom, the resulting metal has positive or negative properties, while it is neutral if the yellow speck is found against the central upper part. We register this idea for what further researches may prove it worth. But it certainly cannot be merely put aside by empty derision, since even our Teacher, H. P. B., said that "Hydrogen was one of the first born sons" (S.D., I., 113, 623, 626, 638); also, that since a star is formed by the condensation of a Nebula, "even the metals themselves on earth are formed owing to the condensation of Hydrogen or of some other primitive matter (some ancestral cousin to Helium, perhaps), or some other yet unknown stuff" (S. D., I., 595, 596); then, again, that in Alchemy, Hydrogen is "Spiritual Fire" (S. D., II., 111.), and, consequently, *exists within every atom*.....After this, it will only be necessary to further note: 1st, that, in metallurgic operations, Hydrogen is always liberated from all minerals; and 2nd, that in every mineralogical blow-pipe experiment, Hydrogen is always detected by its yellow tint in the pyrocone.

We now come to another recent advance of science—that of the transmutation of metals—in connection with which the study of metallic auras will also lead to some very unexpected and interesting developments. Our Teacher boldly asserted, at a time when the very idea seemed preposterous or idiotic: "No doubt there is such a thing as transmutation of the baser metals into the nobler.....for we sense logically the same process taking place in the bowels of the earth" (Glossary, p. 15). It is now no longer a fact to be denied or sneered at by the most conservative scientist, that the transformation of Silver into Gold is perfectly possible, and that even it will be done as a commercial venture.* As theosophical writers assert, it was done by the old Atlanteans. This amazing transformation, which capsizes the late chemical disdain for the alchemical efforts of old, has been successfully obtained by an American scientist, Dr. Emmens, and by a well-known French chemist, Mr. Tiffereau, both working independently, and their results have been verified by no less an authority than Professor Crookes. Dr. Emmens has established, on Staten Island, a special laboratory, called the Argentaurum, devoted to this transmutation, and he has publicly challenged the old official science and defied its adherents to contradict his results, while Mr. Tiffereau claims to be even more successful than Dr. Emmens. To the theosophical student of metallic auras, these facts are not in any way surprising, for they are only a consequence and a confirmation of the above mentioned occult assertion, sustained by the new chemistry, that every substance on this earth is only a compound from *one*, unique, primary substance or atom, the body of the Absolute; but this assertion is also confirmed by the very character of the higher metallic auras. For instance, by referring to our table of aural figures, we see that the atoms of both Silver and Gold belong to the same Âkasic class of spherical figures, the difference

* So far, $4·60 is the cost of transmuting 1 ounce of silver (whose value is 50 cents), producing three-fifths of an ounce of gold, worth $7·20.

between the two being merely in their striations and in the shape of the sphere,—Silver being more oblong with longitudinal lines only,—while Gold is more round, with cross striations. These very differences of aural forms show the atom of Gold to be more compact than that of Silver; and this again agrees perfectly with the assertions of Dr. Emmens, that the transmutation is obtained by submitting Silver to intense pressure coupled with intense cold.

But this transmutation of Silver into Gold cannot be an exception; and, if we once admit the principle that metals of similar aural figures ought to be readily transformed into one another, provided we only know the proper "modus-operandi," we might infer that Lead, for instance, whose aural form is also distinctly âkasic, could be easily transmuted into Silver; and this is precisely an assertion made, about forty years ago, by some French chemists, and reported to the Academie des Sciences. The same thing might also be expected of Cadmium. Then, by going a little step further, what is possible for one class of metals must also be possible for all; therefore, taking the tejasic metals, like Copper, Mercury and Iron, whose aural forms are so closely allied, they ought to be easily transmuted one into the other, (as Edison has already nearly done by stumbling on a new form of copper); while the mysterious Tin might be found composed of two parts, gravitating one towards the âkasic and the other towards the tejasic classes. Finally, by going a little further, it would not seem impossible that, through an adequate change of the "modus-operandi," even the metals of classes now antagonistic might be made to transmute from one into another.

All this, however, only brings us back to the so-called "extravagant" notions of the old Alchemist-Astrologers, who conceived that "each metal was engendered in the earth by or through the influence of the corresponding planets: then, as one planet was supposed to be more developed and powerful than another, the metal produced by the weaker was gradually converted, in the earth, into another metal by the influence of the stronger planet." Thus, "Lead, considered as only a half-metal through the languid and slow action of Saturn, which left it imperfect, is gradually converted into Tin under the aspects of Jupiter, into Copper through the action of Venus, and at last into Gold, under some peculiar aspects of the Sun" (Boyse, "Pantheon," p. 210); but, as these natural changes proceed only with manvantaric slowness, the scope of the alchemist was to find out the means of artificially hastening them. Now, judging from what Dr. Emmens has already been able to accomplish, it behooves the science of the future to settle how much truth there may have been in the recondite alchemical assertions.

However, it does certainly seem, so far, that the study, by direct or psychic faculties, of metallic auras must help to lead science, through the application of our theosophical principles, to new and unbounded fields of research, in which the chemist of the future will dive into occult chemistry, as predicted by H. P. B.:

"Every year, chemistry, above all other sciences, approaches nearer and nearer the realm of the occult in Nature; it is assimilating the very truths taught by the occult science for ages, but hitherto bitterly derided" (S. D., I., 595, new edn.).

"Chemistry and physiology are the two great magicians of the future" (Ibid., I., 281).

"If chemistry desires to find itself on the right path, it will have to correct its (chemical) tabular arrangement (of elements) by that of the occultist" (Ibid., I, 239)...."Occult Science adds that not one of the elements, regarded by chemistry as such, really deserves the name...." (Ibid., 638).

"Outside the boundaries of our solar system, other suns and especially the mysterious 'Central Sun'.....determine the motion of (other planetary) bodies and their direction; and that motion serves also to *differentiate* the homogeneous matter around and between the various (starry) bodies, into elements and sub-elements unknown to our earth; whereas those which are regarded by modern science as distinct elements, are merely temporary appearances, changing with every small cycle within the Manvantara; some esoteric works calling them 'Kalpic' mask's" (Ibid., I., 736).

"Nature is never stationary, but ever becoming (Ibid., I., 278), and there are many other (elements) there (in the sun) which have either not reached, or not as yet been *discovered* (or not developed) on our globe."* (Ibid., I., 638).

"The elements not known have arrived at their present state of permanency in this Fourth Round and Fifth Race. They have a short period of rest before they are propelled once more on their upward spiritual evolution, when the 'living fire of Orcus' will dissociate the most irresolvable, and scatter them into the primordial ONE again" (Ibid., I., 625).

Therefore, among the wonders of the near future we may confidently expect,—through the magic of alchemy renamed hyper-chemistry,—not only to be able to change any metal into any other, but other forms of "simple elements"—possibilities of evolution for which our globe is not yet ripe in its natural condition—will be discovered or artificially produced by the divine powers latent in man's intelligence, through the knowledge of how to combine and manipulate the atoms of the great ONE: and the study of the theosophical "Secret Doctrine" will lead the scientists on the higher path, if they will only take to it.

And here, before closing, it may be advisable to suggest that a very interesting study, at present, would be to connect the chemical proper-

* How correct H. P. B. was in her assertion, has been shown, not only by the straggling "elements" discovered from time to time since the days in which she wrote her book, but also by the more startling fact that, within the last year only,—according to Prof. Crookes' Presidential Address for 1898,—no less than *six* new elements have been discovered, *viz.*, Krypton, Neon and Metargon by Prof. Ramsay, the fortunate discoverer of Argon; Coronium by Prof. Nasini; Polonium by Mr. and Mrs. Currie; and Monium by Prof. Crookes himself—with still others in view.

ties of metals, and especially Mendeleef's classification, with a comparison:

(A) of their higher auras and aural forms and colors:

(B) of the blow-pipe forms and colors:

(C) of the lines and colors of the spectrum of every metal, these last especially being intimately connected with the lower aural effluvia:

(D) of the typical crystalline forms and colors found in the various salts and combinations of each metal; and it would be particularly interesting and useful to verify whether the specific, individual forms of the higher mineral auras, which are clearly only a reflection of their atomic constitution, do not constitute the basis—the expression—of the geometrical law governing the formation of the crystals thereof; or, in other words, whether these forms are not the part of the metals' Etheric Doubles on which the crystals start their growth? (*) This would appear all the more plausible, if one reflects on the tenacity of crystalline forms. Take, for example, a piece of marble, in which the microscope reveals the existence of a natural triangular crystallization; let then this marble be crushed into the most impalpable powder: each particle of this powder will be found, under the magnifying power, to still retain the imprint of the original triangular model, which, therefore, must depend on a force acting on what are, in the mineral, its higher principles.

Some curious, and perhaps unexpected, connections will most probably be found between all these manifestations, showing the existence of a chemical Geometry yet unsuspected, except by Theosophy. And it cannot seem presumptuous to predict that such a study would, without doubt, bring us on the threshold of new fields, through the discovery of chemical laws, well known to occult wisdom, but hardly surmised, so far, in the wildest dream of our materialistic scientists.

A. Marques, D. Sc., F. T. S.

THEOSOPHICAL AXIOMS ILLUSTRATED.

VII.

The Source and Foundation of the Arts and Sciences.

THE series of papers of which the present is the concluding one, was undertaken for the purpose of illustrating the principles and axioms of Theosophy; the chief ends aimed at being ethical and practical. The writer lays no claim to the high position of a teachor, his being the humbler task of taking the material which these supply and showing its value and bearing on the inner and spiritual, and the outer and

* The students who are interested in the subject, more especially under its geometrical aspect, will find food for thought in the remarkable work lately published in Madrid, by Don Soria y Mata, on the "Polyhedric Origin of all Things," a French translation of which has already been made, together with a lengthy account given in both *Sophia* of Madrid, and The *Theosophical Review* of London, while an English translation is in preparation.

physical life, and their varied activities. He conceives that there is a call at the present juncture of the movement, for this branch of work. Many will give some attention to the messages of the Divine Wisdom religion, in their more diluted form, in their bearing on the objects and the outward aims of life, and also, in their more immediate relation to the needs of the inner life and soul, who for various reasons are not prepared to take up the more abstruse and occult teachings and mystical studies connected therewith. It is to such our message is directed, and it is their edification we seek.

The first three of these articles treat of the aspects of the spiritual life in relation to the individual. We commenced with an examination of the "basis of religious faith;" and we next passed on to the varied problems of the inner life, giving attention to the tabulation of "the religious consciousness." Having laid the foundation, we then dealt with "the pathway of the soul" from darkness into light; from nature's "bondage" into "the liberty of God's son's;" from "hell" and "purgatory" into the heavenly "paradise." Having illustrated the value of Theosophy as a teacher and guide to the individual in his inner spiritual life, the three papers following, comprising the second series, are devoted to man's outside relationships. We first deal with an ever-pressing question—too often relegated to the background—the unpleasant subject of "social vices," and the "remedies" which our philosophy offers, and which if applied will certainly work their cure. We next pass on to the very important subject of "family relationships and their duties." Another extended aspect of our environment is taken up in our sixth article, which commences with a brief review of some social and political aspects of contemporary evolution, from which we proceed to lay down the necessity for, and endeavour to establish the fact of, "the spiritual foundation of politics and government." This concluding paper briefly seeks to synthesize those preceding, to show the harmonious character of the "sciences" and "arts," and their value to us in all conditions and relationships, in every phase of internal and external, of spiritual and physical life.

The divine idea underlying the arts and sciences, the philosophy of science and art, is susceptible of very wide generalisation, and of almost infinite application. We sometimes meet with the phrase, 'the exact sciences,' which infers that there are those which cannot be so defined. Is not this a mistake, and does not the term 'science' and its adjective 'scientific' always convey to the mind the idea of exactitude and precision? We think that if in any case they do not, they certainly should; it is the scientist who is limited and inexact, science *in itself* being of mathematical exactitude and of divine perfection; and, consequently, its principles are capable of universal application. And the arts have an intimate connection and correlation with science, being its plastic formulation and its beautiful handmaidens, ever beckoning onward to greater and higher beauties and sublimities.

It is of great significance that the sciences, and a scientific treatment of subjects covering so wide a field of human thought and action have received such an immense impetus during the past fifty years; indicative, we believe, of the time being at hand when its principles will be more fully carried into regions of the human consciousness where the emotional element has its field of action. It is at present too frequently the case that the emotional side of our nature is governed by irresponsible, and frequently irrepressible impulses, which blindly lead into courses of action of an injurious and regrettable nature. Let science be regarded as the *Law of Life*, on every plane of its manifestation, and the arts as interpreting, illustrating and embellishing the *Harmonies of Life*, and a forward step will be gained, and an impetus given to the development of the spiritual side of life and nature, of incalculable value to mankind.

It is probable that many, meeting the statement which we have ventured to place at the head of the present paper, that Theosophy taken in its widest interpretation, is the veritable source of the universal 'science' of life developing through the intellectual faculty; and that 'the arts' as giving play to, and realising the upward tide of the æsthetic, the emotional and the spiritual side of our nature, also have their foundation in the divine aspect of the religious element which is summed up in the comprehensive phrase 'Theosophy'; would consider it an unwarrantable assumption. That music and painting, that geology and biology, architecture, astronomy, &c., should have any special relation to the system of religious speculation known as Theosophy, may even be considered by many as grotesque and absurd. But we venture a statement of a still more pretentious character—that Theosophy furnishes the key note to a true knowledge of each and all of them: that it is the kernel, that it supplies the life and root from whence they all spring. As the mighty oak of the forest which has outlived the storms of a thousand winters has sprung from a single acorn, so also, each and all of the arts and sciences are related to, and derive their reality and potentiality from, the Divine Wisdom and the Infinite Life which is postulated by Theosophy.

Let us *first*, trace in a general way the relation of Theosophy to the sciences, and *secondly*, to the fine arts of music, painting, architecture, &c.

We will for a moment turn our enquiry in another direction: we would draw attention to the current ideas as to the origin of those facts in nature we classify as astronomical, geological and biological. As is so well known, the ordinary idea in the minds of many is that they are the work, the product of a Creator who is a personal God, who has a life and being and who is the fountain of spiritual energies which are distinct and separate from His works. In common with the ordinary scientist we join issue with the clear cut dual aspect of manifestation as indicated above. It is from this limited conception of God and Nature; this

antithetic and dualistic presentation, that spring those conclusions which lead to the drawing of a line of severance between the secular and the religious, between what is termed the spiritual and the natural, between the things seen and known to the physical senses, and the unseen. There is no such duality, all the parts have one root, all arise from and are related to a spiritual source. The scientist, who is a scientist only, as the appellation has unfortunately been understood, has for the most part looked on nature's productions as the manifestation of what he postulates as *force*, an unknown and unknowable factor. The position of the latter is certainly the most tenable; but it has the disadvantage of leaving us in doubt and perplexity on what is to us, the most important of all problems, that of our own origin and destiny.

And it is just here that Theosophy steps in, and in its deeper teachings gives us to see, lifts for us the veil which hides from us the secret of life and being. It tells us that life and its varied manifestations are a *Unity*; that astronomy with its unsounded and unknowable immensities; that geology with its untold ages of rock-formation; that biology with its infinite ramifications of development in plant life, insect life, animal varieties, and instinct, are but the *biography of man*; are the story of his origin, the record of his thoughts and doings,—had he not been, neither had these—all being of him and finding their crown of being in him. That the sum total of his potentialities is inscribed in the star-bespangled skies; that those mighty orbs which fill the unfathomed depths of space are all related to him in the bonds of an undying life. That all the records of the rocks throughout all their series, from the primordial to the latest stratas, are an historic record of his life and activities. That the marvels and variety in development of the vegetable kingdom, tabulate the various stages of his organic growth in all the earlier ages and stages of his physical development. And again, that the animal kingdoms in their immense varieties, in their turn tabulate the various stages through which the potentialities of his physical and sensuous nature were still further developed and matured. In a word, Theosophy postulates that all that is, above, around and below in infinite *space* and *time*—the *all-containers*—all the galaxies in the heaven of heavens, all the suns and the solar systems, all the 'heavens' and all the 'hells,' are related to, yea, are summed up in the puny creature man. *Man*, who now crawls the earth for a brief period in this confined, limited, decrepit, miserable and diseased tenement—the physical body.

And by the way, are we not all at times painfully conscious of the limitations of our present mortal, physical life; of its continuous and extreme dependence on outside help and support. With us Westerns it requires to be liberally supplied with fuel two or three times within each twenty-four hours; and also in the same brief period it needs six or seven hours abstention from all activity, of complete

oblivion in unconscious sleep. Then, further, we must be constantly immersed in a solution of gases composed of a certain proportion of Nitrogen, Oxygen and Carbonic Acid, or we will entirely collapse in a few minutes. The very idea of the possibility of deliverance, of freedom from these conditions should be welcome to us. The body is indeed a prison house, a corrupt and decaying tenement needing constant attention, watchfulness and care, to keep it habitable—as one sometimes thinks, out of all proportion to its utility. But we must return from this digression, to our more immediate subject.

What, we ask, and whence are the sciences which the most diligent and painstaking students of their several branches know so little about, as they so keenly feel, and humiliatingly confess? We answer, *They are ourselves, and our records*, come out of the eternity of the past, travelling into the eternal future: Man, his biography written large. Well may we exclaim with the ancient injunction,—'Man know thyself.' Just as the sciences in all their correlations give us the facts and history of man physical, so also do the fine arts supply us with the key to a knowledge of the spiritual aspects and potentialities of our wonderfully complex nature. There is a sense in which man is material in all the essences of his nature; and in another view there is also a sense in which all the parts of his complex being, the ethereal, the subtle and the more gross, are spiritual, and have a spiritual origin and destiny. Just as mathematics, the science of numbers, and geometry, the science of form, synthesize the arts and sciences, belonging equally to each; so also what we name material and spiritual parts and qualities are synthesized in man's nature. How profound are the ideas embodied in mathematics and geometry; in one aspect we may look on them as the formulas through which the thoughts of Deity reach objectivity, and are realized in the wonderful creations of form, order, variety, beauty, each and all finding their expression by them, in an infinite variety of combinations of number, form and colour.

And as the perfectly developed human form is the highest physical expression which we know of the divine science summed up and expressed in *geometrical numbers*; so also is it through the same formula that the various 'arts' which are so intimately related to our spiritual nature, find their realisation and expression. Why does music so affect us, touching the deepest chords of our nature? Why are our souls so stirred by by its symphonies,—is it not because both have the same origin? Why does poetry, true poetry, with a soul in it, seem to whisper to us unuttered and unutterable though; thoughts far deeper and more profound than the words and cadences in which they are clothed? I venture to assert, it is because our souls are, in their inner essence, a universal poetry set to a perfect melody.

What a charm there is, what a beautiful blending of nature, love, poetry, music and spiritual science, in the following lines from 'The

Merchant of Venice.' They concisely sum up the idea of harmonious unity which I wish to convey.

"How sweet the moonlight sleeps upon this bank.
Here will we sit and let the sounds of music
Creep in our ears; soft stillness and the night
Become the touches of sweet harmony.
Sit, Jessica. Look how the floor of heaven
Is thick inlaid with patines of bright gold.
There's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubins—
Such harmony is in immortal souls;
But while this muddy vesture of decay
Doth grossly shut it in, we cannot hear it."

And do we not also see, through the medium of the outward eye, the unseen and the spiritual in the varied and diverse harmonies of colour and form in the divine art of the painter; and we instinctively feel that it is not merely the colours whose blending gives restful pleasure to the eye, or the graceful form which suggests the pure, the beautiful and perfect in nature, which give us the highest interest in his creation; but the diviner beauties of the pure life and the spiritual soul, which are seen through them by our inner eye. And we might follow out the same line of ideas in regard to the productions of the sculptor and the architect. What a divine sermon in stone is St. Peter's at Rome, and many another temple in the Western and Eastern worlds of ancient and modern times!

We may be asked, how are these ideas related to Theosophy? We can only suggest, on the same general lines which we have already pointed out, that all the higher arts have their basis in the essences of which our true, our divine selves are composed, and that there is a living relation between them and our inner life and soul. And we may remark that their harmonious blending is a heaven of sweetness, of rest, of peace and joy; a perennial source of the purest pleasure; and their disharmonies create a hell of passion, of discord and unrest, ending in pain, disintegration and death.

We hope that the brief consideration of the relationship of the sciences and arts to religion and the spiritual worlds will lead to the strengthening of our estimation of them as expressions of the divine in nature. It is a self evident fact apparent to all, that all truly great philosophers, poets, musicians, painters, scientists, sculptors, architects, &c., have had glimpses and obtained views of the inner unity and harmony of the physical and spiritual worlds; of the Deity and the deepest aspirations of the soul, whereby they have been able, measureably, to realise the ideal in their productions.

W. A. Mayers.

THE BATH KOL.

LORD BEACONSFIELD in his romance of "Abroy" represents the youthful hero of that tale, the Prince of the Captivity, as awaking in the cave of Jabaster the Cabalist, from a radiant prophetic vision foreshadowing his future glory and splendour. "I found myself upsitting on my couch. The pageantry had vanished. Nought was seen but the bright moonlight and the gloomy cave. And as I sighed to think I e'er had awakened, and mused upon the strangeness of my vision, a still small voice descended from above and called, 'Abroy!' I started but I answered not. Methought it was my fancy. Again my name was called, and now I murmured, 'Lord, I am here, what would'st thou?' Nought responded, and soon great dread came over me, and I rushed out and called to thee, my master."

"It was the 'Daughter of the Voice' that spoke," (said Jabaster). "Since the captivity, 'tis the only mode by which the saints are summoned."

What was this "Daughter of the Voice?" It is thus described by the erudite Hebraist, Lightfoot. "Both the Talmudick and the latter Rabbins make frequent mention of *Bath Kol*, or *Filia Vocis*, or an echoing voice which served under the second temple for their utmost refuge of revelation. For when Urim and Thummim, the oracle, was ceased, and prophecy was decayed and gone, they had, as they say, certain strange and extraordinary voices upon certain extraordinary occasions, which were their warnings and advertisements in some special matters. Infinite instances of this might be adduced, if they might be believed. Now here it may be questioned why they call it Bath Kol, the Daughter of a Voice, and not a voice itself? If the strictness of the Hebrew word *Bath* be to be stood upon, which always it is not, it may be answered that it is called the Daughter of a Voice in relation to the oracles of Urim and Thummim. For whereas that was a voice given from off the mercy-seat within the veil, and this upon the decay of that oracle, came as it were in its place, it might not unfitly or improperly be called a *daughter* or successor of that voice." Elsewhere he says. "It was used for a testimony from heaven, but was indeed performed by magic art." In other words, we are to understand that when in consequence of their repeated backslidings and desertions of His worship for that of other gods, the tribal and tutelary intelligence * or deity of the Jewish race had withdrawn His presence from the sanctuary of their temple, the priests employed as a substitute for the oracle thus lost, a form of divination. What this form of divination was, Lightfoot does not specify, merely alleging that it was the result of magic art. Probably his allusion is to the Teraph, a species of necromantic divination de-

* In H. P. B.'s opinion the planetary regent of Saturn.

rived in all likelihood from the occult lore of Phœnicia or old Chaldæa. Rabbi Eleazar and other * authorities describe this as being performed with the head of a still-born child which was placed on a golden plate engraved with mystical diagrams and charms. Into this, with certain incantations and ceremonies, an elemental spirit was invoked, and answers were received from the head to questions put. It was evidently a sample of this form of divination which H. P. B. says in "Isis" was gone through on one occasion to satisfy the curiosity of Catherine de Medici; the chief operator in that instance—although his name is not mentioned—being in all probability one Cosmo di Ruggieri, Abbé of St. Matré in Brittany, a learned cabbalist of sinister character who was constantly employed in doing odd jobs of diablerie for his ambitious and unscrupulous patroness. But the replies received from such sources were often ambiguous, mischievous and unreliable, and those who listened to these oracles must frequently have learnt by painful experience, the truth of Banquo's opinion regarding the vaticinations of the weird hags on the blasted heath of Forres:—

"Then be these juggling fiends no more believed
That palter with us in a double sense;
That keep the word of promise to the ear,
And break it to the hope,"

Later on, the term Bath Kol began to be applied to another mode of ascertaining the future, as will be seen from the following passage from De Quincey: "About the time of Pericles—that is about one hundred years before the time of Alexander the Great—the light of prophecy was quenched in Malachi or Haggai, and the oracular jewels in the breastplate became simultaneously dim." Henceforwards the mother-voice was heard no longer: but to this succeeded an imperfect or daughter-voice (*Bath-Kol*), which lay in the first words happening to arrest the attention at a moment of perplexity. An illustration, which has been often quoted from the Talmud, is to the following effect:—"Rabbi Jochannan, and Rabbi Simeon Ben Lachish were anxious about a friend, Rabbi Samuel, six hundred miles distant on the Euphrates. Whilst talking earnestly together on this subject in Palestine, they passed a school; they paused to listen: it was a child reading the first book of Samuel; and the words which they caught were these:—'*and Samuel died.*' These words they received humbly and sorrowfully as a *Bath-Kol:* and the next horseman from the East brought word accordingly that Rabbi Samuel had been gathered to his fathers at some station on the Euphrates." A curious instance of the utilization of this variety of Bath Kol by a Christian is given in the life of an eminent Dissenting minister, Dr. Philip Doddridge. Being, whilst still a young man, strongly importuned by a friendly and admiring congregation, to take up an appointment amongst them as their pastor, he found himself in a state of much perplexity and doubt as to the action he should take. At this crisis he resorted to fervent prayer, alleging

* Godwyn's "Moses and Aaron." Davies 'History of magic."

in his supplication, as his principal reason for rejecting the offer, that it was far beyond his powers, and mainly because he was too young, and had no assistant. "As soon as ever this address (prayer) was ended," says he, "I passed through a room of the house in which I lodged, where a child was reading to his mother, and the only words I heard distinctly were these,—'*and as thy days, so shall thy strength be.*'" This scriptural line heard at such a "psychological moment," seemed to him to be peculiarly appropriate to the circumstances in which he stood. Taking it as a Bath Kol, he reconsidered his objections; meanwhile the difficulties which had appeared to lie in his path were removed; he accepted the proffered appointment, and remained in it for the next thirty-one years or almost the rest of his life. This form of Bath Kol is still in occasional use amongst the Sephardim or Eastern Jews as well as those of Russia and Poland. With the Mahomedans it is practised in a modified form, the Koran being opened at random after prayer and sometimes a day spent in fasting, when the first words that catch the eye are regarded as a, divine oracle or injunction.

Defoe, who, with all his practical shrewdness, had a strong vein of mysticism running through his character, narrates the following case which would probably be regarded by Talmudists as a manifestation of the Bath Kol. The circumstances are given in his usual matter of fact style as happening to another, but it is not at all improbable that they were one of the many strange events of his own chequered and restless career.

"I know a man who made it his rule always to obey these silent hints, and he has often declared to me that when he obeyed them, he never miscarried; and if he neglected them, or went on contrary to them, he never succeeded; and gave a particular case of his own, among a great many others, wherein he was thus directed. Misfortune had once befallen him, wherein he was under the displeasure of the Government and was prosecuted for a misdemeanour, and brought to a trial at the King's Bench Court, where a verdict was brought against him, and he was cast; and times running very hard at that time against the party he belonged to, he was afraid to stand the hazard of a sentence, and absconded, taking care to make due provision for his bail, and to pay them whatever they might suffer. In this circumstance he was in great distress, and no way was presented unto him but to fly out of the kingdom, which being to leave his family, children and employment, was very bitter to him and he know not what to do; all his friends advising him not to put himself into the hands of the law, which though the offence was not capital, yet in his circumstances, seemed to threaten his utter ruin. In this extremity, he felt, one morning (just as he had awaked and the thoughts of his misfortune began to return upon him), I say he felt a strong impulse darting into his mind thus: *Write a letter to them.* It spoke so distinctly to him and as it were, forcibly, that as he has often said since, he can scarce persuade himself not to believe but that he heard it; but he grants that he did not really hear it, too.

"However, it repeated the words daily and hourly to him, till at length, walking about in his chamber where he was hidden, very pensive and sad, it jogged him again, and when he answered aloud to it, as if it had been a voice,—*Whom shall I write to?* it returned immediately, *Write to the Judge.* This pursued him again for several days, till at length he took his pen, ink, and paper, and sat down to write, but knew not one word of what he should say; but he wanted not words. They were immediately impressed on his mind, and flowed from his pen in a manner that even charmed himself and filled him with expectations of success.

"This letter was so strenuous in argument, so pathetic in its eloquence, and so moving and persuasive, that as soon as the Judge read it, he sent him word he should be easy, for he would endeavour to make that matter light to him, and in a word, [*sic*] never left till he obtained to stop prosecution, and restore him to his liberty and his family."

I shall conclude this article with the relation of an occurrence, quite as remarkable as any already recorded, which happened some years ago to an intimate friend, a man unsectarian in his religious views, but naturally of a devout and philosophic turn of mind, and addicted from his youth to the study of psychology and occultism. X, for so I shall call him, was at the time of the incident holding an appointment of trust in one of the departments of a certain principality, and had the misfortune to have as his superior a man of arrogant, overbearing and malignant disposition whose mind had been poisoned against him, and whose good will and approbation he strove in vain to secure, do what he would. Of late, indeed, his prospects had become particularly gloomy, for he said that the hatred of his superior had reached such a pitch that he was endeavouring on every opportunity to exasperate him so as to force him, as it were, into some act which could be officially construed into insubordination or insult. That once done, there would be nothing left for X but to either tender a grovelling apology or resign his appointment—the latter alternative in his circumstances meaning little else but ruin. One night before retiring to rest, after a day of exceptional irritation and annoyance, sad and hopeless, he poured out his grievances in heartfelt and earnest prayer; then rising, threw himself on his couch and slept the sleep of the weary. Day was nigh breaking, when he awoke with a start, with—to use his own expression—"these words ringing in my ears: *Repeat*—(a certain chapter in the Hebrew scriptures)." Immediately he arose, and following the admonition thus strangely given, repeated the passage mentioned seven times and then proceeded as usual to the scene of his daily labours. What followed greatly surprised him. On arriving at the office, his sullen superior who had hitherto seldom opened his mouth but to snarl or find fault, sent for him, enquired in the most sympathetic manner into his affairs, assured him of his friendly assistance and never again gave him the slightest cause for complaint. The incident, it is hardly necessary to add, left an impression on X which was never effaced. But what is the explana-

tion? Some Theosophists will say that the voice heard by the sleeper was that of his own spirit, his higher self or Adonai; while others may ascribe it to some godlike and benevolent Nirmanakaya or Buddha who, having won his way to Nirvana, foregoes his right, and prefers, like the Mahomedan saints Khizr and Elias of pre-Islamitic times, to remain within the circuit of the "smoke and stir of this dim spot which men call earth," and help suffering humanity. Whatever it be, this at least seems almost certain, that in sleep the soul, untrammelled by the conditions of its diurnal existence, is in a serene and tranquil state, and open to all the influences of a higher plane. In that state, the various senses are probably not, as in the physical body, differently localised, but are, so to speak, resolved into one soul-sense. What says Henry More, the Platonist, in his poem, "Psychozoia"?

"Like to a light fast locked in lanthorn dark,
Whereby by night our wary steps we guide
In shabby streets, and dirty channels mark,
Some weaker rays through the black top do glide,
And flusher streams perhaps from horny side.
But when we've passed the peril of the way,
Arrived at home, and laid that case aside,
The naked light how clearly doth it ray,
And spread its joyful beams as bright as Summer's day.

"Even so the soul, in this contracted state,
Confined to these straight instruments of sense,
More dull and narrowly doth operate;
At this hole hears, the sight must ray from thence,
Here tastes, there smells; but when she's gone from hence
Like naked lamp she is one shining sphere,
And roundabout has perfect cognoscence,
Whate'er in her horizon doth appear:
She is one orb of sense, all eye, all airy ear."

P. J. G.

EVIDENCES OF SUPERSENSUOUS CONSCIOUSNESS.

(*Concluded from page* 490.)

IF sense-consciousness is objective, and mind-consciousness subjective, soul-consciousness (as it may be called) is transcendent. There is a God-consciousness too, above Soul-consciousness, to the Visishtâdvaitin, which is Divine. Saint Parânkuśa, *alias* Nammâlvâr, exclaimed * when he was in Divine Consciousness, that nothing existed save God, God was all, the Infinite in the infinity of things. In this state, the intellect when face to face with the flame of divine emotion all aglow in the heart, retires abashed of its puny attempts by itself to sound the depth and span the width of the Infinite. The impulse from the heart is so irresistible that reason cowers and beats a retreat. Before the dashing flood of divine love welling up from unknown sources, the

* *Vide Bhagavad Vishayam*, Vol. V. (V-vi-i); "Kadal jnâlam, &c."

futile attempts of the rational faculty to stem it are of no avail. When the ravishing effects of the potions taken of the Divine bliss have made one dizzy, all argument to the contrary falls through. The soul—the while before, benighted—warms up under the influence of a light from heaven. A torch is lit in the dark. The soul is borne aloft on the pinions of ecstasy, into where there is perfect illumination, halcyon bliss, bathed in glory, anointed with grace, with a feeling of 'more, more' combined with 'enough, enough.' So they tell us—those who have experienced.

Thus did Saint Nammâlvar, *alias* Parânkuśa, exclaim in his illuminated moments :—

"It is I that created the sea-girt earth ;
It is I that am the sea-girt earth ;
It is I that reclaimed the sea-girt earth ;
It is I that rescued the sea-girt earth ;
It is I that devoured the sea-girt earth ;
It is the Lord of the sea-girt earth possessing me ;
How, to ye, men on sea-girt earth ! can I explain
The marvellous experiences of my daughter" ? *

All spiritual truths are *à priori*, and specifically appertain to the spiritual conciousness in man.

Spirit is connascent with body, and evolution, organic and psychic, is two-fold and co-extensive.

Spirit begets form, and is the substance to which attaches all adjectival, formal and therefore evanescent existence.

Meditation is the means by which to accelerate psychic evolution so that the spirit is realised in its completeness, between which and its state of inchoateness—or the 'mental latency' of the latter-day philosophers, like Sir William Hamilton—it takes æons to pass.

So say the scientists, the philosophers, the Upanishads, and Theosophy.

So do all the Divines say. To quote from Alexander Campbell Fraser † :—

"The Idealism of Plato, where things of sense dimly symbolise the rational reality towards which the individual man may gradually approximate, as he rises from contingent sense appearance, and fluctuating opinions, and enters into the underlying intellectual necessities of Divine Thought, in which alone is true reality. That the thought which transcends the private consciousness, and which can be entered into only through mystical ecstasy, contains the secret of being, or of the universe, was the supreme lesson of Plotinus in later and more transcendental

* The ecstatic experiences of St. Theresa and others have been recorded in Part I., and those of Ramakrishna Paramahamsa, and others in Part II., of my Lectures on Inspiration, &c. The rapturous divine ecstasy of Srî Krishna Chaitanya may be read, as elaborately recorded in "Lord Gauranga," by Sirish Kumar Ghose.

† "Philosophy of Theism," Second Series, pp. 106-107.

Platonism. Recognition of absolute or ontological necessity for the rea existence of divine or perfect Being, as involved in the very idea of perfection, pervades the celebrated theistic dialectics of St. Augustine, St. Anselm, and Descartes."

If, however, the possession of an ecstatic faculty, as some may deem, is only admitted by divines and mystics, we are prepared to point out that pure philosophers and metaphysicians are not wanting both in the West and the East, to contribute their testimony to the existence of such a faculty, though dormant in the many. Two illustrious men, of Germany, for instance, have given their evidence. G. H. Lewes says of Fichte that 'it was within him that he found a lamp to light him on his path. Deep in the recesses of his soul, beneath all understanding, superior to all logical knowledge, there lay a faculty by which truth, absolute truth, might be known.' * And the same historian tells us that in both modern German speculations, with those of the Alexandrian schools, "the incapacity of reason to solve the problems of philosophy is openly proclaimed; in both, some higher faculty is called in to solve them. Plotinus called this faculty, *Ecstasy*. Schelling called it the *intellectual intuition*. The ecstasy was not supposed to be a faculty possessed by all men, and at all times; it was only possessed by the few, and by them but sometimes. The intellectual intuition was not supposed to be a faculty common to all men; on the contrary, it was held as the endowment only of a few of the privileged."†

What from Grecian speculation, and Neo-Platonic mysticism, what from Vedantism and Bhakti schools, what from German and other European speculation and theosophic investigation, what from experiences of divines and other ecstatics throughout the world, it is beyond doubt that there is a principle, *supersensuous*, *super-rational*, a principle beyond reason and sense, the melting away of all division into an exaltation of emotion, the proper sphere of which is said to lie in the intuitions of the heart. The highest achievements of positive science, and the highest flights of intellectual speculation are felt as dry when the soul is bathed in the sedate ocean of bliss seated in the heart. Let the heart expand; and all laws, be they of the world of sense, or of reason, intellectual or moral, will be found centered in that fountain-source.

That great author, Ralph Waldo Emerson, of America, says of Divine Ecstasy, that it 'is an influx of the Divine mind into our mind. It is an ebb of the individual rivulet before the flowing surges of the sea of life. Every distinct apprehension of this central commandment agitates men with awe and delight.....Every moment when the individual feels himself invaded by it is memorable. By the necessity of our constitution, a certain enthusiasm attends the individuals' consciousness of that divine presence. The character and duration of this enthusiasm varies with the state of individuals, from an ecstasy and trance

* P. 585. "History of Philosophy." † P. 604. "History of Philosophy."

and prophetic inspiration—which is its rarer appearance—to the faintest glow of virtuous emotion, in which form it warms, like our household fires, all the families and associations of men, and makes society possible. A certain tendency to insanity has always attended the opening of the religious sense in men, as if they had been 'blasted with excess of light.' The trances of Socrates, the 'union' of Plotinus, the vision of Porphyry, the conversion of Paul, the aurora of Boehmen, the convulsions of George Fox and his Quakers, the illumination of Swedenborg, are of this kind." *

A very recent author, Professor Alexander Campbell Fraser, LL.D. in an article on 'Pantheistic Necessity and Unity,' does not evidently believe in super-conscious states, for he tells us:

'Plotinus, in the ancient world, and Schelling in this century, may be taken, each in his own way, as advocates of a sort of intuition, which seems at last to resolve into mere feeling, sublimated into superconscious entrance into the spaceless and timeless—the *Nirvana* of the Buddhist who is weary of a conscious experience of the temporal succession.

'We find Plotinus asserting a claim to this sort of ecstatic vision of the eternal, into which, however, he is reported to have said that he had risen only four times in his life—a vision or feeling in which he would have realised Spinoza's indifferentiate substance; and it is told of him that in his pantheistic enthusiasm he disclaimed his own birth or introduction into time, looking with contempt on the contents of space, and ashamed of the appearance of connection with temporal succession. "Ecstasy" is surely but an empty name for an illusory superconscious state from which all that human intelligence can recognise is withdrawn.

Schelling's vaunted intuition of the Absolute is beset by a like difficulty. 'To reach the point of indifference,' it has been said, 'Schelling, by abstraction, annihilates first the object and then the subject of consciousness.' But, what then remains? *Nothing*. We then hypostasise the zero; we baptise it with the name of Absolute; and conceit ourselves that we contemplate absolute existence, when we only speculate absolute privation. Without contradictory assumptions it seems impossible, under the conditions of human thought, to connect infinite with finite intelligence; temporal succession with the eternal Now. It is impossible to ascend intelligibly from finite experience into the Infinite, which refuses to enter as a completed object into experience, and to be presented under any form of experience; or to return, if we could start from the Infinite, into the relations which constitute the finite. It is impossible in short, for man to see All from the divine centre."†

After reading the above, let us see if we can oppose an argument borrowed from our normal experience.

The relations of the finite to the Infinite are relations when limits of

* See Emerson's Works, Vol. I., pp. 117-118; "The Over-Soul."
† *Vide* pp. 187—189. "Philosophy of Theism," First Series.

time and space and causality are imposed on the finite, but withdraw those limits from the same, and logically the finite must be translated into the Infinite? Take air confined in a room; it is air limited by the four walls, and has thus a quantitative value. But remove the limits of the four walls, and the air is no more finite, but has become one with its own infinite expanse in space. Some one said that the *all* of God is in every *part* of God.

Again the conditions of time and space and causality are, from what they are in the experiences of the waking state, changed in the experiences of dreams, when all the external sense-activities are suspended. In the state of sleep, where is time? Where is space? Where is causality? The inner organ, the mind, is here suspended. But the state of sleep is not devoid of experience, though one knoweth not the connecting links of memory between one state and another. The analogy for the present may so far be taken as to show that sleep is an undeniable fact of our experience; for were it not one, how one could declare in his after consciousness in the waking state, that 'he slept *happily*' or that 'he *enjoyed* sleep' must puzzle all unbelievers in superconscious states. It is sufficient for the present to know that there is a state which we know, from our experience, is timeless and spaceless and exempt from causality. And a faith can logically be established in such superconscious state where it is possible to grasp the Infinite. Certainly it is a state which when deprived of space, is All; when deprived of time, is the Eternal Now; and when deprived of causality, is the Absolute Essence.

Let them, then, who are desirous of such verifications, enter on the path of virtue, piety and devotion, which all enlightened ones have always proclaimed to men in the history of the world.

A. Govinda Charlu.

THE HOME-COMING OF H. P. B.

AFTER an absence of fourteen years Mme. Blavatsky's presence, exactly as she looked in life, is back again at Adyar, "the Mecca of her heart," as she used to call it. All these years we have been like a family bereaved of its Mother; there has been an unfilled void in the Indian seaside home of the Founders, a something lacking, a sense of incompleteness. But now the talent of a Hindu student of the Madras School of Arts has given us her statue so like her dear, familiar self that as she sits there, back of the rostrum in the Convention Hall, with her head resting against her right hand, on which is shaped the mystical signet ring which has passed on to Annie Besant, one might well fancy that she had come home again to watch the growth of the Society and fortify us by her silent sympathy. Looking at the image, one cannot refrain from thinking that the same unseen Power which helped the painter, Schmiechen, to put on canvas the perfect likenesses of the Masters, has enabled S. Govindu Pillai, the modeller, to give the life and character of H. P. B. to the statue fashioned by his hands. She is

represented, as in Schmiechen's portrait of her, as sitting on the steps at the side entrance of Elephanta Cave, Bombay Harbour, meditating, gazing into space. But the head is that of Resta's photograph, with its woollen fichu thrown over it, and the face made strong with the wrinkles that care and physical suffering, rather than age, had traced all over it. The pose is simply perfect, the subject seeming to be sitting at ease and every line indicating a state of repose. This, and the modelling of the hands, would alone stamp the statue as an art-work of decided merit. The design for the pedestal was sketched by Mr. Porterfield, Director of the School of Arts, and the first rough sketch of the figure was made, under my instructions, by Mr. Vellayadu Achari, the Assistant Superintendent. This is the first life-size human statue made in Madras, so far as at present known, but it will probably not be the last. Already the sculptor has had an order to supply copies of the exquisitely modelled hands, to Mr. Wilton Hack. On the base of the statue is written in the plaster the following: *H. P. B. Amicitiæ nostræ testimonium. H. S. O.*; it being a gift, by the surviving friend, to the Headquarters, as a lasting sign of the affectionate tie which linked the two together in their conjoint life-work.

According to custom, there was a noisy gathering at midday on this anniversary, of the Adyar fisher-folk and other poor persons, to the number of about 300, to receive a dole of uncooked rice and copper coins. During the hour that was taken up by this act of kindness the halls and chambers of our usually quiet home rang again with the strident clamour of the pushing crowd, and we were very glad when the last handful of grain had been scraped up and given out.

The New Hall.

So beautiful a statue deserved the framing of a beautiful hall, and this it has got. As now completed it presents a very attractive and artistic appearance. Its total length (including the belvedere of the Library which is really a part of it) is 104 ft.; the Main hall is 27 ft. wide and 20 high, and, adding the area of the vestibule which is the transept of the hall, we have an area of about 3,600 square feet. The whole is tinted a cream color, and the effect is most pleasing to the eye. The ceiling of the pillared and arched (for it is that now) main hall is being covered with painted cloth and marked off by mouldings of teakwood, into geometrical patterns. Fourteen attic windows, filled in with roofing-tiles in the pretty Madras style, run around the hall, and under each in an oval moulding is a religious symbol of some one of the ancient cults, the whole series being intended to show the eclectic attitude of the Theosophical Society towards all religions. This is further and most strikingly shown in four full-length figures of Christ, Buddha, Krishna and Zoroaster, the Founders of the "Four Great Religions" about which Mrs. Besant discoursed so learnedly and eloquently at the convention of 1896. They are executed in bas-relief, in a composite of cement and plaster, by a humble Hindu workman named Rajaratnam, one of the class of gifted potters who

do the decorations in Indian temples. The Christ figure is copied from Holman Hunt's "Light of the World;" the Buddha from a sculpture at Buddha Gya; the Krishna from the popular and highly mystical image which represents him as leaning against a cow and playing on his flute; the Zoroaster from that full-length figure in gold and colors that is so well known among Parsis and that is said to have been copied from a rock-picture in a cave in Bactria. These sketches, as well as all those of the symbolical figures around the hall, have been made by the gifted Mr. Wilton Hack, F. T. S., of West Australia, who chanced to be with us just when the opportunity offered to do us this great kindness.

LIST OF SYMBOLICAL BAS-RELIEFS AROUND THE MAIN HALL AT HEADQUARTERS, RECENTLY ADDED.

Feet of Srî Pada Buddha, taken from sculptures at Amaravati; Serpent cross, Kilkenny, Ireland; Mythical Dog with foot on ball, Maya, Japanese and Chinese; Dagon, Assyrian; Lingam and Yoni, Hindu; Ahura Mazda, Persian; Serapis, Egyptian; Caduceus of Mercury, Grecian; Tree, Serpent and Chank emblems, Hindu; Oannes 'Nin-nin, the Fish-god, Assyrian; Dove, Ark and Rainbow, Christian; Mundane, Egg and Serpent, Hindu; Star and Crescent, Muslim; Mystery God, initiation symbol of the Mayas.

The following from the *Madras Mail* of May 9th is a fair report of the proceedings:

"The celebration of 'White Lotus Day,' or the anniversary of the death of Madame H. P. Blavatsky, took place yesterday, commencing at 5 P.M., at the headquarters of the Theosophical Society, Adyar. The chief event of the evening was the unveiling of Madame Blavatsky's statue, which was presented to the Society by Colonel Olcott, the President-Founder and, for many years a fellow-worker with the deceased lady. There was present a fairly large gathering of the leading Theosophists resident in Madras, and representatives from some of the Mofussil branch societies. The proceedings commenced with Dr. English, the General Secretary, reading a number of telegrams and letters conveying greetings and good wishes to those assembled and for the successful celebration of the anniversary. . . . At the invitation of Colonel Olcott, several gentlemen present at the meeting, who had known the deceased and her work, spoke in highly eulogistic terms of the benefits they had derived from a close contact with her and from her teachings. . . . In accordance with the wishes expressed in the last Will and Testament of Mme. Blavatsky, portions of Sir Edwin Arnold's 'Light of Asia' were read, as also a Chapter of the Bhagavad Gita.

Colonel Olcott then delivered an address, in the course of which he observed that wherever H. P. B. might have been physically, her spirit was always at the Adyar; it had been the Mecca of her heart, and when some years prior to her death she left India for England, he felt as if he had lost a good portion of his strength and capacity for work; but with the erection of the statue of H.P.B. on the platform of the magnificent lecture hall at the Adyar, it seemed as if the deceased had come home after a long separation, to inspire those who worked under its roof with fresh vigour. He himself felt as if he had regained his lost strength and energy for work, and observed that the

statue would be a constant reminder to the active workers in the field of Theosophy, to learn the noble lessons of self-sacrifice and philanthropy which marked to an eminent degree the life of the deceased lady. Though she had been eccentric to a degree and unregulated and volcanic in temperament, exhibiting always, with the intensity of a nervous mind, the result of her over-charged nature, making herself suspected, making enemies by her own indiscretions, alienating people, yet she was full of a spirit which strongly inspired all good people with enthusiasm and roused them to do active work on useful lines for the benefit of humanity. The result of years of labour was to be seen in the five hundred branches of the Society which were scattered all over the world, and in the thirty or forty magazines and periodicals conducted in different languages, and the several hundreds of books which had been published from time to time in the various departments of theosophical knowledge.

Colonel Olcott then proceeded to unveil the statue, which is made of plaster of Paris and was profusely decorated with wreaths of the sacred lotus. The statue is the work of S. Govindu Pillai, the Modelling Teacher at the Madras School of Arts, and was pronounced to be an exceedingly good likeness. It represents Mme. Blavatsky sitting on one of the rocky steps of the Elephanta caves. She is clad in an Egyptian *abiyah*, and is in an attitude of contemplation, with a steadfast and calm expression and a piercing look which were her striking characteristics. Colonel Olcott then presented Govindu Pillai with a silver medal as a mark of his appreciation, and expressed a hope that the artist would soon achieve that name and fame which he eminently deserved. Mr. Wilton Hack, himself an accomplished artist, paid a glowing tribute of praise to the unpretentious young artist of the School of Arts, and remarked that a few more years of persistent work on similar lines would win for him a European reputation. The assembled spectators declared that the statue was an exact likeness of the deceased, though it had been modelled from photographs. The meeting was brought to a close by Colonel Olcott reading an eloquent address from the pen of Mrs. Besant, which was listened to with rapt attention by all present.

The reading of brief sympathetic messages of congratulation which were wired from Blavatsky Lodge, London; Countess Wachtmeister, London; Bangalore Branch; and Hope Lodge, Colombo, was followed by addresses and written communications which are given below, somewhat condensed, for want of space.

From Mrs. Besant.

The 8th of May, 1891, saw the passing away from earth of the faithful servant of the blessed Master, Helena Petrovna Blavatsky. After a life of struggle and hardship, of heroic fidelity, she left her body far away from the land of her love and her adoption, the India that she looked to longingly as the motherland of her Master. Heavy were the hearts of those who, on that day, lost from sight their Teacher and their guide. On the 8th of May, 1899, those in whose hearts her memory is green and who faithfully strive to spread the teachings she brought to them, gather in joyous crowd to unveil the statue that recalls her outward form, given to fitly preside over this hall where the Ancient Wisdom is taught, by her friend, her colleague, her co-

worker, Henry Steel Olcott. The white lotuses that are her emblem, aptly typify her stainless loyalty and the upward pointing flame of her devotion, and they mark in their rich profusion our love and reverence, whose hearts she set aflame by her inspiring example. Great lives are rare, and their memory should be cherished with heart-whole tenderness and admiration by those who have enjoyed the privilege of coming into touch with them. Such love and reverence soften the heart, purify the emotions, expand the nature, and we should never fear to pour them out unsparingly at the feet of the worthy, of those who have given their lives to the service of the great orphan, Humanity. Such a one was she whose statue we unveil to-day. Truly she needs no statue moulded by human art, for her statue is the Society founded by her and by her colleague. Yet though she needs it not, we need to show her homage, to do her reverence. Helena Petrovna Blavatsky, we bow to you to-day as Teacher, and as disciple of the Masters who are our guiding Stars.

From the Buddhists of Colombo.

We, the undersigned surviving members of the original Colombo Buddhist Theosophical Society's Committee of 1880, beg to take the opportunity of the celebration of the "White Lotus Day" this year to express to you the deep debt of gratitude under which you and the late lamented Madame Blavatsky, by the foundation of this local Society in 1880, and by your brotherly sympathy with and encouragement of the Buddhistic movement since, have laid upon us, and upon over two millions of the people of this Island. When we recall the despondency to which Buddhists had sunk prior to 1880, and the present success and hopefulness of the cause, we cannot but remember with feelings of thankfulness the great influence for good which you, the Founders of the T. S., have exerted in our behalf.

We beg to remain, dear Sir,
Yours very affectionately,

H. SUMANGALA,
High Priest.
R. A. MIRANDO.
W. D'ABREW.
J. ROBERT DE SILVA.

From General H. R. Morgan.

Owing to my daughter's illness I regret that it is out of my power to be present at Adyar on White Lotus Day, in person, but to be present in spirit is easy, and should H. P. B. be looking down at the attendance at Adyar she will no doubt recognise those who have attended in spirit.

In me, who have benefited by her teachings, her memory will always be green, and I should be ungrateful indeed if I did not feel

indebted to her for the new world she has opened out to me, and for the solution of problems which seem to puzzle some of the acutest heads in Europe. It may be that many who fail to appreciate her teachings are not ready to receive them and must undergo another birth or two before their individualities are prepared, or sufficiently advanced. How fortunate are those who can accept these teachings and profit by them. What do the Masters say? "Worldly wisdom does not save, but destroys"; and Krishna says: "The wise man is very dear to me,"—meaning spiritually wise.

Surely H. P. B. has advanced many on the path, and her works will live to enlighten a coming generation who will be able to appreciate them better than the present. In almost the last letter I wrote her, in reply to the complaint she made of not being appreciated, I said—"Your sole answer to the world is, *circumspice*."

From Prince Harisinhji Rupsinhji.

I am extremely sorry that I shall not be able to attend the interesting ceremony of the unveiling of the statue of our revered and ever-beloved H. P. B. You know I have just returned to Varal after an absence of nearly three months and consequently I have a great amount of work to go through. But I hope you will not think me wanting in my devotion to that brave soul who has done so much for struggling humanity at the sacrifice of her health and comfort. I who had the privilege of being intimate with her, knew her unvarying fidelity to this sacred cause of ours, from which neither contumely nor misrepresentation ever made her swerve. Theosophy was an ever-present power in her life and she was indefatigable in spreading it and in resisting the tide of materialism and bigotry, that a real and solid foundation might be laid for the true progress of our present race. I sincerely hope that when the time comes, she will come forth again, resume her work, and raise our dear "Aryavarta" to its former glories.

Every Hindu who has a germ of patriotism in his heart should ever be grateful to her, and to you as her devoted colleague, who have done so much for our country and religion.

Wishing you every success in the performance of this interesting ceremony, I remain, with undying devotion * * *.

P.S.—Brother Jamsetji Unwala also sends you from Bhaunagar his most loyal and affectionate greetings and joins me in wishing you heartily every success in all your undertakings for the great cause.

From Martandrow Babaji Nagnath, Bombay.

If there was ever a time when a spiritual teacher was greatly needed it was in this nineteenth century, now nearly past, when the existing religions of the world had become encrusted with error and superstition and when crass materialism prevailed. She whom I lovingly regard as my spiritual Guru, H. P. Blavatsky, being inspired

with a divine love for the truth, opened, with the help of the great Masters, the eyes of mankind to the inexorable law of retribution through Karma, and aroused in the heart of man a sense of his immense responsibility, not only in this mundane, but in the universal world. Without her aid, the deep mines of Oriental lore or classical wisdom of the East, preserved in the sacred Sanskrit works of the great and illustrious Rishis, would not then have been opened to enquiring minds nor its esoteric meaning revealed.

Lord Bacon says: "the state of knowing is equal to the state of being." The true Path was opened wide to the world by H. P. B., in spreading Theosophy, the science of all sciences; thus helping to exalt man to the highest and best state of being, if he becomes keenly alive to the divine spark within his heart. I, together with all members of the Theosophical Society, owe a debt of deep gratitude to our most revered and esteemed Guru, H. P. B., to our President-Founder, Colonel Olcott, and to his co-workers in this great cause which is affording to the whole world a spiritual refuge. So blessed be H. P. B., Colonel Olcott, and all his zealous colleagues for ever.

From Judge Khandalcala of Poona.

It is a rare and noble privilege to assist at the Unveiling of the Statue of one who sacrificed her life in the arduous task of imparting to men a knowledge of true human progress. Full eight years have elapsed since H. P. B. departed this life, but her memory is quite fresh in the minds of her friends. Her valuable teachings are read and studied by an ever-widening circle of seekers after knowledge, and her great soul still watches over and helps the sincere workers who have come after her. All those who once worked with her, but afterwards raised up opposition against the principles she had laid down, have themselves come to grief, while her Society stands to-day stronger than ever. She never set herself up as in any way superior to others. Some memorable words of hers may fitly be quoted on this occasion. 'Imperfect and faulty is my nature, many and glaring are my shortcomings —and for this my karma is heavier than that of any other Theosophist. It is and must be so, since for so many years I stand, set in the pillory, a target for my enemies and some friends also. Yet I accept the trial cheerfully. Why? Because I know that I have—all my faults notwithstanding—Master's protection extended over me.....UNSWERVING DEVOTION to Him who embodies the duty traced for me, and belief in the wisdom—collectively—of that grand, mysterious, yet actual Brotherhood of holy men, is my only merit and cause of my success in occult philosophy.'

With what kindness and warmth did that fascinating face beam in receiving those who sincerely sought her advice? Her generous heart, her open nature, cheery talk, and engaging manners, made every one long for her company. She never tired the easy-going with any difficult

explanations, but for those who had a real longing for knowledge she would always impart serious instruction.

This statue presented to the Society by her old and faithful friend and colleague, who has safely steered the movement of which he is the co-Founder, through so many storms and difficulties, will long remain in this hall, a monument delineating faithfully the face of Helena Petrovna Blavatsky, inspiring those who come to the pilgrimage at Adyar, with the noble ambition of working selflessly in the cause of Universal Brotherhood. It was a most happy idea of the President-Founder to get made so lifelike a cast in plaster of that inimitable face, and the whole Society thanks him for the generous present, which will always be cherished as a highly valued gift.

From the Hon. Norendranath Sen.

I wish I could have been in person present to gaze upon the artist's reproduction of that face which I saw in life light up with lofty passion in the service of man, and which anon changed into infinite sadness for his follies and weaknesses, or changed again into scorn and denunciation of man's wrong to fellow-man. To me, Madame Blavatsky never died—will never die. And to whom is our Teacher dead but to unbelieving scoffers? She lives in the great society that she founded, and which now embraces the wide, wide world. She lives in the wonderful books of her creation. She lives in her prophecies that are coming to pass, true seerress that she was. She lives in the amazing progress that science is now making, and which she foretold would crown the close of the nineteenth century. Aye, Helena Petrovna Blavatsky lives, and will live on for ever. Leave to me the old memory which has passed into the very essence of my being. Leave to me the recollection of that face which beamed on my weakness with such kind encouragement. Leave to me the hallowed remembrance of that figure, bent in thought or work over the desk. Leave to me the recollection of those wondrous eyes which beamed with animation or lay still in their mystical depths. Some of us recall her as a great name; some understand and describe the sacrifices that she made in order to make the Theosophical Society respected by the world; some of us bow down to her memory as a great Teacher who taught great things; but some of us kneel in absolute adoration and unquestioning faith, as I now do in spirit, before her revered self.

From the paper read by Dewan Bahadur P. Sreenevas Row, Retired Judge.

The lotus is a most magnificent flower. From the remotest antiquity, it has been used as a symbol of very great importance. Indeed, it seems to be an emblem of the evolution of the universe. In the Sruti, we find allusions to Prajâpati, the Creator, having made the earth manifest upon the lotus. And it is also intimated there that *Atharana*

(the great vital power) extracted fire from the lotus, the head and support of the universe.

The reason for the lotus being thus selected for typifying the production of the universe is not far to seek. Of all the existing plants it seems to have been chosen to serve as an emblem for signifying the formation of the universe through the combined agency of heat and water; the heat representing the great Eternal Jyoti (light), as the instrumental cause of the world the Great Purusha, and water representing the elements, the material cause, the Prakriti.

This view is rendered probable by the fact of the lotus being of three different colors, white, red and blue; representing respectively the three principal qualities of Prakriti, namely, the *Satwa-guna*, *Rajo-guna* and *Tamo-guna*.

There seems to be yet another reason for this. Although the seed of every plant contains within itself the vital germ designed for the reproduction of the plant again and again, the seed of the lotus in particular seems to possess this potentiality in a very significant manner. Sir William Jones, in one of his works on India, shows that the seeds of of the lotus contain, even before they germinate, perfectly formed leaves, the miniature shapes of what one day they will become as perfect plants.

It may be for these reasons, or for some other reasons which are only known within the occult circle, that the lotus has come to be regarded as the most sacred symbol among the Hindus. In the Mahâ-Nârâyana Upanishad, we are asked to contemplate Adi Nârâyana as seated on the lotus in Vaikuntah. In numerous other Upanishads we are told to contemplate the Deity as resting on the lotus of the heart. And in the Bhagavadgîtâ, Arjuna proclaims that he beheld the *Visina-rupa* (universal form) of the Deity as reposing upon the lotus.

And further, Prajâpati, the Creator, is described as born of the lotus which sprang from the navel of Vishnu. And Lakshmi, the *Chit-prakriti*, is represented as born of a lotus, as seated on a lotus, and as holding a lotus in her hand. Indeed the very name of this Goddess is Lotus (Padmâ and Kamalâ.)

On the whole then, I feel myself justified in saying that the lotus has been recognised as an emblem of *Brahma-tatwa*.

Our Theosophical Society may fairly be called the *Brahma-jignasa-sabha*, *i.e.*, the Society for investigating the subject of Brahma. And this Society was founded by Madame H. P. Blavatsky, with the co-operation of her esteemed colleague, Colonel H. S. Olcott.

Hence the day appointed for the commemorating of this great Lady is very appropriately named after the Lotus; and the prefix "White" is added to it with equal appropriateness; for white is the color representing the pure quality of *Satwa-guna* of nature; and the object of the Society is avowedly to develop and improve this pure quality among mankind.

And as to the utility of the great work inaugurated by this Lady through the medium of this Society, I need not say much; as this is a world-known fact. Our Scripture says in a very pointed manner, that every body manages to live for himself somehow or other; but he alone can be said to live who lives for the good of others. Madame Blavatsky lived up to this ideal. She laid aside her royal rank, wealth and position, and worked in the most unselfish manner for ameliorating the spiritual condition of the people.

Glorious illustrations of this Lady's ardent love and earnest sympathy towards mankind in general, and the Aryans in particular, are to be met with in every place where she set her foot; in every book that she wrote; and in all that she said or did. I shall content myself with quoting here what she said in the American Magazine called *The Path*, in December 1886. "Upon India," she said, "I call all the blessings of my heart. All my love and aspirations belong to my beloved brothers, the sons of old Aryavârta, the "motherland of my Master."

Such were the benevolent sentiments of this great Lady in regard to us; and we owe her a great debt of gratitude. And this debt we can best discharge only by exerting ourselves for accomplishing and perpetuating the beneficent work inaugurated by her. And it is a matter for congratulation that many of our Theosophists have come to the front to work earnestly in this direction; and their work is actually bearing fruit at this time. Look for example at the Benares Sanskrit College recently established.

With these remarks, I take this White Lotus, as if it were the lotus of my heart, and place it respectfully on the pedestal of the statue of our most beloved and esteemed sister, Madame Blavatsky.

Remarks of Mr. T. Vijiaraghava Charlu.

I joined the T. S. in Nellore in the year 1882 and then had the good fortune of meeting both Colonel Olcott and Mme. Blavatsky who had come at our invitation to form a Branch. From my childhood, I had a hankering after spiritual knowledge and wandered about in search of it among Byragees and Sadhus from the age of twelve. Therefore my mind was quite prepared to take up a religious life and make spiritual progress at the time when I met Mme. Blavatsky and Colonel Olcott. I decided to throw up my official position and family connection and joined the Headquarter's Staff, on the 7th August 1883. Since then I have been working faithfully to the best of my ability and I have decided to do so in this body and in other bodies for such a holy cause as the Theosophical Society started by Madame Blavatsky and Col. Olcott as visible agents of Great Beings. So I came in contact with Mme. Blavatsky and lived with her for nearly three years and had her blessings and kindness.

After once receiving such excellent advice as I did from the *Master* and from H. P. B. what choice have I but to do the duties that were

most pleasing to her and to the *Master*. She simply took this body of Russian birth to give value to her utterance to the Hindus who were at the time when she and Colonel Olcott landed at Bombay in 1879, losing faith in their religion and in the utterances of their own people. Had it not been for the advent of the Theosophical Society at that most critical time, most of our English educated young men would have gone astray and the religious prospects of India must have been still worse. The person known through the present body as H. P. Blavatsky is no ordinary mortal and with the most disadvantageous foreign body, she had to fight many a battle in the field of spirituality. Please read her monumental work "Secret Doctrine," for there are things more hinted at than given out. Those who have inner eyes can see in those works inexhaustible wealth. Read again her mystical work, "The Voice of the Silence," so rich in Wisdom's words. Through the Founders' untiring energy, the Theosophical Society has become one of the largest institutions for spreading a knowledge of Theosophy or *Brahmagnadam* among the masses of people. At this critical point of the Kaliyuga, the world must have gone mad with the prospects of material concerns, had not the Theosophical Society through the means of H. P. B.'s writing, brought to light spiritual truths, brought eminent persons like Colonel Olcott, Mrs. Besant, Miss Edger and others who are constantly throwing a flood of light upon questions of spiritual knowledge and power so that people can see things at their real worth. Everywhere there must have been rank materialism for want of this light. Having known H. P. B., personally as I did and having lived under the same roof with her for more than two years, I have seen things most wonderful in her presence. To speak them out in the absence of the knowledge to understand and believe them,—because they are not easily verifiable on the materialistic plane with only the incomplete gateway of five senses—would appear preposterous. They require more than five senses for their right comprehension. People having no materials on hand to unlock the mysteries of such a revered Lady, misunderstood her and called her by all manner of names. What mattered it to the spirit that occupied that body for the time being, though the spirit had to struggle in its late Sthula Sarira to throw light upon very many knotty questions of Theosophy and Occultism at a time when very few were prepared to receive such knowledge. Considering the difficulties she was labouring under, a massive and unhealthy vesture and in a materialistic age, she has performed wonders, I must say, in bringing up the knowledge of Theosophy among all nations and countries. I have seen her working from early morning to midnight, with coffee or tea or lunch brought up to her table, for days and months. It is that which made her body bulky and irritable. She took no bodily exercise whatever, in the latter part of her life. When she was bedridden in Col. Olcott's present room, in the year 1885, I had to wait at her bed and actually raise her up and lower her down many times a day. She was to me

an adopted loving and kind mother and I felt proud in serving her in that body. It is for the surviving President-Founder to say what greatness was veiled under her personality. As for my part, I beg to reiterate my continued affection for her in her last body and revere that form for the sake of the good influence it exerted among the people. The placing of her statue in the most appropriate place as a guiding genius and a presiding holy personage, is most appropriate for the Headquarters of the Theosophical Society. May all Dhyân Chohans and Masters pour down their influence upon the noble work which Mme. Blavatsky was so faithfully doing, and which the surviving President-Founder and his colleagues were doing, are doing and will be doing, is the earnest prayer of a devoted brother and worker in the field. ओं तत्सत्

Remarks of G. Subbiah Chetty.

In April 1882, Madame H. P. B. and Col. H. S. O. came here to open the Madras Branch of this Society. About the close of that year, arrangements had been made to purchase this building and H. P. B. and Col. H. S. O., if I remember right, entered here on the last day of that year, and the Society's Headquarters were permanently transferred here. From that date to March 7th, 1885, the date on which H. P. B. left Madras for good, I moved intimately with her, seeing her and spending with her several hours almost every day. I, more than most members of this Society, had opportunities of studying her character and knowing her. She was a lady of simple manners, accessible and affable to all. She was sincere in her views, honest and truth-loving. She hated hypocrisy and misrepresentation. She was very excitable and it was her temper that created for her many enemies. She was a good friend, and a very indulgent enemy.

She was very hardworking; often worked for over 18 hours a day. All her labours were directed towards the good of Humanity in general and Hindus in particular. She sacrificed her health and comfort for our sake and if we but work a little and spend but 18 minutes a day for ourselves and our own country, we shall soon be constructing a lofty pedestal to prove our love for Mme. Blavatsky.

What we ought to have done years ago for our country and religion Col. Olcott has now done at his own expense.

From Dewan Bahadur R. Raghoonath Row, Kumbakonam.

Madame Blavatsky was a unique personage. She was unable to feel any race distinction. Age, position, nationality, religion or sex had no influence to interfere with the sisterly love she bore to all whom she met. In intellect she was a giantess. "Madame Blavatsky was greater than any thinker of her time." As one of the human race, as a woman, as a foreigner, as an intellectual being, as a religionist, as an extraordinary personage, as an eccentric person, as a prophetess, as a

philosophic writer, as an imperious person, as a simple person, she bore comparison to none of her contemporaries. She knew many languges and wrote them with great facility. She revered Gautama Buddha, and was proud to be designated as his follower. She preached to the world what she believed to be true, and was very anxious that all should join her in her belief. Yet she was tolerant to other religions. Her two works, "Isis Unveiled" and the "Secret Doctrine," are the monuments of her industry, knowledge and wish to enlighten the world on subjects most important for man.

Had she not come to India, my countrymen, by this time, would have been ranked as materialists. She saved the Bhâratavarsha from this dire calamity. She induced our thinking materialists to suspect that there was something besides "matter," that some information at least about this something could be gleaned from the Aryan literature. She gradually made them believe that "I"—the Ego—is a different substance from the perishable body. We Aryans owe to her an unrepayable debt of gratitude.

With her name, two other names will ever be associated and go down to posterity as objects of respect and reverence, *viz.*, those of our Brother, Colonel H. S. Olcott, and Mrs. Annie Besant whom I claim as my sister, through our Father Srî Krishna.

May they live long and continue their services to Humanity.

May the soul of Madame Blavatsky enjoy that peace and beatitude which proceed from the grace of that Supreme Being who rules the Universe, is the fervent prayer of her brother.

From D. D. Writer, Bombay.

The last quarter of the nineteenth century is passing away swiftly, even as our beloved sister and teacher in honor of whose memory we annually celebrate the White Lotus Day has passed away. It is said and generally believed in theosophic circles that the terminal period of every century is regarded by the mystic Brotherhood as most favorable for imparting spiritual knowledge for the advancement of mankind. Let us now see how far this assertion can be justified by the generally existing condition of advanced free thought and the results of theosophic teachings in particular, which gave the requisite impetus to the scientific and intellectual world.

In connection with the above I have to say that my knowledge of the exceptional character of our late revered teacher H. P. B., dates from 1879 when I first joined the Society, now full 20 years ago. Apart from the several excellent qualities she manifested, I often felt that there was something mysteriously grand about her of which I could then form no conception. The handful of members who constituted the nucleus of the Bombay Branch of our Society at that period, barely knew the magnificent goal to which the Society pointed, and I often wondered what good membership in such an institution was

likely to bring about. In answer to my oft-repeated questions to my brothers, I was invariably told that the object and aim of the Society was to make *better men* of us all, and that to attain that object our co-operation was needed. I confess I was not satisfied with the explanation, nevertheless I heartily participated in the good cause which had for its object the benefit of humanity.

The question, however, that often occurred to my mind was, how an institution, working on the lines and hypothesis peculiarly its own, could possibly revolutionize the mode of thought of the teeming millions of all creeds and colors in Europe and India.

Patiently and perseveringly I labored to arrive at the truth by study and observation, and in course of time, I am glad to say, I learnt what it was to be *a better man.*

I cherish with much honor the memory of H. P. B. who, aided by the strong arm of her equally honored colleague, Col. Olcott, planted, 25 years ago, an offshoot of Theosophy for the benefit of those who care to go with their eyes open, and fostered its growth. It grew and, standing firm on the rock of truth, resisted and survived the effects of many a heavy, stormy gale, to bear sweet fruit, the eating of which has invigorated and influenced with sober thoughts, many right-thinking minds amongst all classes of the civilized world. Several learned lucubrations and useful works from the pen of the departed H. P. B. amply testify to the selflessness and magnanimity of her loving soul, and need no mention. The statue raised *in memorium* and here unveiled will command the respect of every beholder conversant with the history of her self-sacrificing life, but the great and noble ideas which the theosophic movement has developed and set afloat all over the world, ideas which are grasped, assimilated and formulated in diverse ways by the master-minds of the day, will live for ages as living souls and preserve the memory of H. P. B. better than any number of statues representing her personality as a chivalrous character who had suffered much and sacrificed her all in order that the world might be better by understanding the riddle of life. Peace be to her loving soul!

From G. R. S. Mead.

You have kindly asked me to write a few words on the occasion of the unveiling of the statue of H. P. Blavatsky at Adyar on May 8th, and if I have nothing to say that is not known to all her old friends and pupils, I at least have the special privilege of writing from the room which was the last scene of her labours and which is now my own literary workshop.

But even so I somewhat hesitate to write anything, for my love for her is a very intimate matter and any estimate I might venture to make of her life and character and of her influence on modern thought must at best be very speculative.

It has, however, especially struck me of late in speaking of H.P. B.

among ourselves—among her old friends—how that our memories of her are without exception deeply coloured by the dominant feeling, a profound personal affection. We all *love* her, and this affection is not weakened by the lapse of years, but rather deepened as the permanent fact of what she really was to us comes forth in ever clearer light, while the petty personal annoyances we may have suffered at her hand on some occasions, grow ever more dim in the memory.

The passing of H. P. B. out of incarnation marks as it were an epoch in the history of our Theosophical movement. With her departure was ended the period of rough pioneer effort, and those of us who were privileged to lend a hand in that pioneer work—most of all yourself, the first of us—know that we have missed something since she went which no one else has been able to give us. She had a *force* in her which no one else in the movement has so far shown; and though her methods with her comrades and pupils were rough and ready, this nevertheless she did accomplish, that they should stand on their own feet and be something of themselves individually, for we could not copy her had we tried; she was inimitable.

And if it be true that there is a number of people in the Society who could not have endured the strength of our "Old Lady," it is nevertheless true that they are here because of that same force as reflected in the soberer pronouncements of her pupils. But this much I will make bold to say—for it is somewhat necessary—that these members of the Society who have entered it in the later, quieter and soberer times and who have learnt their Theosophy from manuals and text books and lectures, will miss much—will miss perhaps the vastest "feeling" which a study of Theosophy can stir in the heart—if they neglect the works of H. P. Blavatsky. H. B. B. is the only real "writer" the Society has so far produced; she alone amongst us had the real "genius of letters"; she was great, for she had the intuition of greatness—the something cosmic in her nature—which is so far not manifested in the rest of us. Other characteristics may be manifested in better fashion in some of her pupils, but the power of which I speak was in her alone. And the existence of that power in her was, I think, the very reason why she was the chief pioneer. It required the heart of a lion to overcome the initial obstacles, to clear a track through the jungle.

Now-a-days we have a fine wood-paved thoroughfare for the many to saunter upon in garbs of much respectability, but in 1875 the hacking of a way through the tangled growths of centuries had to be committed to stronger hands and less wise people. In 1875 Theosophic thought was practically unknown; in 1899 Theosophic thought is permeating every class of mind in some fashion or other. And though I would not say that Theosophic thought is identical with the influence of H. P. B.—for, thank Heaven, it is dependent on no particular person—yet I do assert that it was she who mainly cleared the channel for it to flow through, this time. And therefore we owe her thanks and love and

reverence, and should ever keep her memory green, though free from any sort of harmful hero worship or unworthy exaggeration.

From Bertram Keightley, General Secretary of the Indian Section.

As we scan the life-work of H. P. Blavatsky, three things which she accomplished grow more and more apparent as each successive year reveals their vast importance and significance.

She paved the way to a mutual understanding and an eventual co-operation between the eager, energetic, fiery West, and the mystic fathomless, spiritual East. She it is who first bridged the vast gulf which for so long has sundered the two hemispheres and by supplying the clue and kindling the magic fire of sympathy made mutual understanding, mutual appreciation and therefore mutual co-operation possible. Therefore under her name shall stand the words: "She united East and West in the bond of Brotherhood.

Then as the second side of her life-work must be counted the laying of the foundations for a true Science of Religion which shall accomplish the reconciliation and harmonising of the creeds of mankind, by revealing the forgotten source and origin of each. For the building of the future Temple of the Spirit she furnished an enormous amount of the most absolutely essential material, and above all, struck the key-note of the work by showing that Religion is not a matter of blind faith merely, but in its essence is drawn from the science of the superphysical. And in this way she did more than any one can as yet adequately estimate to check materialism and supply a sound intellectual basis for a new spiritual reawakening of the world.

Lastly, though in my eyes the grandest and most vitally important of all her achievements, H. P. B. gave back to the Western peoples the long lost knowledge of the Path. She alone in the last ten centuries has publicly proclaimed the existence of the Divine Brotherhood and taught the way which leads to the portals of true initiation. This teaching is, for the West, of supreme value, especially at the present crisis in its evolution, and therefore to her the West owes a debt immeasurable for that noble sacrifice which made this re-proclamation possible.

These are the debts the world and all mankind owe to our teacher H. P. B.; what those owe to her who knew her personally and by her were guided, taught and led to the light, no words are eloquent enough to express. Only the devotion of the lives whose inspiration came from her can even partially bear testimony to their undying gratitude.

Therefore the Society which she helped to create and which she inspired with her own life, does well to commemorate her, and on this occasion of the placing of her statue in its Headquarters, it is fitting that again, as when eighty years ago she left her body, her faithful and devoted followers should record their testimony and remind later comers into the grand inheritance which she opened up, of the debt of the gratitude which one and all owe to her.

Therefore on the base of the statue representing the body she wore should be engraved on three of its sides these words :—

She united the East and the West.

She re-laid for the modern world the foundations of a Science of Religion.

She re-proclaimed the Path to the Western world.

From Mrs. Isabel Cooper-Oakley.

I am very glad to hear that you are erecting a memorial to our revered and loved friend and teacher, H. P. B. Blavatsky, for everything that keeps alive in us the memory of her work is of the greatest service. To her we owe a debt of gratitude that can be repaid only in one way, that is by our constant and strenuous efforts to spread the knowledge of the grand old wisdom religion which she revived once more. The knowledge of the Great Masters whom she served and reverenced is also a priceless treasure to those who follow far off, along the path that H. P. B. pointed out. The steady and constant growth of the Theosophical Society is the living memorial; on every side can we see the knowledge of Theosophy spreading in the West. In the literature of our time there is a definitely marked increase of Theosophical ideas. Practically H. P. B. changed the current of thought in the West—I might rather better say, she was the instrument whereby the change came about. With warmest congratulation to you her faithful co-worker and colleague * * *.

From Miss Laura Cooper.

I am glad to respond to your request that I should send a few words to testify to the ever living gratitude and love I feel for H. P. B. As the years roll on I can truly say I realise more and more her great work, and the difficulties under which she did it. Looking back over a membership of fifteen years one cannot but be impressed by the enormous growth of the Theosophic movement. Its thought pervades the literature in the West and indirectly as well as directly its influence can everywhere be traced. Those of us who passed with H. P. B. through the " sturm und drang " period are better able to appreciate and value the titanic force she wielded, than the many who have joined the ranks since she passed away and to whom she is but a name. It is well therefore that her old pupil should join in sending some words of affectionate remembrance on the occasion of the unveiling of her statue, and I am glad of the opportunity of paying this small tribute to the memory of my loved teacher and friend to whom I owe, in this incarnation, everything that makes life worth living.

Remarks of Mr. Wilton Hack.

White Lotus Day, observed now throughout the four quarters of the globe, is held in memory of H. P. Blavatsky, one of the most

remarkable personages that history records. I am honoured in being privileged to be present at this gathering, and it is not a little remarkable, that, owing to circumstances over which I have had no control, this is the first White Lotus celebration that I have been privileged to attend. Various indeed, have been the opinions expressed by friend and foe regarding this very extraordinary character. I first joined the Society in 1893, and met some who spoke of H. P. Blavatsky as though she were more than human; who accepted all she said as truth, about which no caviling was possible or permissible. I have heard her spoken of as a charlatan, an impostor, black magician, and the personification of all wickedness. Best of all, I have read with care what her colleague Colonel Olcott has said of her in his "Old Diary Leaves," and there one obtains a picture, portraying the varied moods, the daily life, the imperfections and the nobility, the gentleness, the fury, the calm and the tempest that alternately moved her. An enigma she may be; imperfect often, and as often blameworthy; but, I mentally bow in respectful devotion to her memory, because of the work she did. A gentler nature could not have accomplished this work. The scattered hosts of the Christian faith, for once gave over their internecine quarrels, and as one man, tried to hound her down; pulpits thundered denunciations; false charges were manufactured to injure her reputation; she was successively charged with the grossest immorality and with political intrigue; with the most stupid trickery and systematic deception; whilst the scientific world called her a "criminal lunatic" and laughed uproariously at this woman who challenged them to combat. And yet what do we find as to her actual work? It is very true as said in the Christian Bible that "A tree is known by its fruits." The labours of H. P. Blavatsky constituted her fruits. Let us glance at some of them. "Isis Unveiled"; "Secret Doctrine"; "Voice of the Silence"; "Key to Theosophy," all that she wrote seriously, for the use of the school of which she was the Head. Not a note indicating self-seeking or self-glorification do we find; but instead of this, the most urgent appeals to men and women of the time, to cultivate nobility, self-abnegation; whilst she held in ineffable scorn the hollow pretensions of society and the hypocrisy of modern religions. She unveiled for such as me, the hidden truths contained in the ancient Eastern religions and teachings; truths that have enabled me to take hold of life and life's great questions in a manner never before possible. Mysteries that before perplexed me have vanished; hope, for myself, for humanity, was awakened, and now reigns triumphant. Faith in the Divine, the eternal goodness, that had been all but destroyed, because of the foolish and ignorant teachings I had been accustomed to, once more unfolded her wings: death had no longer any terrors, and poverty became powerless to distress. Light and blessing, peace and spiritual joy, have in me followed the study of the works that are the fruits of this truly wonderful woman, and with deep gratitude I acknowledge the debt I owe to her.

Mr. Hack then exhorted those present not to waste their time in simple professions of love and sympathy for the cause, but to show their earnestness by real work of some description. He referred to a parallel in Christ's life. Christ asked Simon Peter, "Lovest thou Me?" Peter replied, "Yes." Christ added, "Feed my lambs."

From Dr. N. L. Desai, B. S.

I have looked forward, since the loss of our revered mother, Madame Blavatsky, to some substantial monument to perpetuate her memory. She built a huge monument for herself during her life-time, by propagating the true faith, showing an easy way to light and life, to truth and eternal existence. As her humble followers in the example of a life of self-sacrifice that she led after the fashion of the old Masters, with a spirit functioning through the body of a woman, we, as men, ought to have expressed our love to her by erecting a monument long ago. But, better late than never. You have done it, and on the occasion of its unveiling, as a humble individual, who saw her soul depart, and heard the sermon over her ashes at the Woking Crematorium, I beg to congratulate you and pray that the memory of the Great Mother may revive and live with greater vigour amongst us.

From Dr. Hübbe-Schleiden, Germany.

I am sorry that it is too late for me to be in time with this letter for White Lotus Day when you will unveil H. P. B.'s life size statue. But I think it a very good idea of yours. And indeed, none of us can nor will ever forget what we owe to her—or shall I say, to him, for the spirit, the individuality is sexless—and it is this noble spirit, this grand genius and this devoted and highly-gifted soul that we admire in our revered teacher, and that we shall never forget. Every day of my life that I work for Theosophy—and I have no other interests day or night, thanks to H. P. B.—I feel the great advantage I have over all later members, that I had the privilege of H. P. B.'s personal acquaintance, personal influence and personal teachings.

The statue, of course, can only retain the personal kosha of that great soul and spirit. But it is not useless that we should also remember what this great soul has suffered for us in this body which was in so many ways unfit and unsuitable for the great task laid upon her. Verily, any one might easily pride himself on having a better or a stronger body than hers. But that is just what ought to make us take her as a model for our own Theosophical work—those results which she accomplished *in spite* of her poor suffering body which was burdened with so many external and internal difficulties! Her energy, her fervour, her absolute devotion to our cause, her never-tiring spirit, her staunch fighting for truth and her unexceptional love for everything that was good and pure and noble and great: these are the qualities in H. P. B. that we, who knew her, shall venerate as connected with her

memory. And of all these also, her personal form will help to remind us. Let us live up to the ideal of this memory!

Among the speakers whose remarks were not written out, are the following, noticed by *The Hindu*:—

Mr. V. C. Sesha Chariar, M.R.A.S., High Court Vakil, said that he came in contact with Madame Blavatsky in his early life. If they were to respect their mother he could only say they were sure to respect the mother who brought them all there.

Mr. Sadasiva Iyer, District Munsiff, said that to Madame Blavatsky they owed a deep debt of gratitude. The statue came very late, but it was better late than never.

Mr. C. Sambiah, Retired Engineer, also addressed the meeting in a few earnest and well-chosen words.

Dr. English said he hoped they would all feel a new inspiration for the cause of Theosophy and do whatever they could in its behalf. He wished all to cherish the memory of Madame Blavatsky and emulate her noble example of devotion and unselfish work.

DHARMA PRACHARYA.

The Propagation of Religion.

(*Concluded from p.* 467).

LANGUAGE fails to describe the merits of the inspired preachers of religion, in whose minds there is always a full display of the Adhyâtmic light, the true knowledge, and who are therefore all-knowing and seeing through every thing. This class of religious preachers are sometimes, even now, seen amongst the Sâdhus (mendicants) who have been disaffected with the worldly life and have therefore renounced all connections with the world. Wherever they present themselves, all the people of that place derive inestimable benefits from their work of preaching religion. At times ascetics, *i.e.*, the second class preachers of religion, too, have appeared and have done enormous good to the people at large. These highly qualified preachers are very rarely to be met with at present; yet, in the circle of ascetic life, they sometimes show themselves and preach religious truths which are extremely valuable in their nature. Although the religious instructions, which these preachers impart to men, deal with but a part of truth, yet their preachings are never soiled with untruth or error.*

The intellect of the third class of religious preachers, *i.e.*, of men of erudition, cannot be universal in its scope, because it is not enlightened by the light of asceticism nor can it grasp or grapple with the divine truths, because it is not familiar with the practice of religious austerities. Its sole resource is the Sastras. Although whatever

* It should be understood that the Editor is not responsible for any assertions made by contributors in *Theosophist*.

these people say, they say from out of their knowledge of the Sastras, yet, on account of the defect of their understanding, it is quite possible that they cannot always hit the true meaning of these. The intellect of a man consists of three qualities. Persons in whose intellect the quality of goodness, *i.e.*, Satva Guna, preponderates, are able to represent the meanings of the Sâstras in their true light, but persons in whose intellect the quality of passion is predominant, are influenced by self-conceit and are apt to explain the Sâstras according to their own selfish views. Again persons in whose intellect the quality of darkness, *i.e.*, Tamo Guna, dominates, are always liable to fall into errors. Thus the bad effect of the intellect which is ruled over by the quality of darkness, can be clearly undestood by all. If, through the mercy of God, the intellect of a preacher of religion is sanctified by goodness, he can then properly hit the true meaning of the Sâstras and thus can satisfy all Hindu religious inquirers. If his intellect be influenced by passion it is almost certain that he will become the cause of spreading sectarian antagoniam amongst men. If his intellect is overpowered by the quality of darkness, he will be the cause of the spread of error and unbelief amongst men. Therefore it is of the first importance with all preachers of religion, to purify their intellect and develop the quality of goodness inherent in it, before they commence the work of preaching religion. The characteristic signs of the quality of goodness are light and knowledge; those of the quality of passion are self-conceit and zeal in action; and those of the quality of darkness are carelessness and ignorance. The quality of darkness is naturally suppressed by that of passion, while the latter, of itself, yields to that of goodness. Thus it is clear that the quality of goodness is the most powerful of all the three qualities. Hence men of erudition, in whom the quality of goodness or Satva preponderates, are worthy of being called the properly qualified preachers of religion.

Some patriotic thinkers of our country are puzzled to solve this question, *viz.*: How is it possible in India, where various religious doctrines are praised and accepted, to preach one universal system of religion to all its people without distinction? But calm thinking will convince them of the simple truth that howsoever divergent and numerous may be the external features of the different religious sects, and howsoever disagreeing may be the customs that are in vogue amongst them, the aim of all those religious sects must be one and the same. In other words, however different may be the external practices of the followers of the different systems of faith, yet it is quite possible that all people alike will be prepared to accept the pure and simple religious truths of the heart. For instance, which of the followers of the different religious sects will not be pleased and delighted with the hearing of the accounts of the truthfulness and patience of the great King Yudhisthira, the firmness of Devavrata to keep his promise, the fraternal love and restraint of passions of Lakshmana, the chastity of Sîtâ and Sâvitri, the peacefulness and toleration of the great sage

Vasishtha, the nobleness and valour of Bîshma, the grandfather of the Pândavas, the disinterestedness of king Janaka, the liberality of king Bali, the asceticism of Sukadeva, and the devotion of the divine sage, Nârada? Again, which of the many sectarian thinkers will not admit that their followers will improve their moral natures by cultivating the virtues mentioned above? Not to speak of the religious sects of our own country, the followers of all religious systems known over the whole face of the world up to the present time will, it is sure, never hesitate to approve of the cultivation of these simple religious truths of the heart. If the preachers keep their eyes on this universality of religion and, doing so, go on teaching men about the means of obtaining deliverance, it is sure that, whatever religious sect they may belong to, they will never be put to any hardship or trouble, and that no religious inquirer will ever meet with any hindrance in the way of his religious life from their preaching. The preachers will never be foiled in their work provided they stand on the platform of the universality of religion and look impartially to the higher as well as the lower positions of human life; nor will an individual believer suffer in any way from the works of those preachers. As religion is something which belongs to the Kingdom of God, it cannot possibly be the cause of evil to any living being. The universal truths preached by any system of religion are always beneficial to all religious sects alike. Hence standing on the platform of the universality of religion, if preachers would go on propagating their systems of faith, it is sure that all living beings would derive benefit from their work of preaching. The Rishis of old preached religion standing on this platform and hence their instructions have been beneficial to all people without distinction. The inconsistencies which are observable in their instructions are only apparent and are only due to their consideration of the difference of the qualifications of men owing to their difference of knowledge.

The word "Prachâra," *i.e.*, propagation, means the act of spreading, and the propagation of religion means the act of spreading the truth of religion amongst the people. But persons who are properly qualified to preach religion, are only those who have perfectly studied the science of religion in connection with the law of creation. A spiritual preceptor only is worthy of being called a qualified preacher of religion. Mahâdeva, the God of gods, has, in the Tantras, expressly stated that he only who is inspired in his knowledge, who is well versed in all the Sâstras, who is acquainted with the truth of religion and who possesses the quality of goodness, the real Satva, in its fullest extent, can be called a worthy spiritual preceptor, and that it is by taking help from such a qualified preceptor alone that people may reach the region of happiness and salvation. The "Sat" or the really existing being is "Brahman," and the "Asat" or the formal or phenomenal existence is the world, which is the outcome of nescience. That great person who knows the difference between these two existences and stands always on the right path deserves to be called the true instructor or preceptor of the people.

The greatest learned sage, Vedavyâsa, as also the other noble-minded sages, such as Kapila, Yâjnavalka, Patanjali, Gautama, etc., have openly declared, in their works, that wisdom or knowledge can be divided into three classes, *viz.*, the best class, the middle class and the lowest class. The best class of knowledge is the cause of producing the state of salvation, *i.e.*, the state which a person, who is delivered from bondage in his life, attains at the time of his death. In other words, a person who has acquired the best class of knowledge, merges into Brahman at the time of his death, just as the drop of rain-water falling from the sky merges into the ocean when it falls on it, and thus, by the act of merging into Brahman, he obtains his final deliverance at once. We have no room to describe the merits or the nature of this best or highest class of knowledge, which is the cause of producing final deliverance of men. A man is said to have gained only the lowest class of knowledge when he has improved his position of life by reaching the gates of knowledge and has cultivated his intellect to a considerable extent; but, his intellect remaining yet impure, there exist doubts in his mind on matters of religion. Although this state is undoubtedly a very improved state of life, yet, on account of the existence of doubts in the mind of the man, he cannot, reasonably, be called a properly qualified preceptor of religion. In other words, so long as doubts and misgivings exist in the mind of a man, he, in spite of his vast erudition, cannot be taken as a worthy preacher of religion. But a man who has acquired that kind of knowledge which belongs to the middle class and which lies between the two classes of knowledge mentioned above, can properly be taken as a worthy instructor or precepter of the people. This authoritative injunction has been declared by all the great revered sages and by Srî Mahâdeva himself. The state produced by the acquisition of the middle class of knowledge may be described thus:—In this state men, who are noble in their thoughts, hold, through the effect of their successful practices of religious austerities, communion with God and, being therefore freed from doubts and misgivings and released from the bondage of ignorance, they live on the earth with their earthy forms merely to meet with results of their past actions which have commenced to work upon them. This high state of a man has been called in the Sâstras, 'Jîvanmukta,' *i.e.*, the state of salvation in life. Samâdhist Videhalaya persons, who are perfectly released from bondage of life and who have acquired the first or the highest class of knowledge, are unable to act as instructors of men; but men of the second "Jîvanmukta" state of knowledge only, *i.e.*, men who are noble-minded and perfectly wise and who are freed from the bondage of ignorance in their life, the Svadehalaya, should properly be called the instructors or the spiritual preceptors of the people. Now it is highly necessary for the preceptor who preaches a religion and for his pupil, that they should, after having thoroughly understood the true import of the two expressions, *viz.*, "the Vedic religion" and "its propagation or preaching," commence to do their respective works, if they mean to

reap the fullest advantage thereof. The mode of preaching religion which is extensively adopted in these days by the Sanâtana Dharma preachers is not found to produce the desired effect, even after strenuous exertions are made to insure its success. One should look for the cause of this miserable failure. For, good can be done to men only by our paying fullest attention to the cause as well as the effect of an event or of a thing. The new method of preaching religion gives us an occasion to observe how some learned and high-minded preachers of religion and some mendicants, in whose minds the quality of passion predominates, impart religious instructions in the assemblies of men by means of lectures or speeches. Although this method of preaching may be highly beneficial to men, in whose minds the quality of passion is predominant, and for all work of "Rajo Guna," yet with men in whose minds the principle of "Satva" exists as the ruling sentiment, this method can produce no desirable effect at all. It is for this reason that sectarian preachers of religion, even after they have made great exertions to bring their work to success, fail to produce any appreciable effect in the cause of a real advancement of religion, though they boast of their work in very high-flown language. This method of preaching, in spite of its success in matters which concern the quality of "Rajo-Guna" has, up to the present date, produced little effect in works concerning the real "Satva"—the desired aim of Dharma. The modern method of propagating religion is far different from the old one in which coercion was never applied. The method of preaching in the form of lectures or speeches is but the European method. In Europe the energetic men of erudition have adopted this method to accomplish works, which deal with the Rajo Guna, *i.e.*, the quality of passion or of activity, and in these days, by having recourse to this artful method, they have been doing much good in the field of work where the quality of passion is the principal mover. Indian Acharyas, Gurus, and mendicants of these days too, think of taking advantage of this European method of preaching and have already commenced to imitate it. But it is clearly known to all that when some action is performed under the influence of either of the three qualities, *viz.*, Satva Guna, *i.e.*, goodness, Rajo Guna, *i.e.*, passion, and Tamo Guna, *i.e.*, darkness, its effects also will belong to the same quality alone. The pedantic man of erudition falls under the influence of passion at the moment when he thinks of delivering lectures on religious subjects and, swayed by his self-conceit, he is apt to be elated with the thoughts that "he is a wise man" and that "he is a competent preacher of religion." This state of the mind of a man, when he preaches religion, is simply the working of the quality of passion. Next, the act of distributing notices and convening an assembly is also the working of the same quality. Thus, in the first place, the instructor or the preacher is swayed by the quality of passion, and in the second place the hearers are ruled over either by the quality of passion or by that of darkness. For it happens generally that people go to hear a speech either with a view to examine the

merits of the speaker or simply to kill time, etc. Thus, in the first case, the audience is influenced by the quality of passion and in the second case by the quality of darkness. Now, when the preacher of religion is himself influenced by the quality of passion and when his audience is swayed either by the quality of passion or by that of darkness, *i.e.*, Rajas or Tamas, it is impossible that good effects will be produced in the cause of Satva, *i.e.*, Dharma, and for this reason the modern method fails to impart to men the knowledge of the soul, the Atma Jñâna, which can only be revealed through the cultivation and development of Satva Guna the quality of goodness. The quality of passion or that of darkness can produce effects which appertain to either of these qualities only, but in no case can either of these two qualities bring about effects which belong solely to the quality of Satva Guna, *i.e.*, goodness. The method of preaching religion, which was in vogue in the ancient times, could, on the other hand, produce excellent effects in the cause of religion. For the old method was always tempered with the holy quality of goodness and hence it could produce effects belonging to the same quality.

The old method of imparting religious instructions and of hearing them, as described in our religious treatises, is this :—In the first place the inquirer of religion, who is distressed with Tâpatraya, the three classes of worldly misery, considers himself to be incompetent to understand unaided, the truth of religion. Next, with a view to do good to himself, he modestly approaches a spiritual preceptor and, standing with folded hands before him, begs him to explain and reveal the truth of religion. Thus, in the first place, when the inquirer of religion is impressed with the idea that the world is full of misery and that the knowledge of religious truth is the sole cause of human happiness, his mind is evidently influenced by a feeling of discontent with the worldly life. Next, when this disaffected inquirer of truth considers himself to be incompetent and his preceptor competent to unveil the mystery of religion, and when he approaches his preceptor modestly, with folded hands, his mind then is evidently swayed by the genial influence of the quality of Satva, *i.e.*, goodness. Then again, when he presents himself before his preceptor, his modest looks and his distressed bearing are sure to melt the heart of his perfectly wise preceptor who is indifferent to all worldly affairs, who is given to the practice of religious austerities and to the reading of the Vedas, and who is a common benefactor of all mankind. Thus, being moved with pity, the spiritual preceptor spontaneously, as it were, condescends to impart religious instructions under the holy influence of the Satva Guna—quality of goodness. The spiritual preceptor, in this case, does not impart religious instructions to his disciple out of an ambitious desire to do so, and therefore the quality of passion has no part to play in his actions. But since, being influenced with pity, he engages himself to enlighten his disciple on the subject of religion, his heart, at the time, is undoubtedly with full force ruled by the holy Satva Guna—the quality of goodness. Thus, following this excellent and infallible method of investigating

religion, when the inquirer, moving under the full influence of the quality of goodness, approaches his preceptor who is also fully moved by the same quality, and begs him to reveal the truth of religion, it is sure that he will at once reap the good fruit of this excellent method by fully comprehending the nature of the soul, the A'tma Jñâna. In this way the desired effect of the quality of goodness in the form of the propagation of the knowledge of religious truth will, without failure, be at once realised. Religion is something which belongs to the province of Satva, the quality of goodness, of which the true sign is Jñâna, *i.e.*, knowledge. When both the preceptor and the disciple have in their minds a preponderance of the Satva Guna, *i.e.*, the state of knowledge, it is then only that there is a possibility of their revealing and understanding Satvic Dharma, the truth of religion; otherwise there is no hope of realising any good effect from the workings of the other two qualities, *viz.*, those of Rajas, *i.e.*, passion and Tamas, *i.e.*, darkness. The method which can do much for political, social or other worldly Râjasika improvement or superficial Dharma of the Rajo Guna, cannot possibly effect any real Dharma Upadesa of A'tma Jñâna at all in the proper sense of the term. Religion is something which appertains to the kingdom of God. Hence, when both the instructor and his disciple can turn their minds away from worldly affairs and can approach the kingdom of God, it is then that the preacher will achieve success in his work of preaching and his hearer or disciple will realise the successful and good effects of hearing religious instructions.

When any work is done with tact and skill, success is achieved hand in hand. No action ever fails to produce its desired effect provided it is performed skilfully. If a person tries carefully and skilfully to unravel an entangled knot, it is sure that he will succeed before long in realising his end; but if he does the work clumsily and carelessly he will, instead of unravelling it, entangle it hopelessly, more and more. Thus, if after having thoroughly understood the import of the two expressions, *viz.*, "religion" and its "propagation," thoughtful persons would conduct the work of preaching or propagating religion skilfully and carefully, it is sure that they would be crowned with success in their well-meaning works and the universally desired effect of preaching religion would be at once produced.

May Hari, *i.e.*, the Lord of the Universe, preserve us all!

AN INDIAN SADHU.

ABIDE WITH ME.

Abide with me, Thou A'tmic Ray Divine,
And shed Thy Light upon this soul of mine;
I have no hope, no source of light but Thee;
O Thou, possessing All, abide with me.

When sickness rages, clouds around me throng,
Be this my consolation and my song:
"The Lord of Light, can ne'er unfaithful be,
And this great King of Kings abides with me.

I fear not what this world may do or say;
I only fear the foe that doth betray—
My lower self, that shrinks away from Thee—
But Thou art patient, Lord; abide with me.

I ask not ease, immunity from pain;
For discipline, I know, is always gain;
But sometimes, Lord, unveil and smile on me,
Unworthy though I am; Abide with me.

Thus through all ills, all sorrows, sickness, pain,
Thy Hand shall guide, my lower self restrain;
And daily shall this prayer arise to Thee;
"O King of Peace, my God, abide with me."

WILTON HACK.

ADYAR, *May 16th*, 1899.

Theosophy in all Lands.

EUROPE.

LONDON, *April 28th, 1899.*

The Easter holidays witnessed quite an exodus of London members anxious for a few days of country air, sweet with the returning life of spring, but by April 13th holiday making was over, for the most part, and the Blavatsky Lodge was uncomfortably crowded on the occasion of Mr. Leadbeater's lecture on "Prayer." This is always a 'drawing' subject and Mr. Leadbeater occupied nearly an hour and a half in a lucid exposition of the various kinds of prayer, and the nature of the entities who might be expected to respond to what Montgomery called "the soul's sincere desire, uttered or unexpressed," classifying them according to the kind of request preferred by the suppliant. The topic has been very fully dealt with by Mrs. Besant in a number of the *Theosophical Review* and elsewhere, so that a lengthy report of the lecture would be out of place here.

On the 20th, Mrs. Hooper lectured on "Traces of Secret Teachings among Early and Primitive Peoples."—As usual she had collected a quite enormous

mass of evidence from many sources which tended to show that the Druids, Welsh and Irish, of whom she chiefly spoke, were the holders of a very ancient tradition, perhaps Atlantean, which had many points of resemblance to teaching of which traces are found among the Egyptians and the Greeks, and of which relics can be found among the primative customs of North American Indians. Everything which was cited tended to support the occult tradition of Atlantean Colonies or emigrations spreading East and West, and carrying seeds of the mighty but decaying civilization, from which descended streams of occult wisdom retained with more or less freedom from contamination through immense periods of time, but al-becoming eventually polluted or dried up. There is evidently an abundant harvest of interest awaiting the investigator in this line of research.

On the 27th April, Mr. Mead continued his lectures on the Hermes tradition and brought some interesting points of correspondence between the Egyptian and Gnostic teachings under the notice of the Lodge. In the highly mystical and symbolical writings which form the fragments of the Gnostic wisdom, Mr. Mead finds our recent theosophical teachings as to the 'outpourings' or 'life-waves' from the Logos, under the deeply occult myth of the imperfect creation which preceded, from Sophia or wisdom, one of the æons of the Gnostic system, and in the rescue and regeneration of that 'imperfection' by the Christos, the teaching of the third outpouring from the Logos which confers the life-giving spark of immortality on the outcome of that 'first creation,' and means the evolution and regeneration of the entire race.

The usual activities in religous and philanthropic circles which characterise the month of May, have already commenced. On the 26th instant there was a big and successful demonstration in St. James' Hall, against the iniquities of the practice of vivisection. Mr. Lawson Tait, the world renowned surgeon, made an effective speech showing the futility of the practice from the point of view of the operating surgeon; indeed he demonstrated that it was worse than useless for it was mischievous and misleading. A speech by the Bishop of Nottingham (Roman Catholic) maintained the Catholic theological dogma that animals have no rights because they have no reason, a statement which met with disapproval from many of the audience, but the bishop's retort that if they (the animals) had rights the first must be the right to life, had the effect of silencing all signs of disapprobation in an audience composed mainly of flesh eaters, and thus enforced, once more, the logic of the vegetarian position for those who wish to harmonise their lives in accordance with humanitarian principles. It is unfortunate that one of the commonest retorts which workers in the cause of humane diet have to meet, is that, in India, where non-flesh diet is so widely adopted, the humane treatment of animals, in spite of some hospitals for aged and sick creatures, is, generally speaking, far less universal than in England. The statement is made on good authority and it is certainly difficult to understand why people who are too humane to kill should not be humane enough to treat living creatures with kindness and consideration. Our Indian brothers in the T.S. can do no more useful piece of work than the dissemination of humanitarian ideas among their countrymen in order that this stain upon a nation's fame and this hindrance in the path of progress may be removed.

Members of the T.S. in London and the West generally are now eagerly

looking forward to the speedy re-appearance of Mrs. Besant in our midst, and to the early publication of the different series of lectures which she has been delivering in India. It is expected that her lectures on "The Great War" will awaken special interest in the great Indian epic. Writing of this immortal work reminds me that Mr. Romesh Dutt has just published an epitome of the Mahâbhârata in English verse, the metre being that of Tennyson's "Locksley Hall." A limited number of copies on fine paper with superior binding and twelve most tasteful photogravres are available at 12/6. The introduction has been written by Professor Max Müller. A cheap edition without illustrations is also issued, and there is no doubt that an ever growing interest is being felt in the masterpieces of Indian literature.

A work of quite different character but of enormous value and importance to students of Christian origins has just been issued from the Cambridge University Press, in the shape of a complete *fac simile* edition of the Codex Bezæ Cantabrigiensis, the famous manuscript of the Four Gospels and the Acts, in Greek and Latin, presented by Beza in the sixteenth century to the Cambridge University, the extreme value of which in the settlement of the New Testament text is now so universally recognised. The Codex, which in its present state consists of 406 leaves, together with nine leaves added by a later hand, has been photographed and engraved on copper by M. PAUL DUGARDIN, of Paris, by the process known as 'heliogravure.' All such literary enterprises must command the attention and interest of all members of the T.S. to whom 'the second object,' as it is called, is of importance.

A. B. C.

AUSTRALASIA.

The Fifth Annual Convention of the Australasian Section of the Theosophical Society was held in Melbourne on March 31st and a commendable degree of interest and good feeling seems to have prevailed. Mr. H. W. Hunt, President of the Melbourne Branch, was elected President of the Convention and Mr. H. A. Wilson, Secretary. After the calling of the roll of Branches the report of the General Secretary was presented and read by the Assistant Secretary. The annual reports of Branches followed. The amount of £70 was placed upon the estimates of current expenses for the ensuing year, to be used if needed. Dr. Marques was chosen General Secretary for the coming year, and Mr. T. H. Martyn, Acting General Secretary until Dr. Marques' arrival. Mr. H. A. Wilson is to be Assistant General Secretary. Miss. Edger was unanimously chosen Federal Lecturer, and after some further action Sydney was selected as the place where the next Convention is to be held. After the business was finished, Miss Edger brought the meeting to a close with a short address on the importance of the T.S. work, and the necessity for earnest endeavour and united action. On Saturday evening a public lecture was delivered in the hall of the Australian church, on "The Crucifixion and the Atonement."

The Convention Delegates were generously entertained in Melbourne by members of the local Branch, and the unanimous opinion seemed to be that such periodical reunions tended largely to the removal of misconceptions and misunderstandings, and brought greater harmony and unity of purpose into our endeavours to spread the knowledge of our teachings.

[The above is mainly gleaned from the report published in April *Theosophy in Australasia*—Ed.]

Reviews.

CHRISTIAN SCIENCE.

The Truths of Spiritual Healing and their contribution to the Growth of Orthodoxy.*

(By Rev. R. Heber Newton).

The author of this small work states that its contents will form a portion of a larger one now in preparation, upon "The Contributions of Modern Heterodoxies to the Growth of Orthodoxy"; in which real orthodoxy will, we judge, be regarded as progressive. At the close of the author's Preface, after referring to the desperate attempts made in several states in America, "to stamp out Christian Science by legislation," he says:

"Religious Orthodoxy has learned the lesson, through bitter experience, that the only way to make an end of heresy is to absorb and assimilate whatever is good in it. Medical orthodoxy must learn the same lesson. When the regular practitioner recognizes the forces which the irregular utilizes with such happy results, he will have all the practice. The way to suppress quackery is not by punishing the quacks, but by doing in a scientific method what they essay to do after the fashion of the Charlatan. Irregulars in therapeutics are to be allowed until the regulars are catholic enough to embrace the good in every ism—and then they will disappear without compulsion."

We learn from this little work that there are "four hundred regular societies of Christian Scientists in the United States and Canada," with a membership of two hundred and fifty thousand people; and, connected with the movement, there are about five thousand teachers and healers; but that already "the freshest and most progressive thought of the movement" is to be sought among its heretics rather than among its most orthodox members. The Reverend author thinks it perfectly clear that the Master commissioned his twelve disciples to do the same works of healing which He did, and by the same power; and further, that outside "the circle of the original twelve," the early disciples had faith in their ability to exercise the same power. The church, in later years lost its faith, and now these works are done, chiefly, outside its fold.

The following ideas concerning Jesus should prove refreshing to minds that are creed-bound:

"He was the normal man, the typical man, the ideal man. He was such an exception as is the early flower on the rose-bush; a sign of the life that is to grow on every branch. In Him the true potencies of humanity are seen evolved, His powers are the essential human powers. As man enters into His life, the truly human life, the life of the Spirit, he becomes a participator in His wonder-working powers. Those unusual gifts are not supernatural. They are all natural, orderly under the reign of law. They are not miracles in any sense in which we ordinarily use the term.

Here are some ideas on the philosophy of healing by the power of thought:

* G. P Putnam's Sons.

"Supplant the habitual thought of sickness by the habitual thought of health and you re-enforce every vital organism. Every function is energised by the upspringing of a great hope. Every organ is vitalized as the mind occupies itself with the imagery of health. Give a man new courage, and you give him the best tonic. Tear away from him the discouraging, depressing, debilitating, mental photograph of himself, as an invalid, and replace it by the joyous vision of himself as a well man, and the miracle is well-nigh accomplished. Medical practice knows hosts of instances of such miracles of healing being wrought, under the inspiration of a great joy, a great hope, a new creative thought, a regenerative rush of feeling."

We gather from this that the physician who does not know how to minister to a mind diseased, does not understand the most important part of his calling. In a supplementary note, the author gives a few words of warning in regard to the ways of certain disciples of the new "Science" who are afflicted with spiritual conceit, and do not show any pity for the suffering ones around them, but "go on their way, as though there were no ills that flesh is heir to," and practically ignore the providential purpose of pain. The booklet is a gem of its kind, and presents the idea of mental healing briefly, simply, and lucidly.

E.

LORD GAURANGA

OR

SALVATION FOR ALL.*

VOL. II.

The first volume of this work was reviewed in *The Theosophist*, May, 1898, and recounts the singular experiences of the earlier life of this remarkable man—Srî Krishna Chaitanya—who was regarded by so many in India, four hundred years ago, when he lived among them, as an incarnation of Srî Krishna Himself.

A notice of the recent anniversary meetings in Calcutta held under the auspices of the Gauranga Samaj, which we find in one of our exchanges, says:

"It is claimed that, like the Founder of Christianity, Srî Gauranga also taught men to love God with all their heart, and their neighbours as themselves. As he carried his precepts into practice, he gained a large following, was the means of converting many to pureness of living, and at this day is regarded as the Avatâr of God by millions of people in Bengal and other parts of India."

Madame Blavatsky, in the "Secret Doctrine," refers to Gauranga as an Avatâr, along with Krishna, Buddha, Jesus, &c. Mr. Malabari, in the *Indian Spectator*, writes as follows, upon the life of Lord Gauranga:

"We may confidently invite the European reader to go through these volumes. When all the crudities of expression, the quaintnesses of conception, the local Bengalî idiom and colouring have been admitted, the reader's eye will yet catch glimpses of the divine in the human, which he would spiritually have been the poorer for having missed. . . . It is the same heart religion which the favourite disciple of Christ, the son of his heart, preached in his lifetime. The Bengalis, an essentially emotional race, are apt to let their emotion run into excesses. But in these days of dull decadening intellectualism, who will not sympathize with occa-

* By Shishir Kumar Ghose, Calcutta; Golap Lal Ghose, *Patrika* Office.

sional excess of emotion? The religion of Love is the one great want of the world; we think it is the only saving of India, the only chance for its people. Sciences and philosophies, high learning of the East and of the West, what have these done for our people? In this religion of Love, as taught by Gauranga, there are elements of a wide-reaching spiritual upheaval. It appeals to all classes."

In the fragmentary records of the life of Jesus which have come down to us, we read that his earnest followers received the Holy Spirit, and were endowed with power from on high; so, in the life of Lord Gauranga, we are told that the king and the beggar, the proud philosopher, the saint and the vilest sinners were alike recipients of the wonderful influence that radiated from him, and which healed both soul and body.

During the Lord's visit to South India, Basu Deva, a good man—though a leper—hearing of his arrival at a temple near by, immediately started to meet Him, but the Lord had left before he arrived. On learning this, he fainted, exclaiming, "Krishna, hast thou forsaken me?". The Lord, who had proceeded on his way about a couple of miles, heard the exclamation, and stopped for a moment as if to listen. Being assured of the state of affairs, he turned back and ran towards the temple from which he had come. Arrived at the temple he lifted the fainting leper in his arms and embraced him, in spite of the foul sores which covered his body, and the intolerable stench which they emitted. Locked in each other's arms they both sank to the floor, from which Basu Dava rose a perfectly sound man! Said Basu Deva; 'What hast thou done, Lord? I came to see thy lotus feet. My loathsome disease taught me humility, and I had hopes of acquiring Thee, but a sound body and perfect health will again generate pride and vanity in my mind.'" But the Lord assured him of his acceptance by Srî Krishna, on account of his "unparalleled humility" and charity. In the "Cyclopædia of India," Chaitanya's joyous entrancements are styled "epileptic seizures," and it further states that 'he was afflicted with hallucinations and beatific visions, and in that state of mental derangement he disappeared in A.D. 1527." What surpassing wisdom! Possibly the most perfected man of the millions among whom he moved, *afflicted, hallucinated, deranged!*

The childlike simplicity, the purity, the extreme humility and all-embracing love which characterized the sweet life of Chaitanya, or Lord Gauranga, has left a lasting impress upon a darkened world; and may the divine light which was manifest in his person, appeal with ever increasing power to the hearts of mankind.

SRI PARANANDA'S COMMENTARY ON ST. MATTHEW.

This work is published by Kegan, Paul, Trench, Trübner & Co., London; and edited by R. L. Harrison, a disciple of the author. It is admirably printed and the editorial work has been carefully and satisfactorily carried out. To those who regard all Christian scriptures as spurious, any commentary upon them must necessarily be regarded as worthless, and to such, the present contribution will be of no value. There are many, however, who eagerly seek to obtain additional light on the Christian Bible, and these will find plenty of material for thought and reflection in this commentary under notice. To all who bear in mind and accept the view of Dean Farrar, as expressed in his recent work, "The Bible, its Meanings and Interpretation," that, "The Bible is a Book of Eastern origin, and can only be understood by applying

Eastern Methods," the study of Sri Paramanda's interpretation of the Gospel of Matthew should prove both interesting and profitable. As might be expected, the whole bias of the commentary is Unitarian, whilst blended with this, is a careful analysis of the constitution of man as so elaborately explained in the Hindu philosophies.

The explanation of the temptation of the Christ in the wilderness, has no novelty in it, as it is identical with the position assumed by the author of "Ecce Homo," a work that caused, at the time of its publication, a very widespread and absorbing interest. That portion of Sri Paramanda's Commentary, which appears to us to be of particular value and to have all the merit of freshness, is that relating to Yoga as applied to the teachings of the Christ. The author explains, that Yoke and Yoga come from the some root, implying Union. To take up the Yoke of Christ would be therefore acceptance of his Yoga. This thought which is elaborated in many passages in this Commentary, is of distinct value.

REPORT OF THE SMITHSONIAN INSTITUTION.

Once more have we to thank the Smithsonian Institution of Washington for its Annual Report—1896. The volume received, containing as it does numerous articles of great scientific and general interest is quite on a par with the high position held by the Institution. And there is to us an especial point of interest in the illustrations given of pottery and designs, unearthed from the ruins once the centre of activity of the Mayas—an extinct race.

In some of these designs there are evidences of similarity between them and those even now to be found in China and Japan; whilst modifications of the Swastika are distinctly visible.

The essays in the General Appendix treat of various scientific matters of interest to the educated public, such as "Problems of Astronomy," "Phenomena of the Upper regions of the Atmosphere," "Color Photography," "Transmission and Distribution of Electrical Energy," "The Utilization of Niagara," "Earth Crust Movements," "Recent Advances in Science," "The Processes of Life Revealed by the Microscope," "The War with the Microbes," &c., &c. There are also some interesting biographical essays.

AN INTRODUCTION TO THEOSOPHY.

By H. Arthur Wilson.

The articles comprised in this little book have been previously published in *Theosophy in Australasia*, and are here compiled as an introductory work which will be found useful to those desiring to commence the study of Theosophy, and should be followed by the Manuals, "Key to Theosophy," "The Ancient Wisdom" and other standard works on the subject. The book has been neatly brought out at *Mercury* Publishing Office, California, contains eight chapters and over 100 pages, and merits a wide circulation.

NORTHERN LIGHTS.*

By Madame D'Esperance.

The collection of stories contained in this attractive book embrace some of the life experiences of the author. They have been exceedingly well told and are both interesting and instructive, certain portions of the work re-

* George Redway, London: price 3s. 6d., net.

minding one, of Mr. Leadbeater's "Invisible Helpers," The end of the book is reached with a feeling of regret that it did not furnish the reader with a few more narratives of the same sort.

SRIMAT BHAGAVAT GITA PADANUKRAMANIKA.

This is a very small, neatly bound, pocket Index in Sanskrit (Devanagari type), published by Lod Govindas, Esq. It is a very useful book for reference when one is anxious to find any particular slokas used in the Bhagavad Gitâ, and students who wish to master the "Song Celestial" will find this booklet very serviceable.

MAGAZINES.

The Theosophical Review (April) opens with a long article, largely etymological, on "The English Gipsies," after which, "The uses of Discrimination" are ably set forth by A. H. Ward. Mrs. Hooper next gives the second instalment of "Scraps of Ancient Atlantis," which is followed by another of Mr. Mead's learned translations, entitled, "The Key of Hermes, the Thrice-Greatest," which is a discourse given by Hermes to his son, Tat. Mr. Leadbeater's truly scientific exposition of "Clairvoyance" is concluded in this issue, and also Mr. Fullerton's clear-cut essay in which he so ably sets forth the claims of "Theosophy as a Religion." Miss Hardcastle writes briefly on "The Synthesis of Tradition," and H. Ernest Nichol, on "Ideals—Theosophic and Christian." Mr. Leadbeater's "Correspondence—Concerning the Master, Jesus," will be read with interest.

Mercury for March, has for its Frontispiece, a portrait of Mr. Leadbeater, which his many friends will be glad to see. The opening article, "Theosophy and German Philosophy" shows the importance of the former in arriving at rational and satisfactory conclusions concerning Man and the Universe. "The Higher Function of the Imagination," which is continued in this issue, is an excellent contribution by Marie Howland, "Love, the Greatest Force," is the first portion of a valuable continued article by G. E, Bailey.

In T. S. Echoes, the National Committee recommends the formation of Lotus Circles in the interests of the children, even though the groups be quite small. Miss Sarrah E. Palmer contributes some interesting notes on the last anniversary meeting of the T. S. at Adyar.

The Theosophic Gleaner for May opens with the first portion of an original lecture on "Conscience," which is followed by an article on "Men and Institutions." There are also various reprints, and the annual Report of the Bombay Branch, T. S. which shows that the members there are really live Theosophists.

The Journal of the Maha Bodhi Society has entered upon its eighth year of publication. It seeks to disseminate the leading truths of Buddhism among mankind and to unite the different Buddhist nations and peoples in one bond of brotherhood. It states that the Annual Wesak Festival, which commemorates the birth, the enlightenment and the attainment of Paranirvana of the Lord Buddha, will be celebrated in Calcutta and Buddha-Gaya on the 25th May. Of course it will also be duly observed in all Buddhist countries.

Theosophia for April publishes a most excellent portrait of Annie Besant and, in addition to the translations of "The Outer Court" and "Tao

Te King," we find some important Buddhistic rules on the Higher Life, or Rája Yoga, notices of various kinds, and a summary of the theosophical movement.

April *Revue Théosophique* opens with an interesting paper (previously published in *Teosofisk Tidskrift*), on "Meditation and the Power of Thought," by Count Axel Wachtmeister. The translations of "Man and his Bodies," and "The Christian Creeds" are continued. Dr. Pascal and Commandant Courmes as usual contribute their quota to this issue, and "Echoes from the Theosophic World" are summarised by Paul Gillard.

In *Teosofia* for April, Decio Calvari gives us his thoughts on the 23rd Anniversary of the T. S., following which are continued translations of Mr. Leadbeater's essay on "Clairvoyance," Dr. Marques' "Scientific Corroborations of Theosophy," and Dr. Pascal's paper on "Reincarnation."

Sophia—Madrid—for March and April, publishes translations from the writings of Mrs. Besant, Mr. Leadbeater, Mr. Keightley, Mrs. Cooper-Oakley, Mohini M. Chatterji and T. Subba Row. V. Diaz Pérez contributes a continued article entitled, "Notes on Philosophy and Occultism."

Philadelphia (Buenos Ayres) sustains its reputation for good and interesting matter. The article, "The Fundamental Beliefs of Buddhism," is concluded in this number.

"Charity" is a contribution by Alejandro Sorondo. Among the translations, a lecture given in Paris by Mr. J. C. Chatterji is worthy of note.

Among the articles in the *Arya Bala Bodhini*, may be mentioned "Education in the Light of Theosophy," a continuation of one of Miss Edger's valuable lectures; "Education in Japan," by Mr. Wilton Hack; "Is religion a mere Sentiment," by A. Govinda Charlu. There are other articles on religion and philosophy.

Theosophy in Australasia—April—commences its fifth volume. Kela writes on "Darwinianism," which is to be continued; there is a brief biographical sketch of Dr. Marques, and an article on "Free-thought or Dogma," by J. G. O. Tepper. The report of the Fifth Annual Convention of the Australasian Section of the T. S. is given. The report of the General Secretary, T. H. Martyn, shows that the Society is in an active and progressive state.

Teosofisk Tidskrift, our Scandinavian magazine—January to March—contains, among other matter, "What is Theosophy?" by Jean Fr. Rossander—an article dealing with Theosophy's relation to the World Religions; "The Truth one in all Religions, by S. J. Sven-Nilsson; "Thoughts in Aug. Sabatier's 'Philosophy of Faith,'" "At the Change of the Year," Poem by G. Halfdan Liander; "The Historical Evolution and the Future of the Christian Religion," by A. K.; "The Brotherhood," by A. Z.; "The True Rest in a Restless Life," by Richard Eriksen; "On Revolutions," by Georg Ljungström; "Dreams," Poem by George Ljungström; and a translation of Annie Besant's "Esoteric Christianity," second lecture, etc.

We have also received, from England,—*The Vâhan, Light, Modern Astrology, Review of Reviews;* from American—*Immortality, the Metaphysical Magazine, Banner of Light, The Arena, Mind, Omega, The Religio-Philosophical Journal, The Temple of Health, Phrenological Journal, Universal Brotherhood,*

The New Century; from India,—*The Light of the East, The Light of Truth, The Brahmavadin, The Prabuddha Bharata, The Prasnottara* and many other publications. *The Harbinger of Light* (Australia) *Rays of Light* (Ceylon) *L' Initiation* (France), and *Lotus Blüthen* (Germany) are also acknowledged.

CUTTINGS AND COMMENTS.

" Thoughts, like the pollen of flowers, leave one brain and fasten to another."

A curious Theory.

In his new work, entitled "The Drones must Die," Mr. Max Nordau gives the following as the opinion of one of his characters regarding the properties of "ether," that subtle force which is believed to convey the vibrations set up by wireless telegraphy from one point to another:—

He held "that thoughts are vibrations of ether exactly like warmth, electricity, and light. Their sum in the Universe is unvarying, like that of all other forces. They are diffused in space like rays of light or electric currents. Millions and billions of various vibrations strike incessantly upon the human brain, constituting the innumerable thoughts that have been thought in all the stars, in all the depths of space, now, or in æons of inconceivable remoteness. If a brain be prepared for a vibration of a certain duration and wave-length, an equal vibration is aroused within it, and the thought which this vibration represents, becomes conscious. In the ascending portion of the circular course, which we call development, the brain becomes capable of ever shorter and more rapid vibrations; in the descending portion it becomes coarser and more sluggish. Every invention, every discovery, every enlargement of the bounds of knowledge is due to the attainment by some brain of that degree of vibratory capacity, which enables it to receive the corresponding vibration of thought flashed upon it from space, and to convert it into consciousness. Hence it follows that no thought originates in the brain that thinks it; for every thought has been thought before, and will be thought again and again to all eternity; every brain acts like a relay in an electric system; it receives an impulse from eternity, and re-transmits it to eternity after its passage. The whole ocean of possible thoughts surges round us; but we are only conscious of those to which our brains are sensitive. The differences in wisdom are differences in the vibratory capacity of the molecular mass of the brain. Character, temperament and talent, are the expression of wave-lengths and periods of vibration. Every individual is a rhythm; attraction and repulsion between individuals are caused by the harmony or dissonance of their rhythms, their reinforcing or disturbing effect upon each other."—*Madras Mail.*

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Mrs. Besant on Libel Suits.

Mrs. Besant was slandered by a bigoted Christian paper, and one of her friends sent the cutting to her with an intimation that the offending paper should be sued for defamation. To this request Mrs. Besant gave this characteristic reply:

April 2, 1899.

My dear Mr.——, I feel very grateful to you for your prompt defence of me against the libellous statement of the ——— ——. This watch story has been repeated for the last hundred years about one Free-thinker after another.

But these statements made by controversial "Christian" papers are discounted by the character of the organs in which they appear. No one expects truth or fairness towards those with whom they disagree, from such journals.

Apart from this, I am opposed, on principle, to bring in a suit against others in my own defence. I have for years given up the "right of self-defence," and while I quite admit that most people are justified in exercising it, I cannot resume it.

I could not consistently sue a slanderer, nor seek to punish one who injures me. All such actions I have renounced. They belong to the life of the world, and lie outside the spiritual life to which I am definitely pledged. This man is only claiming a Karmic debt; I pay it cheerfully, and cannot open a new account with him by punishing him.

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A Sensational Story.

The *Pallabasi* vouches for the truth of the following and challenges sceptics to an investigation of the matter:—

In a two-storeyed house at Cutwa some students messed together. One evening when there was only one of the boarders present, the others having gone out, all the doors and windows of the house were simultaneously opened, and then closed. This process of opening and closing the doors and windows went on till the return of the other boarders. Then it stopped. At night, when the students had retired to rest, they were roused by the noise of some one drawing water from the well in the courtyard of the house. They came out but could see no one. Then they saw a transcendentally beautiful lady walking in the courtyard. By this time they had become so much frightened that they cried out. Upon this some of the neighbours came and saw the lady. After a while the apparition vanished, and from the kitchen room came the sound of some one eating. When examined no one was to be found there. Of course the students were obliged to leave the house.—*The Hindu.*

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How some people marry.

The Anakapalle correspondent of the *East Coast News* states that recently a marriage was celebrated in Govada, in a Brahmin household, in which the bride was aged two years and a few months and was "not in a position to speak well, and thus able to understand who is her husband," and the bridegroom was about 10 or 12. "It will be more interesting news indeed to hear that the father of the bride got a profit of Rs. 500 in the bargain by the sale of his daughter. Before the child becomes a girl or a woman it will be 12 or 15 years, and if in the interval any accident happens to the bride, the bridegroom will have to forego the big sum of Rs. 500 in addition to the further expense of getting himself married again. It is high time," adds the correspondent, "that such things as taking money . . . were put down with an iron hand. It would be well in the interests of humanity that a law should be made in this country also, and infant marriages below a certain age should be made penal like those of the Mysore Government." *Amen.*

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The Jungli Bawa.

A friend writes us as follows: "The account given in the *Theosophist* of November 1897, page 127 (gleaned from a correspondent of the *Madras Mail*), of a Yogi, reported to be 850 years of age, and stating that he is open to investigation, is certainly misleading. It might interest your readers to know how the case actually stands. On the occasion of my visit I drove from Rahuri station—Dhond and Manmad Railway—to the Yogi's place—two miles off. I found him an intelligent man, with bright eyes, sharp features, rather sound teeth, hair and

a moustache almost grey, of slight build, and dressed in a scanty cloth, used for the time being. He spoke Hindustani and was very affable. As to his age, he replied "Men say that I am 850 years old," but he neither affirmed nor denied. He went on to mention the different reigns he had lived under, but about this there is nothing authentic. He mentioned that he could live on indefinitely or terminate his existence at will; his object in living was for the good he might be the means of doing for others. His resources depended on the charity of his followers. He expressed himself willing to show phenomena and to impart knowledge to all comers, providing the enquirer consented to set in "Goopha," *i.e.*, to undergo an ascetic training for a month or so. He could appear in the astral form, he said, at any place indicated, but that the enquirer must have sufficient faith to make the thing a success. His name is Narain Dass Maharaj, commonly called Jungli Baba when at Bombay. Under these circumstances persons intending a visit are likely to meet with disappointment."

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Strange Discoveries.

Scientific London has been set agog by recent discoveries in Africa. And little wonder, for a more astounding phenomenon than the existence of sea-creatures in Lake Tanganyika could not well be imagined. In this great lake there are fishes, molluscs, medusæ and sponges of oceanic forms co-existing with the fresh-water fauna of the district. Stranger still, these marine animals are more closely allied to the marine fossils of Europe than to present-day salt-water fish. The explanation is that at one time Lake Tanganyika was connected with the sea; but what an extraordinary range of theory this explanation opens out. In the meantime Professor Ray-Lankester is appealing for funds to fit out a party for the exploration. The Lake should be scouted for political as well as for sceintific reasons. It is very near to the route of Mr. Rhodes' "High Street, Africa," and it may yet be of very great importance to the empire.—*Madras Standard.*

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A Pre-historic City of Eleven Millions.

An exchange has the following:—Major Fontaine, who is carrying out a series of excavations in Arkansas, U. S., where some remarkable archæological discoveries have already been made, has produced what he considers indisputable proof of the existence of the remains of a city which apparently flourished in pre-historic times. The city described was of the Chinese type, 35 miles square, and had an estimated population of eleven millions. Many wonderful evidences of an ancient civilization have, it is said, been disclosed.

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Punished for abusing Christ.

The Amrita Bazar Patrika makes the following comments on a case which was recently brought before the Ootacamund courts, but we are not *definitely* informed as to the severity of the offence:—

"A Hindu preacher has been punished at Ootacamund by Mr. District Magistrate Weir, for having given offence to Christians. The punishment awarded was eight months' hard labour, and the *Madras Times*, a Christian paper, observes that the punishment is severe. The same paper further reminds the Christians that 'Missionary books before have very roundly abused Krishna and Hinduism, not forgetting Mahomed and Islam.' Of course, a Christian feels hurt if his Prophet is abused or even spoken of disrespectfully, but we do not think that the Ootacamund Christians moved in the matter from any love of Christ. For, if they loved their master they would never have resorted to the Criminal Courts for His defence, and thus harm His cause much more than the Hindu preacher could have done by his attacks. The veriest child can understand that to go to Law Courts for reparation, if Christ is abused, is to make His religion stink in one's nostrils. As for the Magistrate who awarded eight months, was he moved

to this severity from his love of Christ? We can assure him that Jesus Christ will not thank him for his zeal. Was this severity due to policy? Nothing is so sure to create disaffection in the land as the betrayal of religious bigotry on the part of the rulers. Was it due to his sense of justice? Let us see. The stock-in-trade of the vast majority of Missionaries here is abuse—abuse of the Hindu and Mussulman religions. Who ever heard of a Missionary being sent to jail for having abused the Prophet of the Musulman or the God of the Hindus? What we believe is that Magistrates of the type of Mr. Weir of Ootacamund are the greatest enemies of British rule in India. But perhaps we do injustice to Mr. Weir. Is not the Government of Sir A. Havelock just now showing great zeal in the cause of Christianity? The Young Men's Christian Association has got a grant of Rs. 25,000, not from the pockets of His Excellency but from those of the Indians, for a house, besides bricks, the services of Engineers, etc. Of course, His Excellency has this precedent, *viz.*, that the Government of India utilizes the heathen's money for the maintenance of a State Church in India. When this is permissible, Sir A. Havelock has a right to argue, that there can be no inconsistency in making grants for the futherance of Christianity. Yet it strikes us that the best course for the Government would be to give up altogether this hollow profession of Christianity. The Government itself has no faith in Christianity; for, if it had, the heathen's money would never have been utilised for Christian work. The very act of compelling heathens to pay for Christian work is unchristian. In short we cannot persuade ourselves to believe that it is possible for a sincere believer in Christ to send a man to jail for eight months with hard labour, for having spoken disrespectfully of Christ, or to tax heathens for the spread of Christianity."

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Pregnant words.

Ursula N. Gestefeld, in her work entitled, "How we Master our Fate," says:

Thought-building is character-building; character-building is body-building. Difference in your thought body alters your physical body. Till you embody truth, it is not incarnated. By representing the God-idea as your self-idea it becomes incarnated in you because your self-idea determines the quality of your thoughts. Your thought is your building material. When you embody its real being into flesh you will embody its likeness to God; then God will appear in the body.

The character which you, living soul, have builded, endures when the sense garment has disintegrated. Ascend the Mount of Transfiguration through voluntary use of thought force. When space is vacant and sound is stilled, and you are alone, a voice will be heard saying: 'When thy father and thy mother forsake thee, I will take thee up.' You will know the Comforter.

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A potent 'remedy.'

A contributor to the *Banner of Light*, seeking a "remedy" for the shortcomings of his fellow spiritualists, writes as follows:

Now as Spiritualists we claim we have a god, or a power of *good* dwelling within us. Are we letting that god-*love* shine forth from our souls? We need a change of heart. When we get the Christ love in our hearts for all humanity, and are willing to help our brothers and sisters instead of condemning them, we shall then be elevating Spiritualism. We have held out our hands, and taken every thing that was offered us.

We must remember that only as our hearts are full of love for those aroundd us, and we freely bestow upon others of our store of good things shall we be rich. We have been placed in this world for a purpose, and we should strive all that lies within our power to find out what our mission is, and so live that some one may be happier for our having existed.

Let us talk a little less of the Golden Rule and practice it a little more, so those around us will see that we believe what we preach. As one has said, let us enter into our closet and commune with ourselves; let us allow that higher perception of the soul to unfold itself, so that we shall see and understand our duty to humanity round about us; let us seek for help and strength from the great fountain head, whence all our help has come in the past. No person need dwell in darkness if he is willing to dwell in the light.

We judge that the foregoing remarks would apply equally well to Theosophists, the world over.

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"Abide with me."

Mr. Wilson Hack's beautiful paraphrase of the favourite hymn which is sung throughout the whole English-speaking world will, we doubt not, be welcomed by all Branches of our Society in the West, and pass at once into popularity (see page 563). It expresses so succinctly to the sense every mystic, of the divine nature of the Higher Self, and so clearly voices his aspiration for union with it, that it must be welcomed, as are all utterances of the true poet, by suffering and struggling humanity.

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Startling if true.

A Brahmin gentleman, well known in Madras, writes to the Editor of the *Madras Mail* as follows:—"There is a class of Brahmins who annually offer animal sacrifices in the belief that their scriptures require them. Such sacrifices have of late become very numerous. In offering goats they are killed by a slow process of excruciating torture which is or should be revolting to human nature. No religion worth the name would or should prescribe such a torture. The Anti-Vivisection Societies and those for the prevention of cruelties to animals would discharge their duties if they would send out agents to the scenes of this cruel torture, satisfy themselves upon the correctness of this aforesaid statement and then move for the prevention of such cruelties. At Kumbakonam, such a sacrifice is being performed now, and a Brahmin agent would be able to be present at the scene and furnish a correct report of what takes place there."

It would seem that any religious sect that had become so degraded, was past all hope of resurrection; yet it appears that, in some such sects, outrages can be committed with impunity, upon animals or human beings, provided the ceremony is only labelled *religious!*

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Another Pariah School Needed.

Yes, many, but we have selected a site where there seems to be a special opening, in a village near which are six other Pariah villages, where several hundred needy children who attend no school could, in a short time, be supplied with facilities for securing the education they so much need. A suitable building, in good repair, with play-ground and trees in the rear, can be purchased for about £60, and £15, additional would furnish it and put it in running order. Now this is an opportunity for doing good that does not occur every day, and we feel confident that some benevolently inclined persons who hear of it will embrace it and send us the sums needed to reimburse our Panchama School Fund, thus securing to themselves the happiness which the knowledge that so much lasting good had by them been done to these poor, neglected children, would give. Acknowledgments will be published after receipt of the funds required.

H. S. Olcott.
W. A. English.
Committee.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

*OLD DIARY LEAVES.**

SECOND ORIENTAL SERIES, CHAPTER XXVII.

THERE was much building to do in 1886 and the sound of the hammer and trowel was heard almost throughout the year. Besides the rebuilding of H. P. B.'s bedroom upstairs, which M. Coulomb had made as rain-proof as a sieve, and the conversion of her first large bedroom into a library for Western literature, we had the work of building the Oriental library to push on with great dispatch, so as to have it ready for opening during the Convention. To avoid the encroachment of pillars on our limited floor-space, we had ordered steel girders out from England, and when they were fixed in place, suffered a spasm of anxiety on finding that the weight of the brick terrace caused a deflection of $\frac{5}{8}$ in. The span of 27 ft. was a long one and, in our inexperience, we feared that the terrace might come down by the run some day and perhaps kill somebody or, what was almost worse, crush the priceless portraits of the Masters into ruin. I think either of us would have consented to death rather than that. But the girders sank to their bearings at last and the work was hurried on as fast as we could push it. By the end of September, seeing that the library would certainly be ready in time, a circular was sent around inviting learned men to contribute poems in Sanskrit, Pali and Zend for the occasion, and asking our colleagues throughout India and Ceylon to arrange for the priests of their several ancient religions to come and take part in the opening ceremonies, which I meant to be of a character to show the eclectic attitude of the Society towards the various religions of the world. In the literary department there was plenty to do, the editing of the *Theosophist* being supplemented with the preparation of a handy monograph on *Psychometry and Thought Transference*, cataloguing the Western library books, pre-

* Two full series, or volumes, of thirty chapters each, one tracing the history of the Theosophical Society up to the time of the departure of the Founders from New York to India, the other subsequently, have appeared. The first volume is available in book form. The present series is the third.

paring a new edition of the *Buddhist Catechism*, and other things. Besides these there were lectures to give.

We were all rejoiced by the arrival, on the 3rd October, on a visit, of Prince Harisinhji and his family for, as my readers know, he has always been beloved at headquarters for his sweet character and loyal friendliness. He has worn as well as any man who has joined us from the beginning. Among Indian princes he is the best as man and friend whom I have met, and if all were like him, religion would be on a far better footing in India than it is in these degenerate days. He stopped with us four weeks, occupying the Riverside bungalow and having his meals prepared by his own servants.

Just before the Prince left Adyar, his sweet wife, the worthy type of the noble Rajpoot race, gave us a considerable sum of money in her son's name, for the erection of a stone gateway of ancient design. Circumstances of one kind and another baffled all our attempts to carry out the idea, until quite recently, when we brought from a ruined temple in Southern India the ponderous sculptured pillars and cross-beam which are being erected on the entrance avenue in our grounds. The Princess, her son and elder daughter having died meanwhile, their three names are being cut in the cross-beam and the structure will for ages stand as a tribute of affection to their memory.

The Overland mail brought me, about this time, a most cordial letter from a Christian bishop, blessing our Society for what it was doing to stem the tide of skepticism and strengthen the religious spirit; he wished to become a member and asked permission and directions for forming a T. S. Branch! Fancy that: a Bishop, and his letter stamped with the Episcopal seal. That was something brand new in our experience, for the clergy had for the most part been denouncing us in the pulpit and classifying us as sons of Belial. True, he was black, a full blooded negro, as his photograph too plainly showed, yet a Bishop, all the same; orthodox, consecrated in the Episcopal, or American section of the Anglican Church. His diocease was Haïti. What good results might have followed for our cause it is hard to say, if the Island had not been upset shortly afterward by one of those political revolutions which are so common in Haïti and the South American states.

In November I had by the same mail letters from Dr. Elliott Coues and Mr. Richard Harte, of New York, announcing the collapse of the Society in the United States; the former attributing it to my refusing to play the autocrat, or let him do so, and the latter to Coues' having tried to 'boss' everybody! My Diary note on them is that "Perhaps both are wrong and the T. S. is *not* collapsed over there," the reasonableness of which events have proved.

A flying visit was made between the 19th and 22nd November to Cuddapah, where I lectured and formed the Cuddapah T. S.

By the first week of December, Sanskrit poems for the Library opening had been received from Benares, Bengal, Bombay and Madras

pandits, and Sanskrit and Pali verses from the most learned Buddhist priests of Ceylon. About the same time I received from H. P. B., for reading and revision by T. Subba Row and myself, the MS. of Vol. I. of the "Secret Doctrine;" but in his then captious mood the former refused to do more than read it, saying that it was so full of mistakes that if he touched it he should have to rewrite it altogether! This was mere pique, but did good, for when I reported his remark to H. P. B. she was greatly distressed, and set to work and went over the MS. most carefully, correcting many errors due to slipshod literary methods, and with the help of European friends, making the book what it is now. It must be said of her that she was always most eager to have mistakes pointed out to her and most ready to correct them. Especially was that the case with such of her writings as were not dictated to her, psychically, by the unseen Helpers who presided over the production of her two great books, "Isis" and the "Secret Doctrine," which will be her perpetual monument, a wonder to coming generations.*

The last touches to the Library were being given up to the 22nd December, the lovely carved screen which has been the admiration of all visitors, was set in place on the 19th, the Picture Room marble floor laid on the same and following day, that of the Library on the 22nd, and then the work was done. The first Delegates arrived on the 21st, and on the same evening I wrote my address for the opening Library ceremony. By every train more Delegates came from Bengal, the North-Western and Central Provinces, Bombay, Madras and Ceylon, until the buildings were full to overflowing. As usual, I wrote my Annual Report on the evening of the 26th, and on the 27th at the fixed time the Convention organised and disposed of its work. This year's session was made memorable by a course of four lectures on the Bhagavad Gîtâ, by T. Subba Row, which charmed his hearers and, in book form, are now among the most precious treasures of our Theosophical literature. They were a foretaste of the intellectual character which has been stamped upon our Adyar annual meetings by the discourses of Mrs. Besant. On the afternoon of the 27th the Buddhist priest, Medankara, of Ceylon, lectured in Pali and—a fact which proves the close connexion between Pali and Sanskrit—his remarks were interpreted to us in English by the late Adyar Library Pandit

* I think she would have felt deeply mortified if she had lived to read the scathing and complete exposure of Keely's fraudulent demonstrations of his "Inter-Ethoric Force, in her own Magazine, the *Theosophical Review*, for May, (1899) after what she had written about it in the "Secret Doctrine" (i, 556-566, First Ed.). She knew nothing personally about Keely, taking her impressions and facts at second hand from a friend at Philadelphia—a shareholder in Keely's original company, and from Mrs. Bloomfield Moore, his enthusiastic disciple and backer; but she did know a great deal about the etheric and other forces and their potentialities and had often proved, experimentally, her ability to handle them; so without stopping to test Keely's theories or verify Mrs. Moore's alleged facts, she flew off at a tangent into a most instructive essay on cosmic forces, and by her unguarded half-endorsement of the now-proven charlatan, exposed one more large joint in her armor to the shafts of her sneering enemies. But what does it matter, after all? She was just H.P.B., and strode along with us, a giantess in various aspects if a *Gobemouche* when accepting unchallenged the statements of those who had won her confidence.

Bhashyacharya, who did not know Pali, but understood the speaker perfectly from his own deep knowledge of Sanskrit. A word must be said about this Medankara. He was of the Ramanya Nikaya, a young man, truly holy in his life and aims to a degree that I have never seen equalled among the bhikkus of Ceylon. A part of each year it was his custom to retire into the forest and spend the time in meditation, subsisting on berries and such other food as came in his way. Almost alone among the monks, he believed in the existence of our Masters and his strongest yearning was to go to Tibet in search of them. He would have started in that very year had I not dissuaded him and used all my personal influence with him. He reluctantly went back to Ceylon, but so far from abandoning his project, sent me several urgent requests that I would let him go to the Himalayas and help him on. But alas! it was not his karma like Damodar's to seek and find the Teacher, for death soon caught him away from our sight, perhaps that he might soon reincarnate in a body better adapted to the accomplishment of his heart's wish.

The Library opening on the 28th was a complete success. Brahmin, Buddhist and Parsi priests and a Muslim maulvi participated. The scene was most impressive to a thoughtful mind.

However tinged with sectarian inclinations some of my colleagues may have been, and are, even my ill-wishers must do me the justice to say that I have stubbornly opposed all attempts to put forth *ex cathedrâ* teachings. In fact, it has been my passion to uphold the platform of tolerance on which H. P. B. and I laid the foundations of the Society in the beginning, and grasped the chance which the opening of the Adyar Library offered to put that idea before the world in a way that could not be misunderstood. Such a thing had never been seen in India as the religious teachers of the antipathetic sects of the East uniting in a ceremony like this; but, for that matter, India had never, before the uprising of the Theosophical Society, seen men of all the castes and Indian sects meeting together to celebrate the anniversaries of a religio-scientific body of foreign inception. We have been "making history" in a very real sense ever since we had that momentous drawing-room meeting in New York when the idea of our Society was first broached by myself and supported by H. P. B., Judge and others. As these chapters will in due time be collected in book form and serve as a contribution to the history of our movement, it is well for us to recall the incidents of the official opening of the Adyar Library on the 28th December 1886.

As stated, priests of Advaita and Visishtadvaita Hinduism, of Southern Buddhism, of Zoroastrianism, and of Islam were in attendance, and as they were called, stepped on the speaker's platform, and with ceremonies appropriate to their several religions, invoked blessings and prosperity on the enterprise. The crowded audience of Asiatics and Europeans showed the deepest interest in the proceedings. Each group of priests after finishing their part of the programme left the

platform and gave place to the next; we, laymen, sitting there and watching the events whose like had never been seen or even dreamt of in India before. It was one of the happiest days of my life. A Pandit from Mysore invoked the favor of Ganapati, the god of occult research, and of Sarasvati, the Indian Pallas-Athene; or Minerva, patroness of learning, some boys from one of our Sanskrit schools chanted benedictory verses in the classical language of the Vedas; two Parsi Mobeds offered a prayer to Ahura Mazda and lit the fire of sandalwood in a silver brazier; the saintly Medankara and a colleague intoned the *Jayamangalam* in Pali, and a Muslim Maulvi from Hyderabad, with strong, clear voice recited a prayer from Koran. Then followed my official discourse, which the following extracts are made from the report of the *Madras Mail:*

"We are met together, Ladies and Gentlemen, upon an occasion that is likely to possess an historical interest in the world of modern culture. The foundation of a Library of such a character as this is among the rarest of events, if, indeed, it be not unique in modern times. We need not enumerate the great libraries of Western cities, with their millions of volumes, for they are, rather, huge storehouses of books; nor the collections of Oriental literature at the India Office, and in the Royal and National Museums of Europe; nor even the famed Saraswati Mahal, of Tanjore: all these have a character different from our Adyar Library, and do not compete with it. Ours has a definite purpose behind it, a specific line of utility marked out for it from the beginning. It is to be an adjunct to the work of the Theosophical Society; a means of helping to effect the object for which the Society was founded, and which is clearly stated in its constitution. Of the three declared aims of our Society, the first is:—

"To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed or colour:"

The second.—"To promote the study of Aryan and other Eastern literatures, religions and sciences."

The first is the indispensable antecedent to the second, as the latter is the logical consequence of the former. It would be impracticable to bring about any friendly co-operation by the learned of the several ancient faiths and races, for the study of comparative religion and archaic philosophy and science, without first getting them to consent to work in mutual kindliness: and, on the other hand, the establishment of this fraternal spirit would naturally stimulate research into the records of the past, to discover, if possible, the basis of religious thought and human aspiration. Strife comes of mutual misunderstanding and prejudice, as unity results from the discovery of basic truth. Our Society is an agency of peace and enlightenment, and in founding this Library it is but carrying out its policy of universal good-will. We want, not so much number of books, as books of a useful sort for our purposes. We wish to make it a monument of ancestral learning, but of the kind that is of most practical use to the world. We do not desire to crowd our shelves with tons of profitless casuistical speculations, but to gather together the best religious, moral and philosophical teachings of the ancient sages. We aim to collect, also, whatever can be found in the literature of yore upon the laws of nature, the principles of science, the rules and processes of useful arts. Some Aryaphiles are thoroughly convinced that the forefathers had rummaged

through the whole domain of human thought, had formulated all philosophical problems, sounded all depths and scaled all heights of human nature, and discovered most, if not all, hidden properties of plants and minerals and laws of vitality: we wish to know how much of this is true. There are some so ignorant of the facts as to affirm their disbelief in the learning of the ancients and the value of the contents of the old books. To them, the dawn of human wisdom is just breaking, and in the Western sky. Two centuries ago—as Flammarion tells us—the Jesuits, Schillers and Bayers, proposed to have the stars and constellations re-christened with Christian instead of Pagan names; the Sun was to be called *Christ*; the Moon, *Mary Virgin*; Saturn, *Adam*; Jupiter, *Moses*; etc., etc.: the orbs would have shone none the less brightly and sectarianism would have been gratified! In something of the same spirit, some of our improved Aryans seem disposed to obliterate the good old orbs of knowledge and set up new ones—putting out Vyasa, Manu, Sankara, Kapila and Patanjali, the Aryan luminaries, and lighting up Comte, Haeckel, Huxley, Spencer and Mill. It would not be so reprehensible if they would be content to see all great and shining lights

"……admitted to that equal sky,"

We are all for progress and reform, no doubt, but it is yet to be proved that it is a good plan to throw away a valuable patrimony to clutch at a foreign legacy. For my part, I cannot help thinking that if our clever graduates knew as much about Sanskrit, Zend and Pali literature as they do of English, the Rishis would have more, and modern biologists less, reverence. Upon that impression, at any rate, this Adyar Library is being founded.

With the combined labour of Eastern and Western scholars, we hope to bring to light and publish much valuable knowledge now stored away in the ancient languages, or, if rendered into Asiatic vernaculars, still beyond the reach of the thousands of earnest students who are only familiar with the Greek and Latin classics and their European derivative tongues. There is a widespread conviction that many excellent secrets of chemistry, metallurgy, medicine, industrial arts, meteorology, agriculture, animal breeding and training, architecture, engineering, botany, mineralogy, astrology, etc., known to former generations, have been forgotten, but may be recovered from their literary remains. Some go so far as to affirm that the old sages had a comprehensive knowledge of the law [of human development, based upon experimental research. I confess that I am one of such, and that I am more and more persuaded that the outcome of modern biological research will be the verification of the Secret or Esoteric Philosophy. This firm conviction has made me so anxious to begin, as soon as possible, while we are in health and strength, the gathering together of the present Library, and it shall not be my fault if it does not achieve its object within the life-time of the majority of the present audience. If the ancient books are as valuable as some allege, the sooner we prove it the better; if they are not, we cannot discover the fact too speedily. That intellectual marvel of our times, Sir William Jones, had a better opinion of the merit of Sanskrit literature than our improved Aryans, it would appear. "I can venture to affirm," says he, in his Discourse before the Asiatic Society, delivered at Calcutta, February 20th, 1794—"I can venture to affirm, without meaning to pluck a leaf from the never-fading laurels of our immortal Newton, that the whole of his theology, and part of his philosophy, may be found in the Vedas, and even in the works of the Sufis. The *most subtle spirit*, which he suspected to

pervade natural bodies, and lying concealed in them, to cause attraction and repulsion; the emission, reflection, and refraction of light; electricity, calefaction, sensation, and muscular motion; is described by the Hindus as a *fifth element*, endued with those very powers; and the Vedas abound with allusions to a force universally attractive, which they chiefly ascribe to the Sun, thence called Aditya, or the Attractor." Of Srî Shankara's commentary upon the Vedanta, he says that 'it is not possible to speak with too much applause of so excellent a work; and I am confident in asserting that, until an accurate translation of it shall appear in some European language, the general history of philosophy must remain incomplete': and he further affirms that 'one correct version of any celebrated Hindu book would be of greater value than all the dissertations or essays that could be composed on the same subject.'

An entire Upanishad is devoted to a description of the internal parts of the body, an enumeration of the nerves, veins and arteries; a description of the heart, spleen and liver, and of pre-natal development of the embryo. If you will consult the most recent medical authorities, you will find the very remarkable fact,—one recently brought to my notice by a medical member of our Society—that the course of the *sushumna*, or spinal tube, which, according to the Aryan books, connects the various *chakrams*, or psychic evolutionary centres in the human body, can be traced from the brain to the *os coccyx*: in fact, my friend has kindly shown me a section of it under a strong lens. Who knows, then, what strange biological and psychical discoveries may be waiting to crown the intelligent researches of the modern anatomist and physiologist who is not above consulting the Aryan text books? "There are not in any language (save the ancient Hebrew," says Sir William Jones, "more pious and sublime addresses to the Being of beings, more splendid enumerations of his attributes, or more beautiful descriptions of his visible works, than in Arabic, Persian, and Sanskrit." But the theme is inexhaustible, and I must resist the temptation to collate the many accessible testimonies of some of the greatest scholars of our own time to the richness, value, and interest of the ancient books of Asia. In Europe and America these profound students and thinkers are working patiently, in sympathetic collaboration with colleagues, Asiatic and European, in India, Ceylon, Burma, Japan, China, Egypt, Assyria and other Eastern countries.

You will observe, Ladies and Gentlemen, from what precedes, that the Library we are now founding is neither meant to be a mere repository of books, nor a training school for human parrots who, like some modern pandits, mechanically learn their thousands of verses and lacs of lines without being able to explain, or perhaps even understand, the meaning; nor an agency to promote the particular interests of some one faith or sectarian subdivision of the same; nor as a vehicle for the vain display of literary proficiency. Its object is to help to revive Oriental literature; to restablish the dignity of the true pandit, mobed, bhikshu and maulvi; to win the regard of educated men, especially that of the rising generation, for the sages of old, their teachings, their wisdom, their noble example; to assist, as far as may be, in bringing about a more intimate relation, a better mutual appreciation, between the literary workers of the two hemispheres. Our means are small, but sincere motive and patient industry may offset that in time, and we trust to deserve public confidence. As an example of one branch of the work we have mapped out for ourselves, I beg to ask your present acceptance of copies of a catechetical synthesis of that branch of Hindu religious philosophy known as the Dwaita Doctrine of Sri Madhwacharya. The compiler, our

learned and respected townsman M. R. Ry. P. Sreenivas Row, intends to follow this up with similar works upon the other two great religious schools of the Vishishthadwaita and Adwaita, founded respectively by Sri Ramanuja Acharya and Sir Sankaracharya. The *Buddhist Catechism*— of copies of which, in the name of Mrs. Ilangakoon, a worthy Buddhist lady of Ceylon, I also ask your acceptance—will be succeeded, as my time shall permit, by catechisms of the Zoroastrian and Mohommedan faiths, written from the standing-points of followers of those religions respectively.

On behalf of the subscribers to the Library Fund, and of the General Council of the Theosophical Society, I invoke upon this undertaking the blessing of all Divine powers and of all other lovers of truth, I dedicate it to the service of mankind, and I now declare it founded, and duly opened."

The reader will see in this inauguration discourse the ground-work laid for that Oriental Institute which it is our hope to bring into existence at Adyar in the fulness of time. The work is, in point of fact, already half done. We have (*a*) in the headquarters property buildings and grounds that leave but little to be desired; (*b*) five dwelling houses in the Indian style for the free use of Library pandits; (*c*) a large bathing tank for castemen; (*d*) large permanent out-door brick dining-floors for use at any time; (*e*) large wells of pure, sweet water; (*f*) two libraries of Oriental and Western books, with shelf room for 10,000 more; (*g*) a superb meeting and lecture hall and commodious class rooms; (*h*) bedrooms for European staff officers; (*i*) a tidal river under the house windows which cools the air, the blue sea a half-mile off in full sight, from which fresh breezes blow towards us daily, and groves of cocoanut palm, mango, banyan and coniferous trees to give shady walks and retreats to those who incline towards meditation; (*j*) towards the £20,000 capital, without which it would be childish for me to float the scheme, we have Rs. 25,000 of Permanent Fund, invested; the possible proceeds of the White Bequest, which within the next few years may (so thinks the Executor, Mr. Barnes) give us some £8,000, but which cannot now be counted as an asset; and the capital, stock and income of the *Theosophist* and other belongings which have been bequeathed to the Society. Little as these may seem at first sight yet no one can deny that the prospects of the Adyar Oriental Institute are infinitely better than they were on that opening day in 1886, when the Library's carven doors were swung open for the first time and my inaugural address was delivered before that mixed audience of people of many races and various creeds. Any day, some enlightened and philanthropic friend may send me what is lacking to start the Institute on a sound financial footing: in fact, I am sure of it.

Most of the Delegates stayed over for T. Subbarow's fourth and last lecture on the Gîtâ, on the morning of the 30th, which was a masterpiece of literary and oratorical ability, after which the crowd melted away and when the year 1886 closed, the house was restored to its normal quiet. Thus ended the eleventh annual chapter of the Society's history.

H. S. Olcott.

THOUGHT, ITS ORIGIN AND POWER IN MAN.

IN the early days of the T. S., word was spread abroad to the effect that a Master had said, that of all the great truths then being given to the world as Theosophy, the two basic truths, Reincarnation and Karma, were those most needed by people of the western world. Acting on this statement from so high an authority, student after student came before the world as teacher, writer, lecturer on these two truths, each one giving them from his or her own point of view; so stamping their work with a certain originality that has kept it ever fresh and full of interest to the public. And the result of this effort to keep the teaching as much as possible on the lines indicated by the master has been that, in their broad outlines they have been accepted by a large number of the thinking public. But then the student found that, if he would be a faithful steward of the good things committed to his charge, if he would wisely distribute to those who have little time for study, he must put side by side with Reincarnation and Karma, that other great truth, the Power of Thought; for without this we can never understand why it is that the ego returns clothed in a certain form rather than any other form; why it should come to one family, nation, or country, rather than some other. Karma, broadly outlined, shows us that man cannot escape the reaping of seed sown by him; but without some knowledge of the creative power exercised by each one of us, we cannot know how that seed was sown, nor how to avoid the mistakes of the past, and set going nobler causes to produce nobler effects in the future. And this is what we want to know, this is the knowledge that takes the sting out of life, for it takes away the bitter sense of injustice, and also shows us the wrong-doer as but the agent under the great karmic law, the law we have ourselves involved by our past thoughts. And see what a help this acceptance of the broad general rule—that we are the centres from which flow our own troubles—may be to us in the building of character that is the great object of our existence here; see how we may lay this thought like a cool hand upon the fevered emotional nature, when it is roused to irritability, anger, malice, envy or any other passion that sets up vibrations that hinder our progress. Working with this knowledge, using it as our guide to help our feet on the narrow, difficult path that leads to where the Master stands, we shall accomplish more of our journey in one birth, than without it we have been able to do in many incarnations; for when we work consciously, intelligently, with evolution, our efforts are crowned with fourfold success. This is why knowledge must go hand in hand with devotion—*either* will accomplish much, but *both* are necessary to accomplish the whole.

Then what is thought, and how did it originate in man? We have

been told that "thought is the result of vital activity working in a particular form of matter."

We want to know ourselves, we want to be as the conquering general who leaves behind him no walled towers with hidden foes to hamper him in his rear, as he presses on with all speed on his path of conquest. Then we must try to get a glimpse of the process by which matter has been specially prepared to play its great part, and see what is meant by "vital activity," that something which, in conjunction with this particular form of matter, produces thought, the mighty building force of the universe.

In order to watch this process from the beginning we must transport ourselves, by means of this very power of thought we are considering, back to the time when, as yet, there was no Solar System. There we see space filled with matter, but matter of a kind of which we know nothing, for it is the original mother-substance, out of which all that is comes into existence. Where our Solar System is now, there was then only this substance.

The Logos, the great Being at the head of our Solar System, whose duty it was to build this Solar System, emanated from Himself a force, an energy, sometimes spoken of as the first life-wave—in other words He willed that the building should now begin. From Him this will or energy went forth as vital sparks, each spark becoming a centre of intense activity in this original substance, setting up vibrations that attracted to itself the matter required for the particular work it was then doing. These atoms aggregating together form molecules, or matter of a denser sort. Here we have one result of vital activity—or spirit, Atmâ, call it which you like—working upon matter. It has drawn this matter as a sheath about itself, by means of which it is in touch with all the matter of that plane; but there is no thought there as yet, no reasoning among those aggregated atoms as to the why and wherefore of this change in their life. But the process of preparation of matter for the highest use to which matter can be put, as far as our knowledge goes, began here. As I have to refer so often to the atom and its aggregation as molecules, and its still denser aggregation as cells, perhaps it will help to keep a picture in your minds of the gradual evolution of matter up to the point we wish to reach—when it is ready to respond to the force poured into it by the First Logos—if at this stage of our journey we stop for a moment to consider what an atom is, as explained to us from a theosophical point of view; as it is the progress of the atmic atom we have to follow, as it passes downwards and outwards a brilliant Ray of Light, the Eternal Pilgrim, the Monad, that will not rest until it has attained the perfect consciousness of the Logos. Imagine, then, a ring: all within that ring is energy, force irresistible, irrepressible; outside and forming the ring, is matter of the plane into which this living force, or vital activity has penetrated.

We have seen this process as it was enacted on the highest plane,

Again and again that process is repeated with ever varying groups of atoms, forming denser aggregations, as the result of each outward step, until at last the seventh and last step has been taken: seven regions, each of different kinds of matter, have been formed, and we have this Light of the Logos, this vital activity imprisoned in the mineral, the outermost limit of manifestation allowed itself by the Logos. But, though imprisoned, not inactive, or evolution would stop here; and by and by we see the imprisoned life creeping upwards into the vegetable world, and we have the lichen appearing on the rock-life, manifested as the vegetable monad in its lowest form.

We are told that before the building of the Solar System began, its whole form was clearly outlined in the Mind of the Logos—how far manifestation should go; at what point vital activity, that messenger sent out to carry into execution the plan conceived by Him in whom the Solar System lives and moves and has its being, should return upon its own steps; and this point is the mineral kingdom. From centre to outermost limits it had flowed as a mighty wave, and there meeting a barrier as impassable as the high mountain chain is to the stream flowing at its base, that barrier being the will of the Logos, it turned, and in turning, its action is changed. Hitherto it has been enfolding itself in matter; now it is unfolding, showing power after power latent till now.

We have seen vital activity in its outward steps building seven great divisions of matter, or distinct regions, each region being so distinct from the others because of the different arrangement in it of the atoms—their many groupings into substances such as ether, gas, liquids, and solids. The great planes have many sub-divisions formed in like manner, and each sub-division has its own special consciousness, for consciousness is the result of vital activity working upon matter, not yet self-consciousness—for that we want our specially prepared matter.

One thing let us take note of in this descent through the seven planes—at each step unity becomes less marked, separateness more and more decided; for the work of differentiation is going on, and will not stop until individuality has been attained. Form has to be brought to perfection, and this is reached in the animal-man kingdom. This subject of the building of form is full of the deepest interest, for in its study we are introduced to a race of beings evolving on our earth and its related planes, and yet not of our humanity. These nature-spirits, elves, undines, salamanders, gnomes—for they are our old friends of fairy days returned to us once more—are actively engaged carrying out the will of the Logos. Much of the beauty and sportiveness of Nature is due to their delicate fancies. In the mineral world they are at work; in the vegetable and animal kingdom also; and man himself is not superior to their help. It is not one of the least of the gifts of Theosophy that it has restored to us as absolute truths so many of the graceful, poetical fancies that made the charm of child-life to so

many of us—a charm ruthlessly stolen from a younger generation by uncompromising materialism. When an experimenter watches the formation of an alum or sugar crystal, or crystal of any kind, he cannot see the dainty elves so patiently at work, unless he happens to be clairvoyant; but they are there, carrying out in the building every line suggested by the imperial imagination of the Logos; for every line followed by the particles forming the crystal,—and they can never be forced into any other position—was long ago settled by the great Builder of our Solar System. The centre of every group of particles forming the crystals is that energy we saw as the atom at the beginning, and all through the building of form it is the attracting, binding force, while the nature-spirits bring the particles together, and form combinations. This beautiful work goes on up through the vegetable kingdom where we see such exquisite play of fancy, such delicate sportiveness in the never ending variety of that kingdom.

If, when some gracious hand lifts a corner of the veil hitherto shrouding Nature's workings, he feels the wonder and beauty revealed to us to be almost too much for our senses, dulled by their long sleep, what will it be when, our senses brightened and cleared by the keener watch we are keeping to-day, awakened as we are from our heavy sleep, we shall pierce the veil for ourselves, and see with our own eyes the glories now seen only with the help of others? There is danger we are told, in the too rapid development of certain senses; senses that admit us into regions full of new and exciting adventures, in the novelty of which we might easily lose our way, and find it very hard to recover the right path again. There is danger too I fear, for some of us, in the luxury of a revel in Nature's workshop, for there is danger of forgetting why we are there, of forgetting that we too are there for work. We are there to-day in imagination in order that we might the better understand how matter becomes more and more plastic, more and more capable of expressing the purpose of the Logos—in other words how matter is gradually prepared to be the vehicle of thought.

On the downward cycle matter becomes more stable, but less impressionable; so that when we reach the mineral kingdom there is no gleam of sensibility as far as consciousness of pleasure or pain is concerned; but there is a sense of exhaustion of vital energy by work, and the power of regaining elasticity by repose. But even in this kingdom there is something to show the preparatory working of vital activity, for we see the cohesive power which all manner of masses possess. Then passing out of the mineral into the vegetable kingdom we see this vital germ, the Monad, expressing itself with considerably more freedom; for it has shaken off the dense coat imprisoning it so closely that it is said "God sleeps in the mineral." The astral, sensation body of the plant is developing so that we can see sensation in all the members of this kingdom. It is said that the consciousness of plants is such as to give them a diffused sense of comfort in warm sunshine and soft summer rain, and also a dim sense of discomfort when gathered and thrown aside to

wither. And here let me say, though it is not part of my subject, there is a wide field of work here for those who have charge of children, in drawing out their sympathies for plant life, showing them how they may help it to evolve, and giving them the delightful assurance—so dear to the heart of the child—that they are fellow-workers with real fairies so long as they help to build, not destroy.

And now, untold ages having been occupied in bringing the Monad thus far, having assimilated every possible experience in the lower kingdoms, it takes another step, and rises up into the animal kingdom. In this kingdom consciousness becomes more specialised, for matter is more responsive to the vital spark ensouling it, and the result is the instincts to be found in animals. I have spoken of the work of nature-spirits in the lower kingdoms—here too they are at work. The ingenious variations, of which we heard so much when Darwin first opened our eyes to the wonders around us, those ingenious devices by which insects are protected from birds of prey, smaller birds from their powerful enemies, and so on; all these changes are the actual work of the nature-spirits under the guidance of the ever-watchful guardians of the animal kingdom. And in thus working in matter, these interesting little creatures are making it more and more ductile, more impressionable, and so hastening the time when the great object of the Universe shall be accomplished. Looking at them in this way they become an important part of our special study for to-day.

Then comes the time when some personalities in this kingdom have become too separate, too individualised to remain any longer in this kingdom. The body of sensation has been growing, it has been developing the germs of the next body, the mind body—for each principle or body develops always the germ of the next—then in some of the highest animals this germ has grown so far, the informing Monad has climbed too high to return any more to the animal kingdom; and so it moves on, impelled by the necessity for finding self-consciousness, into the animal-man kingdom; and there at last, after all these ages of preparation, matter is ready for its great office; all that could be done on this side has been done and then what has to follow? Hitherto only two aspects of the Logos,—the Ego, the Self of our system,—have been active. Now the third aspect must come into manifestation, and we have it as a great life-wave pouring out from the first Logos; a wave unlike those that have preceded it, in that it cannot descend of itself below a certain high plane. It is attracted by the uprising, advanced monads of the animal-man kingdom, till at last the aspiring wave from below meets the descending wave from above and in their conjunction we have the working of vital activity upon matter specially prepared; the result being the birth of the individual, the human being capable of thinking, reasoning upon all that is around him. The reincarnating, continuous individual appears now for the first time. A new body, or principle, has been formed, very small at this stage, but growing more or less rapidly according as the individual works with or

against evolution. In the earnest truth-seeking person we are told it becomes too beautiful, too exquisite in colouring, too marvellous for description in any language with which we are acquainted. Can we doubt this or wonder that it should be so, after following the intricate, seemingly endless journey of the atom from its beginning as a vital spark from the Logos, to this the accomplishment of the object of the existence of the universe—the birth of a new humanity. Connected with this causal body there is a point of deep interest which it will not be out of place to mention here. Often the question is asked, can a person ever learn to remember his past lives? If so, what must he do to attain that power? You cannot remember your past incarnations until you have learned how to carry your consciousness up through all the planes, represented in Man by his various bodies, till you reach the high mental plane in which this body is at work. When you hear of a person being able to function on the astral plane, it simply means that such an one has learned how to start vibrations in his astral body that will correspond with the matter of the astral plane—for the time being he is of that matter, and not of the physical. He then must learn to vivify the link connecting that body with the mind body, and carry on the same process there of setting up vibrations that shall make him at home on the lower Devachanic plane, and from this, rousing the higher consciousness of the causal body, and setting it in tune with the higher planes of Devachan, the home of the Higher Ego, the past will then be spread out before him as an unbroken picture. In knowing how to reach such power as this lies the secret of the power of thought. Keep your mind with sufficient persistency on any point you desire to attain to, and you will attain. But you will not do this with any spiritual enlightenment you wish to bring about, until you have learned the first steps leading to the Path—self-control and purification of the body. It is there thought must work first. Let the mind, whenever it is free from its work in the world, dwell upon the ideal aimed at. Let that ideal be the highest—then purify, ever purify, every thought and action to bring it into harmony with the ideal.

The soul's work is not a hazy dream, it is a great practical reality. Everything it attains it must work for; it does not reach the top of the tree at one bound, but must climb step by step, by the same methods as those adopted by all the Great Ones who have reached the top; and all agree in telling us, who lag behind, that purification of the body by every means in our power is a first step; and this is greatly helped by letting the thought dwell continually on the picture of the perfect purity of the perfect body. Occultism is the unfolding of the higher mind—a gradual unfolding that goes on side by side with the purification of the body and lower mind; and then when this is accomplished, the pure particles of the brain that have been attracted by pure thought to take the place of the coarser particles, building it up before this determined effort was made, will suddenly give response to the

messages from the Higher Self, the pictures supplied by that self will be mirrored there, not as a passing flash only, but as a lasting reality.

It is necessary that those whose thoughts are turning in this direction should realise for themselves how mighty thought is—mighty not only for good, but for evil also. No one who is capable of nursing a thought of evil can make progress on the true path. It will not do to *seem* amiable, generous, forgiving—the *ability* to be other than this must be destroyed once for all, before the much counted power to read our past can be ours.

And now, having followed the Monad on its downward journey into matter; followed it also on its return journey to where the reason for all this long preparation of matter is discovered—the making it ready to respond to vibrations from the Eternal—a retrospective glance over our own history should arouse in us a resolve to allow no difficulty, however great, to stand in the way of a complete comprehension of its meaning, in all its marvellous beauty. Having gone thus far it is natural to ask—what next? What, as far as our work in the Solar System is concerned, is to be the end?

The aim and object of the existence of a Solar System is, we are told, the bringing of individuals, evolving in that system, up to the level of the Great Being whose will it was that brought all things into manifestation in that system. Some will reach this point, others will fail to attain; just as on this our Planetary chain not all will reach the Divine level, nor on the Lunar chain did all reach the human level. But no failure is final; new opportunities are given all the way up; and the weary, tired Pilgrim may cast away this burden, so long bound upon his shoulders by ignorance—fear of the possibility of ever becoming a hopeless outcast.

It was to this end the Logos sacrificed Himself in the limitations of matter; to this end the Great Ones, our Masters, now limit themselves in the bonds of physical bodies; and to this end we must sacrifice everything that holds us back as we strive to work the will of the Logos. Remembering how mighty thought is, and that it was by controlling it that the Great Ones attained, we too shall attain, step by step—attain as they have done.

MRS. E. RICHMOND.

MANIFOLD MAN.

SOME years ago I was lying ill in bed suffering painfully from a fifth attack of pneumonia. During the severe exacerbations incident to the disorder, there were curious phantasies apparent to my attention. For days it seemed to me that there were several other persons in the bed, participating in the suffering and at the same time aggravating it by being there. If they could only be got rid of, methought I would be in less pain, and probably quit of it altogether. There they remained hour by hour, day by day. It was very tedious. Would they ever go? After awhile they did somehow disappear, but the expected relief did not come directly as a result. I found it only an exchange of one form of disagreeable sense and hallucination for another.

These phenomena led me to inquisitial speculation upon their cause and character. It would not do to be content with any flippant, superficial explanation, as that it was a mere vagary that had its sole origin from the fever. I must be permitted to doubt the power of a fever to generate even a phantasy. It is not a producing cause; it may destroy, but it cannot create. It can only be a displayer of something that really exists. We may call the manifestation abnormal, if we are so disposed, but it is none the less real.

It remains, then, to push investigation further. The subjective character of the manifestations ought to be accounted for. The fever brought them into view, but whence did they come? In some way, we must conclude that they were from the mind and personality of the single sufferer. They were not mere phantoms external to his individual being, but actual facts and qualities projected from him into appearance of objective reality. The several sufferers there with me, participating in my pain and distressing uneasiness, were portions of myself thus apparently individualised into distinct personalities. The fever which was violently disturbing my body had caused them to appear as separate forms, each of which might be contemplated by itself. I did not think to count them, but there seemed to be six or more. So I am unable to tell or even to suggest what specific quality or characteristic each of them may have personified. They were all in a manner myself though thus seemingly apart and distinct from me, and with that conclusion I must be content.

Other writers have treated of this sense of complex personality, and endeavoured to explain it after different ways. Oliver Wendell Holmes tells of an unconscious action of the brain, and a distinct correspondence between every process of thought or feeling and some corporeal phenomenon. Emanuel Kant carries the idea still further, and propounds that the soul is acted upon by the immaterial natures of the spiritual world, and receives impressions from them. Professor Tyndall

is also philosophic in his deductions. "It was found," says he, "that the mind of man has the power of penetrating far beyond the boundaries of his full senses; that the things which are seen in the material world would depend for their action upon the things unseen;—in short, that besides the phenomena which address the senses, there are laws, principles and processes which do not address the senses at all, but which need be and can be spiritually discerned."

These assumptions do not quite solve the matter which had been set forth, but they afford help of a valuable character. I do believe in the presence and influence of spiritual essences in my own thinking, and that these influences even extend to illumination and seeming intuition. Everything flows into us, as Goethe declares, so far as we are not it ourselves. I can go as far as Holmes suggests, and acknowledge that other spirits, those of ancestors in particular, and of persons who are in rapport with us, have a place of abode in our personality, and qualify our action, even sometimes inspiring it. I am not alone in or with my body; every one is with me whose nature, disposition, or proclivity I share. The universe is an ocean of minds, and my interior essence may permeate it in every part, as a drop of alcohol will diffuse itself over an immense body of water. For the body does not contain the soul, but is itself surrounded as well as permeated and enlivened by it.

Yet this hardly explains the problem which has been suggested. It relates to what is relatively external. Our investigation pertains directly to what is subjective, to manifestations so completely personal as to be "bone of our bone and flesh of our flesh." The apparent personifications which I have mentioned were so completely in and of me that I was fully conscious, hallucination though it be, that each of them felt every pain that I suffered. I can explain it only on this assumption. Each one of us is a complex personality in which a variety of living entities are grouped and allied together, as parts of a single whole. As my body is a one composed of a plurality of members, muscles, bones, membranes, and nerve-structures, all depending on one another in this totality, so my selfhood is constituted, in an analogous manner, of qualities, characteristics, impulses, passions, tastes and other peculiarities.

We may therefore follow the suggestion and explore into the recesses of our selfhood to ascertain somewhat of the qualities and characteristics that make it up as an entirety. The proper study of mankind is man; and the right way to pursue this study is for each of us to know himself. Metaphysical speculation is not a study of what is beyond nature, but rather of what is superior in nature,—the mind or spirit animating it.

Having always been, even in infancy, of a speculative turn, I was early led to contemplate my personality as a twofold affair, composed of the body and living principle. As a child I naturally cognised the body as the main thing, and early teaching inculcated that I *possessed* a

soul that would outlive it. I was told that according as I was good or bad this soul of mine would enjoy heaven or suffer hell on separation from the body; but somehow the concept was impressed on my mind that it was a something distinct from me, and not that it was my actual self,—that I had to learn afterwards.

Yet in this period of imperfect knowing, there came forth many spontaneous thoughts that would not harmonise with the cruder notions. I could sit and contemplate my limbs as things distinct from myself. When, by some accident, a leg or arm was temporarily benumbed, I noticed that it was apparently dead, and though I was myself alive and in full possession of my faculties, no impulse of my will would move that paralysed structure. It was certain that I was the selfhood and my body something else. The self willed, reasoned and impelled to action; and the corporeal structure, however closely allied to it, was no more than its instrument. In plainer terms, I am soul, and my body is only my shadow, my objective manifestation. It is permissible, therefore, to deduce, without further evidence or argument, that this soul, this ego, myself, has a being essentially distinct from the body, and hence is really superior to it, and accordingly, older.

Following this exploration into the subjective nature, I perceive that in the soul there are varieties of faculty and function that can be distinguished from one another. Thus I love, desire, feel, and enjoy, and experience the reverse of these in one department of my being, while I think, observe and reason, in another. So, then, designating these two departments after the fashion of our time, we term the one, SOUL, and the other, *understanding*, or reasoning faculty. It should be remarked, however, that these are so intimately close to the corporeal structure and functions, that it is not altogether clear from what has been here set forth, that both soul and mind are not participant with it, and co-ordinate. By an instinctive consciousness I associate the thinking faculties with my head, and the affectional, sensitive and appetitive qualities with the ganglial regions of the body. If I should push the investigation no further, I would be ready to say that life and existence itself could be no more than a sensuous illusion, and therefore that death, ending it all, was the only thing genuine and real. Animals seem to possess all the traits which have been referred to, in a less or greater degree, and from this analogy I can be little more than they.

Not so. My thought is not circumscribed by their limitations. This reasoning faculty which I am able to perceive and contemplate in myself is really itself twofold, and perhaps manifold. It certainly is a receptacle of something else than the facts that have been observed, lessons that have been learned, and the various deductions and conclusions. It is far more than a storehouse or encyclopædia of former thoughts and observations that may be classified, labelled and put away as in pigeonholes. There is a faculty of apperception transcending all this sort of thing. This is the faculty that renders us conscious of our selfhood, of our moral and reflective nature, and of all that is in us, of us, and about

us. We are not hurrying too fast with the argument, when we summarise the description of this faculty by the words imputed to Elihu in the Book of Job: "Certainly there is a spirit with human beings; and the inspiration of the Almighty maketh them intelligent." Superior to the soul and understanding, and at once surrounding and permeating them is this inspiration or influx; and it makes us intelligent because it is itself of the Absolute Intelligence. Our minds are made luminant by the apperception thus communicated. We have the earth at our feet and God at our head.

The Apostle Paul defines man as an entirety made up of "spirit and soul and body." The Grecian philosophers somewhat differ in terminology, representing him as composed of body, soul and the mind or superior intelligence. "With the mind (*noos*) I myself serve the law of God," the apostle writes, philosophically.

The late Angus Dallas of Toronto made a diagram of the human head to illustrate its threefold function. The lower part, embracing the base of the brain with what phrenologists call the perceptive region, he termed the *æsthetic*, as denoting the department of sensuous perception. The mass of brain above this, including the forehead, and sides, and parts behind, requisite to complete the arch, he demonstrated the *geometric*. In common parlance this would be considered the scientific region, the part of the cerebral organism employed in accumulating varied knowledge, but often ignoring and excluding anything better and higher. The third or *epistenetic* region is the topmost part of the head. Here phrenologists place the nobler and diviner faculties, veneration, benevolence, hope, wonder, conscientiousness. The division is certainly plausible and ingenious, and seems to be philosophic.*

The concept of the double, or astral body, is universal. The Egyptian sages taught that there was a corporeal structure, and an ethereal body which was a copy of it, and yet distinct from the soul. The soul after death went to the gods, but the double remained on the earth, and was nourished from the ethereal principle in the offerings made to it by friends. It was declared that food after this principle had been thus consumed, had no nourishing quality. The *manes* of the dead, that we read of in Roman literature, was a similar personification, and its rites are well described by Virgil in the fifth book of the Æneid.

But the Egyptian diviners held that man was really a complex personality. There was the *khat* or body; also the *ba* or soul, the *khu* or reasoning faculty, *ka* or eidolon, the *khakit* or shade, the *ren* or name, the *ab* or heart, and the *sahu* or corporeal framework. Of this last, divested of the entrails, the mummies were made. All these parts were supposed to sustain an intimate vital relation to one another; and it was believed that there could be no perfect life ultimately, except these were again joined. The eidolon or double, the *ka* being of divine origin,

* Plato in the "Timaios," assigns the mind, the *noëtic* and immortal part of the soul, to the summit of the head; while the mortal part is noted in the body,—the better portion above, and the other below the diaphragm.

survived the body, and hence was subject to innumerable vicissitudes. It needed the funeral offerings to relieve hunger and sufferings. If the *sahu* or mummy chanced to be destroyed, this astral form would unite itself with some image or simulacrum of the deceased person. In this way phallicism was integral in the Egyptian rites; and the serpent as representing the soul and intelligence was borne aloft at festivals, and worn on the sacerdotal tiara.

These notions undoubtedly came from older peoples, Bunsen conjectured that Egypt derived her learning from the country of the Euphrates and Lamartine declared his full conviction that that country received it from India. We may expect accordingly to find there the whole dogma of component principles, in the human form. The Sânkhya philosophy is accordingly thus explicit. We are told of the body, the *âtma* or soul, the *buddhi* or intelligent principle, the consciousness, the understanding, the senses, the *manas* or path nature, etc. The whole theory is there. We conceive of these principles as separate entities and describe them as such. Yet, to borrow the words of Pope for the purpose:

"All are but parts of one stupendous whole."

This theme should be elaborated more thoroughly. The perfection of Deity is unity; that of humanity is differentiation. The plurality of faculty is our distinction and our glory. The savage is more unitary and simple in development: the enlightened man is many in one. He has his "members that are on the earth," and his spiritual endowments that are of heaven.

To return, then, to my point of starting, I have been led to apprehend that the untoward bedfellows that worried me so much, were so many qualities and attributes of myself, that the excitement of fever had brought into view as distinct personalities; that they were not mere phantoms, erected by hallucination, is evident from the fact that I seemed to feel them suffer when and what I suffered. They were distinct only in appearance. Doubtless if I did but know, they were these different qualities of soul that we acknowledge as abstract facts, brought to consciousness as living things; for, as Mejnour declared to Glyndon "every thought is a soul." What we call "qualities" and "principles," are animate entities, to be appreciated known and cognised as such.

> "The intelligible forms of ancient poets,
> The fair humanities of old Religion,
> The power, the beauty, and the majesty,
> That had their haunts in dale, or piny mountains,
> Or forest, by slow stream or pebbly spring,
> Or chasms, or watery depths—all these have vanished:
> They live no longer in the faith of reason."

Still old instinct confesses them; and the much that is set down as myth, as phantasy, as superstitious dream, we shall find, when we come to understand it right, to be true.

Hence let no one despise the beliefs of his brother or set at naught what others have reverently believed. We all have much before us that is to be learned.

ALEXANDER WILDER.

WALKING ON FIRE, AND NOT BEING BURNED.

DURING recent months this subject, as a manifestation of power over the element of fire, has been frequently referred to in the *Theosophist*, and has also been dealt with to some extent in the pages of the *Theosophical Review*. The references made to the subject hitherto, in both magazines, have been strictly of the narrative character, recording the facts more or less minutely, of the outward manifestations observed, while no attention has yet been given to explain the rationale of the whole proceedings. That there is an explanation available, and that some of our Indian friends can furnish it, there is little doubt; and if in their wisdom they should see fit to give the explanation needed, there is also little doubt that such explanation or information would be made welcome by many. It is from the East that the people of the West look for the information which will bring such wonderful performances within the sphere of phenomena explainable according to the known laws of nature.

This wonderful power, by which the usual effects of fire in an active state are prevented or modified, is not a new thing to humanity, from the earliest times of which we have any records, traces of this knowledge are obtainable. In the "Mahâbhârata" reference is made to this power, and in the scriptures used by the peoples of the West there are many references which show that the knowledge and power to produce such results have long been in the possession of peoples in districts, where their successors now regard such phenomena as supernatural, not merely superhuman. The ceremonies of passing through the fire to Moloch, the calling down of fire from heaven to consume the offerings laid on the Altar, and the successful exploration of the fiery furnace into which the three Hebrew children were cast for refusing to bow down and worship the great golden idol set up by the King Nebuchadnezzar, are no doubt all instances of the display of the same class of powers now exercised by some in India, Mauritius, &c., over the element of fire. And, tracing the places where these powers were exhibited within the sphere of recorded history, this form of occult knowledge must have at one time been a living force among the inhabitants of a considerable portion of the old world.

While information has been given respecting the "Fire Treading Festival" in India and elsewhere, it may not be amiss to give some particulars of the same class of phenomena as known and practised in this quarter of the world. Until quite recently there was no general knowledge that such a power existed among any of the inhabitants of the islands in the Pacific. But it is now well known that there are families in Fiji and in some of the Society Islands, who possess this wonderful power. So far as Fiji is concerned, it is only quite recently

that any knowledge has been obtained that there were people there possessed of the power of walking on fire without sustaining any harm from doing so. This knowledge has only leaked out since the death of Sir John Thurston, who was for many years the governor of this British Colony. Since his death it has been ascertained that years ago the late Sir John had become aware of this fact, but instead of letting the knowledge become general, he took effective measures to suppress all knowledge of it; and after being satisfied of the truth of the power this special tribe possessed, prevented the tribe making any display of such power. As this knowledge and power were confined to the members of one family who lived on the island of Bega, the smothering of all knowledge of this power was not so difficult when it is remembered that Sir John was the governor of "a Crown Colony of the severest type." Being thus restricted by a power they were unable to successfully oppose, the family complied with the requirements of the governor, and the other natives who were aware of the fact had to keep silence to save themselves from the pains and penalties that would have been imposed. Thus through a course of years, and the restrictions upon European traffic to that island, any chance of the knowledge of this power existing was effectually prevented from spreading, and the personal attendants of Sir John, who may have possessed a knowledge of the state of affairs, remained silent according to his expressed wish, and the knowledge that was disclosed after his death came as a surprise to many.

What object Sir John had in acting in this matter as he did is unknown, for nowhere has any tangible reason been assigned for his action. This conduct is all the more strange when it is remembered that originally Sir John was a sailor, and for many years before the Fiji Islands become a British Colony, he lived such a life there as was then possible: and he was not one whom those who knew him would be inclined to think at all squeamish about witnessing any display of animal skill or faculty possessed by the natives of the islands where he had lived so long. Whether he acted as he did on behalf of the natives, as a means of saving them from the temptations of strong drink and other vices which might be induced by crowds of sensation loving globe-trotters gathering at certain periods at the places where these phenomena could be witnessed, or whether he acted as he did under the direction of the church, will perhaps never now be known. But whatever the motive which prompted his action, he caused his order to be carried out to the letter, tending to the suppression of all knowledge of the gift exercisable by at least one family of the inhabitants of the island of Bega (pronounced as if spelled M'Benga).

The island of Bega is situated about 25 miles in a South-west direction from Suva, the capital of the Colony. It is small, like many of the Fiji islands, and contains a very limited population. As already stated, the occult power, so far as at present known, is confined to the members of one family, and as their members are said to be decreasing, it is probable the secret will die with them unless they add some who are now

strangers to the cult. Unlike the fire-pits in India and Mauritius, those used in Fiji are circular in form, about 25 feet in diameter, with sloping sides so as to give a bottom diameter of about 12 feet, and all from 5 to 6 feet in depth. The bottom is covered with large rounded water-worn stones, and the wood is piled into this depression and burned until the stones are from a red to a white heat. When the wood has been consumed, and the pit filled with glowing embers, the portions of unburned logs are removed to the sides by green and strong creepers fastened to the end of long green poles. When this work is finished, the oven or pit is ready for the fire-treading festival. On each occasion when an exhibition was made, the party of fire-treaders consisted of fourteen, who emerged from the dense undergrowth of the forest adjoining the pit. This prevented an opportunity of witnessing the ceremony, if any, immediately prior to their entering into the fire, and none of the accounts I have seen make any reference to the indulgence of a "silent prayer," which appears to be observed in India before entering the fire-pit. The party walked in, one after the other, and walked deliberately round the bottom of the pit.

During last winter, Drs. Hocken and Colquhoun of Dunedin, among others, visited the fire-walking family at Fiji. Having previously heard something of the character of the phenomena performed, they went provided with a high range thermometer for the purpose of testing the actual heat experienced. The thermometer they took with them was capable of registering up to 400° Fahr., but it is to be regretted that they had not made better arrangements to test the actual heat. No doubt secretly believing, if not wishing, the whole affair of walking on fire to be a sham and a humbug, though they provided themselves with a moderately good thermometer, not anticipating to have to deal with such a heat, they appear to have neglected to make proper arrangements for using their thermometer for accurately measuring the heat. In consequence, they passed the thermometer over the edge of the pit, at the end of a long pole, suspended in its case. They soon saw that the hot air arising from the glowing stones and embers beneath was causing the solder to run out of the seams of the tin case, and before the instrument was capable of registering the actual heat existing, it had to be withdrawn. However, Dr. Hocken was frank enough to admit that the heat, about six feet above the stones where the thermometer was suspended, would have exceeded the range of their instrument. A heat, then, of at least twice that of boiling water, should be regarded as a fairly good test of the heat-resisting powers of the Fiji Fire-treaders' naked bodies. These doctors had a stop-watch with them, and the time occupied in walking round the twelve feet circle of glowing stones and embers at the bottom of the pit was found to be 17 seconds.

After the walking on the hot stones was accomplished, a large quantity of green leaves, among them a quantity of ivy leaves, were thrown into the pit, and the fire treaders again entered the pit, walked over the burning leaves, and then sat down upon them while the leaves all round them were burning and crackling with the intense heat. On

retiring from the pit a second time, a vast quantity of food of various kinds was thrown on to the hot stones, covered up in the usual way, and in due time a big feast was cooked and made ready for the natives who had assembled.

Drs. Hocken and Colquhoun took a further precaution to prove the genuineness of the test to which the fire-walkers submitted. Before going into the pit they carefully examined the skin of the votaries, especially the soles of their feet, to see if any substance had been applied to prevent the heat taking action upon them. The skin was found to be in every instance clean and as soft and pliable as could be desired, and the soles of their feet were in the usual condition of those who go barefooted. On coming out of the fire on both occasions they were again examined, but the closest inspection failed to detect the slightest indication of trickery or physical preparation to meet such an order, and they are satisfied that the tests were genuine ones, but how the natives were enabled to breathe the heated air by which they were surrounded, uninjured, they are not prepared to express an opinion upon.

At Raiatea, one of the islands in the Society group, in the possession of France, the natives also perform the fire-walking feat in somewhat the same way as is done at Fiji. The fire-pit is circular, and not a little ceremony is gone through in preparing the pit for walking in. In these ceremonies the dracæna tree (Cordyline Australis) is made use of, but for what purpose, no information was given by the natives. The exhibitions given last winter at Fiji and Raiatea were practically free from accidents, one man at Raiatea only having got slightly burned. As to how this occurred no information was given, as all were walking on the embers under similar conditions. As to whether he was a neophyte, and had not full confidence in the efficacy of the mantrams or incantations and ceremonies used to overcome the power of the fire, no information could be learned. However, at Raiatea, Bega in Fiji, in India, and in the Mauritius, one circumstance is common to all. After the wood used for heating the pit has been reduced to a mass of glowing embers, the practice in every instance appears to be to remove any knot of wood not wholly consumed, to the sides or out of the pit so as not to come in contact with the bodies of the fire-treaders. There must be a reason for this action. To an outsider the only difference between a glowing wood cinder and a piece of wood partly cinder and partly burning—that is, flaming—is that flame arises from the one and nothing but intense heat without flame in the other. Is it the flame that is thus avoided, and apparently so much dreaded by the fire-walkers? If so, then as flame is upon the physical plane and the correspondence of spirit upon the higher plane, there must be an occult connection between the two which it would be desirable that some of our Indian friends should explain.

The legend among the natives of Bega, as to the beginning of the Fire-Treading Festival there, was ascertained by Mr. J. W. Lindt who in company with Sir John Thurston, witnessed the fire-treading

ceremony in 1892, is to the following effect: In the long long ago when a meeting was held in the large Bure (or meeting house) called Nakanama in the Sawau District in the island of Bega, each party present had to make, or promise to make, a gift to the story teller for the evening. A chief named Tui Nkualita promised to present an eel he had seen sometime before, looking out of his hole at Namoliwai. Next day Tui Nkualita went to Namoliwai to dig out the eel. He dug long, but found the hole was very deep. At last he came upon a piece of masi (native cloth) which had been used to swathe a child, at which Tui was very much surprised. However, he persevered, and at last his fingers touched a man's head when he put his arm into the hole. Further digging enabled him to catch the man in the hole by the throat, who was there and then pulled out. The man thus rescued objected to be a sacrifice to the story teller, told Tui that he was a chief of great power, and offered to be of service to Tui in several ways provided he would not carry out his intention to make him a gift or sacrifice to the story teller. The offer were rejected by Tui, but when the stranger offered to make Tui practically fireproof this found a soft spot in his nature. The stranger, to prove the genuineness of his promise, prepared an oven, heated it up to Tui's satisfaction, went into it, and invited Tui Nkualita to follow his example. For awhile he hesitated, fearing treachery, but at length was encouraged to make the venture. Taking his place beside the stranger, whose name was Tui Namoliwai, Tui Nkualita found the glowing oven delightfully cool, promised to spare the life of the stranger, and urged, that instead of remaining in the oven four days they should walk through it, which they did. For sparing his life, Tui Namoliwai, the stranger, promised to Tui Nkualita in the following words: "Your descendants shall go all over Fiji and to Tonga, and our promises shall be with them, and they shall have the power of treading on fire and going into the ovens." This promise has been confirmed, and sometime afterward when a great feast was being cooked at Nalovo, Tui Nkualita displayed his power by walking unscathed over the glowing oven, by which display his power was established, and his descendants have been the fire-walkers ever since.

Such in brief is the legendary story of the first manifestation of this power in Fiji; but there does not appear to be any record of its having been exercised either in Tonga or any of the Navigator group of Islands, in New Zealand, in Roratonga or any of the Cook group of Islands. The two places in this quarter of the globe where the power is known to be used is in the Island of Bega in the Fiji group, and in Raiatea in the Society group, near Tahiti.

W. Will.

SOME OCCULT TRUTHS.

ALL truth is of perennial interest to man, and will be of such interest to him as long as our globe is inhabited by humanity. From time immemorial the highest intellects had set before them the almost insoluble problems of man's mission on this Earth, his periodic appearance and disappearance; and the mysterious future which awaits him on the other side of the grave. It seems to us not a little strange that countless ages have passed since these problems were taken in hand: they were solved in those golden days when Srî Vasistha imparted them to his immortal *Sishya*, Rama: they were solved by the Lord of Renunciation, the Buddha, on the plains of Vinârasi and the banks of the holy Gunga: they were solved too by the prophet of Nazareth on the sacred soil of Jerusalem. Solved as these problems were by these Flowers of Humanity, they yet remain unsolved for us, who have succeeded them centuries after. In the heart of our hearts we venerate these beacons of Truth, but we mourn internally and gnash our teeth when we find ourselves shamefully slow and unreceptive to receive their Light.

From how many thousands of pulpits both in Europe and America, do Christian preachers exhort their audiences to love their neighbours, to do good for evil, to turn the left cheek to him who smites one on the right. For full nineteen hundred years these peaceful words have been dinned in the ears of Christian humanity, and is it any wonder if we painfully ask ourselves the question why these exhortations, these messages of good-will and love, fail to bring peace to the believers of the creed for whose spiritual behoof they were first uttered?

No prophet and no initiate of the world has laid greater emphasis on the cultivation of moral and mental purity than Zoroaster. His whole ethical code, and the sum total of his whole teaching is crystallized in three words; *Humata*, *Hukhta*, *Hvarshta*, good thoughts, good words, good deeds. What would we not give to come across that Zoroastrian who is mentally and morally pure? The preachers of faith cry themselves hoarse with maxims which were once living faiths of the people; but now, alas! their hearts refuse to follow what their tongues give out. According to Shakespeare:—

> "Their words fly above, their thoughts remain below;
> Words without thoughts, can ne'er to Heaven go."

In all seriousness turn we now to find out why precepts fall abortive; but I do not mean to say that they are abortive now, and were not so at the time when they were uttered first, for had humanity remained in one uninterrupted march of progress, there could not possibly have remained the necessity for the sages to have uttered them. To him who has studied the secret working of

his own heart and head prior to arriving at any harsh decision about the shortcomings of his brothers; to him who has realized the medley of good and evil in all parts of the world, and for the matter of that, wherever there is a human being, and has known that in no part of the globe a certain section of humanity bears moral superiority over every other section, the origin of the repeated failures of precepts to take an effectual hold of the mind will appear to proceed from two causes. In the first place, they from whose mouths these divine words come out are not their proper vehicles, which is the same thing as saying that they have not realized their truth in their every day life. Hence precept without practice is flower without fragrance. In the second place, the abortiveness of precepts is to be traced in the very constitution of man amidst his fleeting associations which do not permit him to take a just and rational view of the real and the unreal. We often hear, in our ordinary intercourse with the world, of people being called good or bad. Now what is the standard of goodness or badness? When we say that such and such a man is bad, we mean exactly this and nothing more: that he has developed within him less of the good, the godly, the real, the permanent phase of evolution; and conversely, the definition of a man being good means that he has got within himself less of the evil, the ungodly, the unreal, the impermanent phase of evolution. Within the permanent phase of evolution is covered the possibility of advance, of being one with nature, of giving to humanity a lift upward: in the impermanent phase is involved the retardation of nature's progress. The good man helps nature to go onwards; the bad man tries to throw her backwards. We ourselves being but links in the vast chain of nature, advancing or retarding her progress is tantamount to advancing or retarding our own progress. Thus the good man and the bad man is so to his own individual weal or woe. No man however abandoned in morals or sunk in the mire of vice can be called absolutely bad, for he has the divine Átmic spark still dimly glimmering within him, in consequence of which there is some virtue lingering yet. Similarly, no man as long as he does not know how to go out of the body can be absolutely good, for he is still encased in the meshes of matter which can never contain the free essence of God. Thus good and evil, if we ponder over the matter carefully, will be understood as the Átmic and non-Átmic side of nature: the one tending towards the divine spirit; the other towards the ever-changing matter. The Átmic or spiritual side ever endeavours to be at peace with all; it aims at union: but the non-Átmic side is always for segregation, isolation and is the cause of discord and disharmony.

Having so far seen the Átmic and non-Átmic sides of nature it is proper to wait here to learn what are the distinguishing characteristics of each. On the Átmic or spiritual side, nature is one indivisible perfection coupled with immutability in all the kingdoms of life; mineral, vegetable, animal and human. Owing to Átma's unchangeability its omnipresence is felt in all manifestations; nay, we will go a step further

and say, that no manifestation could have been a possibility without the immanence of A'tma therein. All things in the Kosmos are subject to time and space, but A'tma being both intra-cosmic and extra-cosmic rises far above them. Hence, it may be rationally inferred that A'tma is above limitations, and as such does not and cannot be fully comprehended by us who necessarily function on the physical plane under so many restrictions arising from insufficient cognizance of the higher spheres of life. Should any one here be inclined to be sceptical about the pervasion of A'tma in the Kosmos, we will ask him a question. What is the energy, the force, or something which keeps up the ever-changing panorama of forms before us? The world teems with millions of forms, organic and inorganic, which are the vehicles of A'tma, the one indivisible life. It would not be rational to suppose that these myriads of changing forms had not in them the essence of something which was in Itself unchangeable. It is these very changes which guarantee to us the unchangeability of Átma. For the sake of argument, we will grant that A'tma itself changes with the changes around it, then the natural inference is that changes will cease to change, progress will stop; the cosmos will stagnate and annihilation will be the result. Without A'tma being posited as the invariable factor in cosmic life, the stupendous evolution which nature has assumed for herself will be quite meaningless and without a purpose. It is of this immutable A'tma that the sage Yagnavalkya has said that, as all waters find their centre in the sea; all touch, in the skin; all tastes, in the tongue; all smells, in the nose; all colours, in the eye; all sounds, in the ear; all precepts, in the mind; all knowledge, in the heart; all actions, in the hands; all movements, in the feet; and all the Vedas, in the speech,—so all things find their centre and reality in A'tma.

As entire freedom from change is the distinguishing feature of A'tma, so mutation or change is the property of matter, or the non-A'tmic side of nature. There is nothing that exists which is not subject to change, and change means liability to accord with the laws which obtain in the regions of time and space, and hence to what we commonly call birth and death. Matter, by itself, has not the potency to assume varied forms suited to its own peculiarities and climatic conditions. It is only when it is impregnated by spirit that it assumes what is called in Sastras, an *upadhi*. The atoms that build a form in the mineral kingdom may in course of time be utilized by the vegetable, animal and human kingdoms, and similarly the atoms of these three kingdoms may, in the wise economy of nature, again revert to the mineral kingdom. Thus in the grand drama of life which is being enacted before our eyes every hour and almost every minute, the words "waste" or "abuse" are unknown to nature. A form decays, and at once the laws of nature set themselves to work to evolve hundreds of others in the place of *that one* destroyed. It is like a bale of cotton brought into a spinning mill. At one time the cotton in the bale was one huge mass; the spindles, the looms, the

big engine and the fly-wheel are operated upon it, and after a while, in the place of the lump of cotton we get the same cotton again in the shape of napkins, towels, socks, night-caps and a hundred other articles, according to the demand and consumption of the market. Suppose there is a tree, when the time for its dissolution arrives, the several constituents, solid, liquid and gaseous, which went to form the Upadhi we call a tree, are restored to the elements or the *Panchmahâbhutas* which had given them to that tree as a sort of a temporary loan from out of their inexhaustible treasure. It is rendering unto Cæsar the things that are Cæsar's—"when a man's body dies, by desertion of the higher principles which have rendered it a living reality, the Jiva or Prana, no longer a unity itself, is nevertheless inherent still in the particles of the body as this decomposes, attaching itself to other organisms to which that very process of decomposition gives rise. Bring the body into the earth and its Jiva will attach itself to the vegetation which springs above, or the lower animal forms which evolve from its substance. Burn the body and the indestructible Jiva flies back none the less instantaneously to the body of the planet itself from which it was originally borrowed, entering into some new combination as its affinities may determine."

Turn your eyes wherever you like, Nature as a whole, as she manifests herself to us, is a synthesis of form and life. Form *plus* life is equivalent to birth and growth; form *minus* life means death and dissolution. It must not be forgotten that form without life is as much an impossibility as life without form. You may as well think of fire without heat, as heat without fire: both form and life are essential to the being of each other, but it must be primarily understood that life without form is coeval with Eternity, without the possibility of evolution, but form without life is positive collapse, stagnation and decay. Thus in the grand museum of Nature we have one unending interplay of forms and life; matter in myriad shapes with the certain substratum of spirit. It was of this Eternal Life that Emerson said:—

"The heart in thee is the heart of all; not a valve, not a wall, not an intersection is there in Nature, but one blood rolls uninterruptedly in endless circulation through all men, as the water of the globe is one sea, and truly seen its tide is one."

Had the One Life chosen to remain intact without alliance with form, there could have been no nature, and no manifestation. Then, all progress in the sense in which we are taught to understand it, would have been out of the question. We all know that each one of us has come to his present "human form divine" after milleniums of slow advance. Within the solid rocks of this earth have we pulsated our latent incipient life, we have flourished for countless ages in tiny cresses and in luxuriant foliages of the oak and the cedar; we then swept onward, our life thrilling in the microscopic bacillus and the huge mammoth; and then, to cap all, with our irrepressible ardour for advancement we have

bloomed forth in our present noble and upright form. From what deepest depths of evolution have we come to this stage. And we have not reached the goal: there are before us still grander and statelier heights to ascend: we have not yet cast our gaze towards them: our weak eyesight is unable to bear their splendour, but they do exist all the same. Well then, what are we to gather from our present position? In our arduous pilgrimage we have waded through millions of forms; we assumed a certain form at a certain stage, and when we found it not suited to our progress; our inmost life discarded it and wore another conducive to its further development. When a certain form is discarded, the inference is that the inner life has found it inadequate for its use, and a demand for one more suitable for its increasing capacities is made. With our limited knowledge and in the absence of a just appreciation of truth, when life throws away a form we commit the error of saying that the life is dead instead of saying that the form is no longer required: that it has grown useless for its higher functions. This, in common parlance, is death. To the occultist, death brings no fear, for he knows that with death comes forth a new life into existence, and through the portals of death march ever onward and onward the vast army of nature's progress. In the cosmos, there is nothing like death. What appears to die, simply takes itself from the physical activities prior to re-entrance in a new garb. Nothing dies in the true sense of the word, but simply changes for a fresh start in the slow pilgrimage of life. If there were no death, and no change, everything would have been at a standstill: the mineral would not have become the vegetable; the vegetable, the animal; the animal, the man; the man, the angel; and the angel, God. It has been said that Mahâdeva always dwells in the cremation ground; and his chief delight consists in breaking forms. He always revels in destruction. But notwithstanding the grim duty that devolves upon him he is called Shankara, the giver of bliss and eternal happiness. If Shankara did not destroy forms or upâdhis, how would the true life or A'tma evolve in cosmos? If he did not give us good in the seeming evil, how would we advance? The duty which Shankara performs, if rightly estimated, is more valuable than that of the other personages of the Trinity who do the work of creation and preservation. But Brahma and Vishnu do not impart that bliss which Shankara does, because when he destroys a form he raises up the divine life, impregnating it to a loftier height. Thus Shankara is the real Bliss-giver, inasmuch as through him we hasten on our march and see the goal of life looming in front of us. In Shankara we find the Truth, in Shankara is our safety, and in Shankara is our salvation.

JEHANGIR SORABJI.

(*To be concluded.*)

THE BOOTH-MAHOMET HEAVEN.

ON his way home from Australia, General Booth was given by his Salvationists an enthusiastic reception at Colombo, and made various addresses, public and private, which were duly reported in the papers. From the *Ceylon Standard* of May 25th, we take that portion of his public address on the 24th, which relates to the heaven which he has depicted to himself and the delights that are in store for good Salvationists after they have shouted their last "War-cry" and waved their last "Blood-and-Fire" Banner. General Booth is a great philanthropist and good man, as nobody can deny, but his conceptions of the future life seem to be as childishly materialistic and sensuous as anything which has come to us through the emotional spirit-medium when descanting upon his "Summerland." One is at once struck with the close resemblance between his picture of sensuous delights in heaven and those which have captivated the minds of so many millions of Muslims and made them rush exultingly to certain death and welcome the clashing sword-blades as the shining bridge which leads to Paradise. If we place extracts from General Booth's speech and from the Koran side by side in parallel columns the remarkable similarity will become apparent; thus:

Extracts from General Booth's Speech. *Delivered at Colombo, May 24th, 1899.*	Quotations from the Koran.
"My friends, I believe in a heaven beyond the sky. I don't know where it is. It is a good place. They love one another up there. Everybody gets plenty to eat and drink.	
"I am a teetotaler down here. But I think I shall have some splendid champagne and wine, whatever they call it, up there. There will be rivers of it....	"But the godfearing shall be placed amid shades and fountains, and fruits whatsoever they shall desire. "Eat and drink, with health, as the meed of your toils. "Thus recompense we the good. (Sura 77, v. 40). "Therein shall be a gushing fountain. Therein shall be raised couches and goblets ready placed. (Sura 88, v. 12).
"Nobody goes to bed hungry, all the children will get us much as they can cram into them.	"Choice sealed wine shall be given them to quaff. (Sura 83, v. 25). "But a wine-cup tempered at the camphor fountain the just shall quaff. (Sura 76, v. 25). "These are they who shall be brought nigh to God. In gardens of delight,.....on inwrought couches reclining on them face to face, ever-blooming youths go round about to them with goblets and ewers and a cup of flowing wine.....and with such fruits as shall please them best, and with flesh of such birds, as they shall long for: (Sura 56, v. 12 to 20).

"They don't care what clothes you wear here or whether you wear none at all... They have the richest robes up yonder. They will have some of the loveliest fashions. They say you know that the Britishers get all their fashions from Paris and that the Frenchmen get theirs from the devil. If that is so, it accounts for their ugliness. In the heavenly city, everybody will be dressed beautifully.

"God.....hath rewarded their constancy with Paradise and silken robes...and vessels of silver and gold shall be borne round among them, flagons whose measure themselves shall mete.... Their clothing, green silk robes and rich brocade; with silver bracelets shall they be adorned. .....This shall be your recompense. (Sura 76).

"But the pious shall be in a secure place amid gardens and fountains clothed in silk and richest robes. (Sura 44).

If this is the best that the General can offer to thoughtful Buddhists in exchange for the moral stimulus and ennobling concept of human evolution under the guidance of karma leading to the sublime ideal of Nirvana, the follower of the Buddha who should exchange his religion for that of the Salvation Army would be guilty of supreme folly. Truly the emotionalism of the Army's propaganda appeals only to the most ignorant and least thoughtful among the followers of the ancient Oriental faiths.

WHAT CAN I DO FOR THE T. S.?

THIS first pre-supposes that there is a willing heart asking the question "What can I do for the T. S.?" and the answer comes,—"As one prepares himself for service so will he be used." This answer is to each individual, it is not limited by poverty or riches, any one who is willing can enter the service and according to the preparation so will be the measure of usefulness: if only a little is made only a little can be used. That stands to reason and common sense, therefore use all means of obtaining knowledge, that you may be the better able to feed the hungry, for there are many who are empty and void, conscious of something lacking, they know not what, till Theosophy comes along, and then they recognize that this supplies their needs. Knowledge is given to you not for the self alone, but that you may pass it on to such as are needing it. We should aspire to become learned that we may have the more to pass on, and the more perfect we become in that knowledge the more we shall be able to utilize it.

Then the question is sometimes asked, "How am I to prepare myself?" First of all by gaining a rough outline of the subject, as comprehensive as you can make it. Secondly, by studying it according to the special quality or trend of your own nature, *i.e.*, you naturally take more readily to certain aspects of the system—it may be ethical, scientific or philosophical—from that special aspect in which you delight you can learn a great deal more and talk about it with greater freedom. Working by analogy along your own lines you are enabled to gather in

a great deal which at first sight appeared outside of them. All convergent lines tend to a given centre: they may appear very different at their starting points but they all tend to the One Divine Wisdom. Out of the abundance of the heart the mouth speaketh; wise or foolish, the man seeks to pass it on. It must have been an occultist of the olden time that first gave utterance to this saying. It is not intellectuality, mere brain knowledge, that causes the mouth to speak; the heart is usually moved by love, therefore it gives freely; the head wants to know how much it is to be paid—for its reasons—and keeps silence till the price is settled, whatever it may be, not necessarily current coin of the realm. Therefore when one has prepared himself for service, out of the abundance of his heart he speaketh, for some one has come along who has need of that which he has to give. Who has brought these two together? Chance did you say? Yes, that same chance that brings a universe into being. Yes, the same chance that brings forth every manifestation of life and leads on to the unfoldment of every latent power contained therein. In the domain of law there is no such thing as chance or blind force or the meeting of fortuitous atoms, but everything takes place under the guidance of mighty intelligences, architects and builders visible and invisible. The visible are mankind. Man has done much by cultivation and selection to improve and develop the beauty of flowers and the size and qualities of fruits and vegetables and he has also done good work in the animal kingdom in improving the domestic animals. So that when the man begins to prepare himself for service he is seen and the watcher brings some one along who is in need. What happens? The one who is preparing himself finds that he has not half enough ready for the other hungry soul and he sets to work to learn and understand more, that he may have more food to supply him with, the next time he comes along.

What is the result to the giver? He gave all that he had; he opened his mouth and it was filled, for he gathered in much more than he had before. In the very act of giving he increased his store. Speaking from the heart, unknowingly, he opened up communication with the universal consciousness, and his eyes were opened.

There is another method by which you can help the T. S. Buy books and lend them; try and find the trend of thought of the one you wish to help, so that you may arouse his interest. It is not wise to lend books indiscriminately, for some books will not supply his need; in that case you may actually repel instead of helping on. You may reach some through their curiosity—others through the poetical side of their nature; some others may be reached through scientific ideas and aspects; any way try and do your best to interest them. It means some considerable trouble you may say. Of course it does. If a thing is worth doing it is worth doing well, and if you want a thing done well do it yourself, and when the book is returned try and ascertain how the reader has liked it; get him to state the difficulties as to the questions discussed, and try to explain them according to your light, and if

you are not certain, you can say, you *think* so and so. If you are at all *anxious* to be a light-bearer the light will flow through you. Some people say, "Lend books! Oh dear, no; they cost too much money. I take care of mine. You won't find *me* lending them." There is no compulsion, my friend, but I can tell you you are robbing yourself of a great satisfaction—the satisfaction of knowing that the loan of that book brought this and that one into the T. S. They forget that it is written, "Freely give for freely ye have received;" and again, "Naked you came into the world and naked you go out for you can take nothing with you." It is by the lending of books that the greatest impetus to the work has been given. Most of my co-workers were aroused first of all by books, lent long before any branch of the T. S. was formed in the district. Another thing book lending has done, it has led to the arousing of public opinion. Some "Theosophical Siftings" were lent to a *good* young man. He took them to the Y. M. C. A. for their opinion, and then we found out we had woke up the opposition, for here was a good old missionary who had spent many years trying to convert the Buddhists, and instantly we were denounced as devil dancers and other sweet things of like nature, and what was the result? Our fighting nature was aroused and we overhauled our armoury, discovered our weak points and learnt that there was such a thing as Theosophy, and it became a real living power, and that which sought to crush us became our foundation.

Another thing is, the power of silent thought. Follow up your outward and visible work with silent thought. You have sowed the seed, water it with blessed thoughts.

There is purity of thought which leads to purity of word and on to purity of action. Our thoughts are wonderful factors in aiding or hindering evolution and we as Theosophists cannot be too careful of their purity, for our thoughts ought to be much more powerful than thoughts of the majority of those around us. Now I don't wish you to suppose there is any Egoism in this assertion; it is simply an outcome of law. Knowledge is power and the knowledge of nature and of nature's laws that lies within the reach of most members of the T. S., if they will but apply it, will tend to make their thoughts very powerful for good or for evil. This is why purity of life is made such a *sine qua non* for all of those who are at all desirous of treading the path. Such should be free from evil and guile of all kind, for without this purity one cannot make much progress; its absence becomes a barrier to the good of the individual. Cast out and repudiate all impure thoughts and send forth good thoughts to take their place whenever they slip in or on the field of consciousness. Watch and guard very carefully every avenue whereby they can enter and soil the soul. Purity of soul is one of the best defences any one can possibly possess. It acts continually as a check to all astral glamour and deception. Do not attempt to fight a rogue with his own tools. Keep to your own purity; you will need no other defence; he knows nothing about that

and it foils him. The same thing applies to other planes of being beyond the physical where the temptations are finer, where things having the appearance of good contain the germs of evil. So, whatever you do, seek to purify your thoughts, for you are at present not beyond the reach of impurities which continually tend to mar the soul's lustre and cause distortion in all its reflections. It is a mirror that needs to be kept continually polished so that no impurity may be allowed to settle thereon and mar its usefulness.

C. W. SANDERS.

ASOKA-SANDRACOTTUS.

INTRODUCTION.

SOME Orientalists, from Sir William Jones in the last century to Professor Max Müller at the present time, have assumed that the Sandracottus who defeated Seleucus Nicator in about 310 B.C., was the same Chandragupta who, according to the Buddhistic and Jaina chronicles, founded the Maurya dynasty in 163 A.B. and 155 A.V. (380 and 372 B.C.). But since this assumption involves a difficulty of about 66 years, they have—I should say rather arbitrarily—reduced the date of the Buddha's *Parinirvâna* (death) from 543 to 477 B.C. But other Orientalists do not agree with them;—each arriving at results, varying with all others. Thus Professor Westergaard says 368; Professor Kern 380; Rhys Davids, 412; A. F. Carter 483, B.C. See Tabular Statement given below:—

Events.	Traditional dates, B.C.		Dates according to				
	Buddhistic.	Jaina.	Max Müller.	Westergaard.	Kern.	Senart.	R. Davids
Buddha's death ...	— 543	,,	— 477 —	— 370	370 or 380	—	412
Mahavira ...	— —	527	—	—	—	—	—
Nanda / Kalasoka	— 463	467	—	—	—	—	—
Vaisali Council ...	— 443	,,	— 377 —	—	—	—	—
Chandragupta ...	— 380	372	— 315 —	— 320 —	322	— 325	—
Asoka ...	— 325	,,	— 259 —	— 268 —	— 270	— 273	—
Samprati ...	288 or 292	292	—	—	—	—	—

And so a sea of confusion has been created after rejecting the simple and traditional era of Sâkya Singha. I was therefore bewildered and

met with a great deal of difficulty in arranging and reconciling the historical facts that I gathered while writing my final report on the late excavations on the sites of the Ancient Pâtaliputra.

This difficulty induced me to study on my own lines and to find out who was really the Sandracottus of the Greeks. First I checked the Buddhistic chronology of Burmah with that of Ceylon, and the dynastic with that of the patriarchs; and then again I compared these with the Jaina dates of the three kings, Nanda, Chandragupta, and Samprati, and the Jaina patriarchs. In this way I found a remarkable agreement between all of them. Taking for granted the year 543 B.C. as the starting date of the *Parinirvâna*, I noted 214 A.B. (Anno Buddhæ) from the Southern (Ceylonese), and 234 from the Northern (Tibetan) source (Rockhill's "Life of Buddha," p. 133), as the year when Bindusâr died and Asoka usurped the throne of Pâtaliputra. Since the difference of 20 years is explained away by noting the fact that the Northern Buddhists calculate from Buddha's *Nirvana* and not *Parinirvâna*, which occurred 20 or rather 21 years afterwards, I came to know that there is no actual difference between the Northern and the Southern dates as regards the death of the Buddha.

The Date of the Buddha.

But before I discuss in detail the period of Asoka the Great, the date of Gautama Buddha himself needs to be looked to afresh. Bishop Bigandet, in his Life of the saint, from the Burmese source ("Legend of Gaudama," Vol. II., pp. 71—73), records the following dates of Sâkya Singha, in an era,—which was commenced by Anjana, king of Dewaha, on Sunday, New Moon, in the month of Tabaong (March), when 8,640 years, known as Kaudza (Vol. I., p. 13, Vol. I., p. 13), expired :—

(1) Conception on the full moon of July—August,—Uttarathon in 67, Anjana Era. (Month Aisala = Ashâra. Uttarathom,— S. Hardy). —(15th Sukla Paksha, Pushya constellation; "Lalita Vistâra)." = 30th night of the month of Uttarashara, which is the 15th day of the 5th Chinese month, according to the Mahasthavira school. The other schools fix it on 23rd day of the month, which is the 8th of the 5th Chinese month. (Beal's "Western World," Vol. II., p. 15, and Life, p. 95.)

(2) Birth,—in 68 (48—Tibetan). Friday, Withaka, waxing moon of May (Tuesday, full moon, Wesak, Nakat Wisa. S. Hardy) 8th day of the 2nd half of Vaisâkha, which corresponds with the 8th day of the 3rd month (Chinese). The Sthaviras say 15th of the 2nd half of the same month, corresponding with the 15th of the 3rd month with the Chinese. (Beal's "Records of the Western World," Vol. II., p. 24.)

(3) Great Renunciation, in 97 A.E., Monday, full moon of July, Uttarathon :—(full moon, Aisala, Uttarasala. S. Hardy. Pushya constellation; "Lalita Vistâra)."

(4) Attainment of Buddhahood, 103 A.E., Wednesday, full moon of Katson (Withaka).

(5) Nirvana—(127 A.E.=563 B.C., "Five Years of Theosophy)."

(6) Parinirvana (death), 148 A.E., Tuesday, full moon of Katson =Parinirvâna according to general tradition occurred on 15th of the 2nd half of Vaisakha=15th of 3rd month with us. But the Sarvâstavadins say, the 8th of the 2nd half of Kartika=8th of the 9th month with us. Different schools calculate variously from the date of Buddha; some say 1,200 years and more; others 1,300 and more; others, 1,500 and more; others more than 900 but less than 1,000 years have passed. (Beal's "Western World," Vol. II. p. 33.)

The Sinhalese chronicles add, that the Buddha died in the year and day when Vijaya, exiled by his father, Raja Singhavahu (who was miraculously connected with the Kings of Banga and Kalinga), from Lala, a small kingdom on the Gandaki river, landed in Ceylon. (Max Müller "Sanskrit Literature," p. 268.) Calculating from the reigns of his successors, we find, that the landing took place, 382 years before Dushtagamini, who began to reign in 161 B.C., that is, in 543 A.B.

From the Tibetan source, Ksoma Korosi compiled in his Chronological Tables, fourteen dates from 2422 to 546 or 544 B.C., "Tibetan Grammar," pp. 199—201, of which the anterior dates eivdently refer to the past Buddhas, according to the view of Professor Duncker, the author of the "History of Antiquity." Of these dates, two, namely, 576 and 546 B.C., which should be corrected to 564 and 543, appear to belong to Gautama's Nirvana and Parinirvâna.

The Tibetans say that Tathâgata attained Parinirvâna, that is to say, absolute Nirvana, or physically died, in 2565 of the Kaliyuga, according to Souramana. The Lamas also record a prophecy by Buddha, that 1000 years after his Nirvana (not death,) his religion would reach the north, "A thousand years after his death, (Nirvana ?) his doctrines would reach the northern countries." Lassen "Indian Antiquities," ii., p. 58, Max Müller's "Sanskrit Literature," p. 264, which the Chinese evidently misread and misapplied to their own country. Since Buddhism first appeared in China in 62 A.D., they at once concluded that their Fo (Buddha) must have died in the ninth or tenth century before, which is quite wrong. Fa Hian, while in Ceylon, heard that the Buddha died 1497 years before, which is not correct. The Chinese copyist must have made a gross mistake by substituting what he heard in China itself. (Legge's "Fa Hian," p. 105.) Though this great error was subsequently corrected in some of the temple records, it was perpetuated by a great many others, especially in those books accessible to the public. For the North should be understood to mean Tibet only, (and not China),—where Arhat Kâsyapa of the Maurya family, leaving Pancha—Kukkutarama, near Pâtaliputra—in 683 of the Chinese (Tzina) era (439 A.D.) which is said to have commenced in 296 A.B., reached and built the first Buddhistic monastery on the great lake of Bod-yul

seven years after. ("Five Years of Theosophy.") Rockhill in his "Life of the Buddha," records that about that time, five monks, most probably of Kasyapa's party from Magadha, presented and explained some relics to King Lhathothori at Ambu. Now 1000 years before 436 A.D., when the prophecy was presumably recorded from the memory of the actual numbers of years elapsed, is 564 B.C., which is the exact year when Sâkya Singha attained Nirvana, not Parinirvâna (death), which latter event happened 21 years after, that is, 543 B.C.

In compiling a catalogue of Buddhistic scriptures in 664 A.D., a contemporary of Hiouen Tsiang, whose name is not given, recorded a tradition, handed down from teacher to pupil, that Upali worshipped the manuscripts of the Vinaya and added a dot every year. This practice was continued by his successors, till it was brought to and translated in Canton by Sangha-bhadra in the year *yun-min* period, the cycle Kogo, that is, 490 A.D., when the dots numbered 975. Calculating the old dots in 543 A.D., the expired years were found to be 1028; and in 597, the number of years expired since the Nirvana was 1082. On this, the Chinese writer expresses surprise that he is so near Buddha's death, which the Chinese authors generally hold as occurring in about 1000 B.C. Relying on these dots, Professor Max Müller, in *Indian Antiquary* for May 1884, tries to strengthen his theory of 477 B.C., though the total number takes us up to 485 B.C. But these dots rather confirm my point of 543 B.C. as the true date; for some years must have expired without the annual worship and the addition of the dots. The probability is more on the side of omission and not extra addition of dots, when we take into consideration accidents and chances of forgetfulness, that modify all human actions. This shows on what a weak stick the Professor leans for support.

The chronicles, preserved in Siam, where Buddhism was introduced in 529 B.C., according to Finlayson, *Oriental Magazine* for 1825, give the commencement of the Nirvana era in 544 B.C., just as is affirmed by the Burmese, and the Rajguru of Assam, who adds that the Buddha died in the 18th (?8th) year of Ajatasatru's reign and 196 (?162) years before Chandragupta. The Peguan and the Chinese also give a date 638 B.C. quoted by Klaproth, which is wrong by about 15 years, as the year of the birth of the Buddha. See "Prinsep's Antiquities," Vol II., p. 165.

It is a well-known fact that Mahavira, the 24th Tirthankara of the Jainas, was a contemporary of the Buddha. The date of Mahavira's death is proved to be 527 B.C., by the independent records of the Svetamvaras and the Digamvaras, by the list and dates of the Sthaviras and the five historical dates of Nanda, Chandragupta, Samprati, Vikramaditya, and Salivahana. Nanda began to reign in 60 A.V.; Chandragupta in 155; Samprati in 235; while Vikramaditya, who established the Samvat era in 57 B.C., commences his reign in 470 A.V. Rajavali-Kathe records that Salivahana by his knowledge of astro-

nomy, instituted his own era at Ujjaini, from the year Rudirodgari, in 605 A.V. (=78 A.D.). The date of Gautama's attainment of Buddhahood must therefore be anterior to the year 527 B.C. The Buddha visited Nalanda, when Niganthanatha (Gnatiputra), losing his rich disciple Upali, retired to Pava, where he died. S. Hardy's "Manual of Buddhism," p. 266-271.

In Burmah and Ceylon, the Parinirvâna era is still in currency, especially in ecclesiastical documents. In 623 A.B., that is, 79 A.D. (Sâka era), the Prome epoch was established by King Samandri. Then the present vulgar era used throughout Ava, was established by Puppachan-ra-han in the religious year of 1183. Of this vulgar era, 1183 years had expired when Ava was rebuilt. Bishop Bigandet, in his "Life of Gandama," mentions two historical eras, in relation to the religious one. One lasted 1,362 years, of which the last year corresponded with 1156 A.D. and the other was broken into two smaller eras, succeeding each other, of which the latter exists to-day. The first, which, like the Sâka era, began in 79 A.D. lasted 562 years.* In the Burmese chronological list, given in Prinsep's "Useful Tables," Vol. II., p. 291-3, the sacred era of the Buddha's Parinirvâna is shown as commencing from 543 B.C., which date is sustained by other calculations. Therein is mentioned a son of Bindusara (187 A.B.), Twattaram, becoming king of Prome in 171 (? 191) A.B., who appears to keep a trustworthy position in the dynastic list of kings, in relation to those of Magadha.

From the Anno Buddhæ, now current in Ceylon, Burmah, and Siam, we find that

A.B.		A.D.		
623	=	79	=	1 Prome epoch.
1183	=	639	=	561 do
———		———	=	1 Vulgar epoch.
2143	=	1600	=	262 Burmese and Assamese Vulgar era.
———		———	=	1657 Samvat.
———		———	=	4701 Kaliyuga.

1898 A.D. corresponds with 2441 A.B.; which shows that the Buddhists of the Southern School calculated the Parinirvâna-era from B.C. 543. The Tibetans possess certain dates, as 564 B.C., for the Nirvana, and 543 for the Parinirvâna, which were erroneously quoted by Csoma Korosi as 576 and 546, and which strengthen the initial date of the sacred era of the southern sect. Besides, two dates in Kaliyuga, as, 2544 and 2565, according to *Souramana* (solar calculation), for the two events abovementioned, have been found in the Tibetan scriptures. Now since a solar year (*Souramana*) consists of 365 days, 15 gha. 31 vi. and a *Barhaspatya-mana* (Jupiter's), which appears to have been current in Magadha, the difference of six years is easily explained away by the excess of the solar year of 4 days, 4 gha. 32 vip.; that is to say, Buddha attained Nirvana in 2550, and Parinirvâna, in 2571, *Barhaspatya*, or

ordinary Kaliyuga, which two figures, in the Christian Era, are easily converted to 564 and 543 B.C. thus :—

Nirvana.	Parinirvâna.
3,102 B. C.	3,102 B.C.
2,544	2,565
558	537
564	543
6 years, therefore	6 years difference
2,544 *Soura* =	2,565 Solar years =
2,550 *Barhaspatya*.	2,571 *Barhaspatya*.

General Cunningham adjusted the Parinirvâna era to 477 B.C., from what appears to be an erroneous calculation of the Gaya Inscription, which records " Bhagavate Parinirvritte Samvat 1819, (? 1813) Kartikebadhi, Budhi," that is, " in the year 1819 of the emancipation of Bhagavata, on Wednesday, the first day of the waxing moon of Kartik." Archæological Report, Vol. I., pp. 1-3.

In applying the mean year as implied in the inscription, by which he found it to be the 17th September 1342, he forgot, as pointed out by Pundit T. Subba Rao of Madras in " Five Years of Theosophy," that it was the *Barhaspatya mana* (Jupiter's measure), which was used in Magadha by the Pali writers of old. There were three methods of astronomical calculations, known as *Souramana*, *Chandramana*, and *Barhaspatya-mana*, literally the measures or scale by the sun, moon and Jupiter (Vrihaspati). The days of the solar and Vrihaspati's years are given above, the lunar being 360 days only.

Now 1819 years, according to the Jupiter's scale, are equivalent to 1798 nearly, according to the *Souramana*, which figure, added to 2565, the Parinirvâna date, yield 4363 or, more correctly, 4362 Kaliyuga, when the inscription was written. Calculating, according to *Surya-siddhanta*, a well-known treatise on Hindu astronomy, the number of days from the beginning of Kaliyuga to the midnight on the 15th of the waning moon of Aswina in that Soura year, the total number of days is found to be 1,593,072. Dividing this number by 7, the number of days in the week, we get the remainder as 5. As Kaliyuga commenced with Friday, 18th February, 3102 B.C., the 5th day from Friday was Tuesday, on the 15th Sukla of Aswina. The next day was therefore Wednesday, that fell on the first of Krishnapaksha, Badi—vulgarly, the black fortnight—when the month of Kartika commenced. The error into which General Cunningham fell, and which has clogged the Buddhistic chronology throughout the learned world, is now removed; and the traditional chronology is vindicated by the two Kaliyuga dates from the Tibetan source and by the Gaya inscription, the Jaina chronicles having shown the way to find the Buddha's age before 527 B.C., when Mahavira died.

Here I may remark that in the Introduction to his *Corpus Inscriptionem*, the General altered the figures of 1819 to 1813, a difference of six years. But still he did not check his former calculation by which he tried to prove by the day of Wednesday, that 477 B.C. must be the date of the Buddha's death. In the *Indian Antiquary* for December 1881, Pandit Bhagwan Lal Indraji, in publishing and translating the Gaya inscription of 1813, Parinirvâna era, infers that, since the inscription was engraved on stone in 1182 A.D., Buddha's date must be 632 B.C., which nearly confirms the Begnan and Burmese tradition of 638 B.C.

There is a date given in " Karanda-Vyuha " Books of the East, Vol. X., p. 36, footnote, and p. 96, as Buddha's prophecy of some event 300 years after his death. The event being not known, we cannot check it. But the date of Upagupta's initiation in 100 A.B. proves Buddha's Parinirvâna to have occurred in 543 B.C. *Asoka Vadana* says that Buddha prophecied that " 700 years after my Nirvana, Upagupta Bhikshu will be born," or initiated. (*Mama nirvirtim arabhya sata-varseagata upagupto name bhikshur utpatsyati.*)

P. C. Mukherji.

RECURRENCE. *

THERE appears to be a law in nature, the chief expression of which is to be found in rhythm, in regularity. On every hand we see and feel it. There is a duality in nature; that is, not a duality of principle, but a duality of expression, a relativity. We know that everything has its opposite, that there must be balance or equilibrium; that one implies many, that unity implies diversity; that the abstract implies the concrete; the subjective, the objective. We find pairs of opposites, here and there, then and now, above and below, heat and cold, good and evil, &c.; for every positive aspect you have a negative, being but different ways of looking at the same thing, a demonstration that everything is relative, a proof of the impermanence of the visible side of nature.

There are many instances in which we have this duality expressing itself recurrently; in some cases the duality expanding as, in the case of the seasons of the year, we have the recurrent periods of activity and repose expanding into periods of birth, growth, decay and death, known as spring, summer, autumn and winter; again in the case of the moon, its appearance is marked by four definite periods or phases, but the appearance itself is followed by its disappearance.

This regularity in the movements of the moon has its effect on our own lives, in the recurring weeks and months, just as the movement of our globe has its effect in the recurring years.

We find also there is a regularity in the movements of the planets,

* (Read before the Auckland Branch of the Theosophical Society).

and in some cases even of comets. There is some analogy between recurrence, as in these examples, and in revolution, the revolving globes coming always into the same positions again, as there is a connection between the shape of the globes and their motions in space. So many things are circular and revolve in circles.

Further,—we have the ebb and flow of the tide as an example of appearance and disappearance, the inspiration and expiration of the breath, the re-appearing leaves and plants in spring—nature is full of such examples. The theory of re-incarnation is based on this natural principle of re-appearance, the rest of sleep and the activity of the waking hours being a representation on a small scale of the changes of life and death.

It is therefore reasonable to expect that a law that holds good on the material plane, will be found to be in existence on other planes, the mental plane for instance; and that the thoughts and ideas, the devices and inventions of mankind should have a tendency to recur and repeat themselves; and the following examples will show that such is the case, that indeed "there is nothing new under the sun," and that many of our modern ideas are but old ones re-appearing in accordance with this natural law.

Take the case of electricity and magnetism. Six centuries B.C., Thales is said to have discovered the electric properties of amber, and it is from the Greek name of amber, elektron, that our word electricity is derived. But it is supposed that it is only in modern days that the uses of electricity have been discovered—and certainly many wonderful things have been found out with regard to this force, though the nature of it is perhaps not yet understood. For all that, research shows that the properties and uses of electricity were understood long ago; in fact, that they were known far back in pre-historic times, and that the knowledge has recurred from time to time. They were known for instance in the mysteries,* in the earliest mysteries recorded in history, those of Samothrace. We are told by ancient writers that these mysteries originated centuries and probably thousands of years before the historical period, so that the knowledge and use of electricity in the present day is simply a recurrence. To go more into particulars, it is said that at a period far anterior to the siege of Troy† the learned priests of the sanctuaries were thoroughly acquainted with the polarity of electricity, that they used lightning conductors, that they could instantly communicate from one end of the country to the other; and it is also said that one of the Cleopatras sent news by a wire to all the cities from Heliopolis to Elephantine on the Upper Nile.‡

Gunpowder, a European invention, is now known to have been in use in China centuries before our era;§ and it is said to have been

* "Isis Unveiled," p. 234, quoting Ennemoser and Schweigger.
† Isis, I., p. 235.
‡ Isis, I. 127, quoting Randolp's "Pre-Adamite Man," p. 48.
§ Isis, I., p. 241.

known to Moses,* who used it on several occasions to coerce the rebellious children of Israel, notably in the case of Korah, Dathan and Abiram, who were swallowed up by the earth opening underneath them.

The art of printing is another modern discovery. Yet there are Chinese books printed from movable wooden types and some of these are known to be of the greatest antiquity; and it is said † that the types were perfected and old ones abandoned contemporaneously with the earliest records of Buddhistic lamaism in Tibet. They must therefore have existed in China before the Christian era. So that again we have the recurrence of an old invention.

Again many of our modern discoveries are found to have been known in Egypt. Speaking of harps found in a tomb at Thebes, Bruce remarks:

"They overturn all accounts hitherto given of the earliest state of music and musical instruments in the East, and are altogether in their form, ornaments and compass, an incontestable proof that geometry, drawing, mechanics and music were at their greatest perfection when these were made, and that the period from which we date the invention of these arts was only the beginning of the era of their restoration." ‡

Thus the manufacture of all kinds of glass was carried on in Egypt,§ and glass was also made in China.‖ And many of our modern surgical discoveries are found to have been known in ancient Egypt. The discovery of the circulation of the blood was anticipated,** as Plato was well aware that "blood was a fluid in constant motion."

Professor Draper says,†† "The convex lens found at Nimroud shows that the ancients were not unacquainted with magnifying instruments," and there are many proofs that they were well acquainted with optics, and possessed magnifying glasses, microscopes, and also telescopes. Pliny says that Nero had a ring with a small glass in it through which he watched the performance of the gladiators at a distance,‡‡ and we also read that a great mirror was placed in the light-house of the Alexandrian port, for the purpose of discovering vessels at a distance at sea.§§

"In the Museum of Alexandria there was a machine invented by Hero, the mathematician, a little more than 100 B.C. It revolved by the agency of steam, and was of the form that we should now call a reaction engine."‖‖ So that the modern discovery is once more an example of recurring ideas.

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* Donnelly's "Atlantis."
† Isis, I., p. 513.
‡ Isis, I., p. 544.
§ Isis, p. 543.
‖ Isis, p. 537.
** Jowett's "Dialogues of Plato" quoted in Isis, I., p. 237.
†† "Conflict between Science and Religion," p. 14; Isis I., p. 240.
‡‡ Isis, I., p. 240.
§§ Isis, I., p. 528.
‖‖ "Conflict between Science and Religion," p. 311; Isis I., p. 241.

Stevens, in his work on the East asserts that he found railroads in Upper Egypt whose grooves were coated with iron.*

The Egyptians had even circumnavigated the globe.†

The modern theory of Evolution is autoher example of the recurrence of an old idea. About 600 B.C., Anaximander wrote a philosophical treatise,‡ its main thesis being the determination of a primal substance or principle into forms which give way to other forms. His theory was that the earth was fluid, and through the co-operation of heat and moisture organic life originated, passing successively into higher and higher forms. All land animals were primarily marine organisations, becoming modified, and gradually assuming their present characters as the conditions of their environment changed. As the earth began to dry, the forms gave place, among those inhabiting the dry portion of its surface, to members more adapted to life under the new conditions. The development from pre-existent forms applied no less to man than to other animals. The writer from whom I am quoting says, "There is little doubt that Anaximander was a speculative genius of the first order. He constructed a coherent system containing one of the most remarkable anticipations of the great cosmological truth of modern times which history can offer. The wonderful guess of Anaximander on the subject of Evolution must ever maintain his name as memorable in the annals of human thought. His forecast has slept for two thousand years. It first began to awaken at the end of the last century, and when in the fulness of time it burst into that richness of life which has so profoundly influenced the thought of our age, it was no longer on the shores of the Ægean, but in the little village of Down in Kent." This is a very fine example of modern inability to perceive a missing link; as an understanding of evolution is to be perceived in Plato's works, not perhaps in detail, but still it is there, with many other anticipations of modern theories.§ In all probability Anaximander's theory is not a "wonderful guess," and in any case it shows that Darwin's is merely a recurring idea, like so many others.

But this theory of evolution goes further back than Anaximander. It was known to the builders of the Pyramids, these being perhaps symbols of the working of evolutionary law.‖ Taking the apex as the first differentiation from primal substance, we find it gradually spreading and widening until it reaches the greatest differentiation, represented by the base, from which you must start again upon the other phase of evolution, the return of all things once more into primal substance. It would seem that Anaximander understood the working of natural law better than Darwin, for he stated in his thesis that all things returned again to primal substance or principle; but where does Darwin lead us to?

* Isis, I., p. 528.
† Isis, I., p. 542.
‡ Bax's "History of Philosophy," Bohn's Library.
§ Isis, I., p. 236.
‖ Isis, I., p. 154.

Again, this law was known among the Chaldeans; it is to be found in allegory and legend, and it is symbolised on the walls of certain temples in India.*

There is more than the theory of Evolution to be found in Plato's works, if analysed carefully. The "Timæus" alone,† it is stated, will be found to contain the germs of every new discovery. This is a sweeping assertion, but it is said that the Platonic philosophy embraced the evolution of worlds and species, the correlation of forces and energy, the transmutation of material form, the indestructibility of matter, all modern theories. Plato knew of the law of gravitation, and probably understood the real nature of it better than our scientists do.

Professor Jowett speaking of "the physical philosophy of the ancients as a whole," gives them the following credit:—

1. That the nebular theory was the received belief of the early Physicists. (Therefore the modern discovery is but a re-discovery.)

2. The development of animals from amphibians, and man from animals.‡

3. That even by Philolaus and the early Pythagoreans the earth was held to be a body like the other stars revolving in space. In this connection it is said that the temple of Vesta was built in a round form, to represent the figure of the Earth, for by Vesta they meant the Earth, and "the Earth they suppose to be not without motion, nor situated in the centre of the world, but to make its revolution round the sphere of fire, being neither one of the most valuable, nor principal parts of the great machine." § It appears therefore that the Pythagoreans anticipated Copernicus and Galileo, and they again but asserted an astronomical doctrine that prevailed in India at the remotest antiquity.

4. The ancients "thought that there was a sex in plants as well as in animals."

5. "The annihilation of matter was denied by them and held to be a transformation only." ‖

Yet the discoveries of the indestructibility of matter, and force correlation are counted as achievements of this century. The latter was said by a President of the British Association to be the most important discovery of the present century. Yet apparently it was only a re-discovery. Its origin is lost in prehistoric times. It can be discovered in the Vedas, ** and it can be found in the philosophy of a man of the eighth century A.D., in the works of Erigena. These can hardly all be coincidences.

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* Isis, I., p. 154.
† Isis, I., p. 236.
‡ Anaximenes.
§ Isis, I., p. 159, quoting Langhorne's Plutarch: "Diogenes of Halicarnassus."
‖ Isis, I., p. 238, quoting from Jowett: Introduction to the "Timæus," vol. II., p. 508.
** Isis, I., p. 242, examples.

In connection with the modern theories regarding force correlations, is "another principle, which states that known natural process is exactly reversible, and that if we transform mechanical energy into heat for instance, we can never pass back and obtain from the heat produced precisely the same amount of mechanical energy with which we commenced. Whatever attempt is made to transform and re-transform energy by an imperfect process, and no known process is perfect, part of the energy is necessarily transformed into heat, and is dissipated so as to be incapable of further useful transformation. It therefore follows that as energy is in a constant state of transformation, there is a constant state of degradation of energy going on, a process by which energy constantly approaches the unavailable form of universally diffused heat; and this will go on until the whole of the energy of the universe has taken that final form." * This "constant state of transformation" is almost exactly similar to the ideas of another ancient philosopher. Heraclites † had for his cardinal doctrine, "all things flow," an aphorism for the great principle of "becoming," of the identity in contradiction of all things. Every thing is and is not at the same time, it exists only in transition, our modern "constant state of transformation." Again Heraclites affirmed that the ultimate essence of the real was "fire." From fire all things come, and into fire they must return. This sounds rather similar to "universally diffused heat," and that again might resemble, or be analogous to Anaximander's "primal substance or principle," into which all things return. The modern theory is again an example of recurrence.

Demokritus and others wrote on the nature of atoms many years B.C. The Hindu philosophical system, the Vaiseshika, of Kanada, contains a definite cosmology of atomic character, the resemblnace of which to the Greek atomism, and even to modern science, is very striking.† The atomic theory ‡ came to the front once more in the beginning of the 17th century, being strennously maintained by Gassendi, a French philosopher and mathematician, and from his writing Descartes formulated theories, and by them Newton was influenced. Then the atomic theory of chemical action was formulated by Dalton in 1808, and from that all the present day ideas have sprung. Dalton supposed that the atoms of bodies are spherical, and the very latest investigations show that the ultimate physical atom is spherical and in a state of constant revolution.§ So that we have recurrence and revolution on every hand.

It is very interesting to notice in the Bible, a recognition of this idea of recurrence. We find in Ecclesiastes, ‖ "One generation passeth away and another cometh." "The wind goeth towards the South, and turneth about unto the North; it whirleth about continually and the

* Blackie's Modern Cyclopædia, vol. III., p. 381.
† Bax's "History of Philosophy."
‡ Blackie's Cyclopædia, vol. I., p. 292.
§ Mrs. Besant in *Lucifer*, vol. XVII., p. 211.
‖ Ecc., I., 4, 6, 7, 9, 10, 11.

wind returneth again according to his circuits." "All the rivers run into the sea, yet the sea is not full; unto the place from whence the rivers come, thither they return again."

We see here a foreshadowing again of several modern scientific theories—and so we have to consider Ecclesiastes justified in saying, "The thing that hath been, it is that which shall be, and that which is done, is that which shall be done, and there is no new thing under the sun. Is there anything of which it may be said, 'See this is new?' it hath been already of old time, which was before us. There is no remembrance of former things."*

So very many of our modern discoveries and scientific ideas are recurrences, as they were known to the ancient Greeks, and others, and with them again they were recurrences, as they were apparently known to the Egyptians and to the Hindus.

The theory of Re-incarnation, itself an example of recurrence, is another, and a very apt illustration of this tendency of ideas to recur. Once more we have to look to the East for the source of this theory;* "the great historical religions of the East included the teaching of Re-incarnation as a fundamental tenet. In India, and in Egypt it was at the root of Ethics." "The philosophical gnostics and the Neo-Platonists" in the early centuries of this era "held it is as an integral part of their doctrine." It dropped out of the European mind, the popular mind, during the Dark Ages; not wholly, as we find it advocated even then; every now and then it was brought forward by individual thinkers, Erigina, Giordano Bruno, Paracelsus, &c., and during the last hundred years—as in the case of physical evolution—it has from time to time flashed through the minds of some of the great thinkers of the West, Leibnitz, Kant, Hegel, Fichte, Schelling, Schopenhauer, and through them the idea became somewhat familiar to the more thoughtful students of the mysteries of life and evolution.

And lately it is interesting to note that it is gaining ground and is no longer regarded by educated people as absurd, and is gradually assuming the position of a possible hypothesis, to be considered on its merits, on its power of explaining puzzling and apparently unrelated phenomena.

We know that within historic times nations have grown, and in course of time have perished. We are told of ancient continents containing numerous races, with all the arts and appliances of an advanced civilization †: the continents have gone and fresh ones have taken their places, with fresh peoples, with recurring ideas and arts and sciences, varying perhaps in detail and in application, but with the same underlying principles. As it is with races and forms of civilization, so it is with single ideas and inventions: so it is with systems of thought. Systems

* Mrs. Besant's Manual, "Re-incarnation," pp. 7 to 8, *et seq.* and quoting E. D. Walker, pp. 65, 66.

† Donnelly's "Atlantis"; "Secret Doctrine," &c., &c.

of thought are formulated, they have their day and go, and after a time the ideas on which they are founded re-appear and once more have their day. The ancient philosophers of Greece originated systems founded on the teachings of Egypt and of India. Pythagoras taught between 500 and 600 B.C., and we know there was a Neo-Pythagorean movement in the first Century B.C. Better known is the great Neo-Platonic movement some centuries later, "which," quoting again from the writer I have already quoted regarding Anaximander and Darwin, "claimed to be the reconciler not only of philosophical systems, but of the diverse religious cults of the ancient world. It took all philosophies and all religions under its wing. The transformation of philosophy into Theosophy, (the word Theosophy having originated with the Neo-Platonists) is the key-note of the Neo-Platonic movement. This remarkable and unique religio-philosophic movement, by leaving its impress on its great rival and antagonist, Christianity, has indirectly influenced the speculative thought of the ages that have succeeded." This great movement decayed with the decay of the Roman Empire; the establishment of an ignorant theology coincident with the overthrow of civilisation by barbarians left no room for the existence of philosophy combined with religion and combined with science. I quote again, "Night fast closed down upon the ancient world, and Europe sank into the ignorance of the Middle Ages. It is not without a sense of sadness that one can look back at this corpse-like world."

To-day after an interval of more than a thousand years, with the revival of civilization and freedom of thought giving a sense of day having followed night and life having succeeded to death, we find the great theosophic movement once more active; again taking all philosophies and all religions (including Christianity) under its wing. Again we have this revival of Eastern thought, Neo-Pythagorean, Neo-Platonic, Neo-Christian, Buddhistic, Hindu, all combined and synthesised in the new-old teachings of Theosophy; a revival of ancient thought in a form suited to the requirements of the times, with an organization suited to modern ideas. Bringing forward once more old ideas, universal evolution, for instance reincarnation, an expression of this recurrence applied to man; it is a recurrent system, a synthesis of all systems, and marks a forward move in the evolution of the race, that evolution in which recurrence and reincarnation are necessary steps.

F. DAVIDSON.

Theosophy in all Lands.

EUROPE.

LONDON, *May 26th, 1899.*

The Chronicler of the Month has the pleasant duty of recording Mrs. Besant's safe return to England. A considerable number of London members afforded her the usual hearty welcome when the heavily freighted boat-train discharged its crowd of eastern travellers at Charing Cross on the 6th of May. We have no tropical wealth of flowers here to bedeck our welcome travellers, but happy, eager faces and hearty handshakes express a no less cordial greeting although maybap a less picturesque one than our eastern brothers give.

The travellers came just in time to join in the White Lotus Day celebration which took place at the Blavatsky Lodge, on Monday, the 8th instant, and was more fully attended than has been the case on any previous occasion. The platform was almost hidden by fragrant floral decorations and from amid white flowers and green foliage, the portrait of "H. P. B." looked out over a crowded roomful of theosophists assembled to pay a slight formal tribute to the memory of the tireless worker to whose unflagging zeal the boon of priceless knowledge is owed. The number of those present who personally knew "H. P. B." might almost be counted on the fingers, but her work lives after her, and the heartfelt tribute of gratitude eloquently voiced by Mrs. Besant, might be trusted to awaken response in the shape of renewed determination to build the best memorial of her work in individual devotion to the same great cause for which she gave her life and energy. The ceremony which took place a few hours earlier at Adyar, was not forgotten by the speaker, and kindly thought of greeting went forth to H. P. B.'s co-worker and the gathering at her old home on the other side of the world.

The lectures of the month have comprised one on the Planetary Chain, by Mr. Leadbeater, who dealt at great length with a most complicated subject, greatly to the enjoyment of students, and it must be added, much to the mystification of some visitors who had no previous knowledge of theosophical teachings; one on the Riddle of Pythagoras by Miss Pope whose treatment of the same subject at another Lodge has previously been alluded to in these pages; one by Mr. Mead in continuation of his studies of the Hermes fragments which will in due course be embodied with much more wealth of detail than it is possible to even suggest in these notes, in the pages of the *Theosophical Review*; and lastly, one by Mr. Keightley who spoke on "Life and Form" dealing with reality (life) as distinct from illusion (form). Mr. Keightley was a welcome visitor after so long an absence. Many of the topics dealt with by Mr. Leadbeater were of extreme interest but it would be impossible to give any kind of digest of so big a subject within the limits of this letter. Most useful to students were the parts of the lecture which helped to clear up one or two of those discrepancies which have been frequently commented upon, between the statements in parts of the "Secret Doctrine" and those of "Esoteric Buddhism." Some of these diffi-

culties appear to have been due to a loose application of terminology in Mme. Blavatsky's work and are therefore capable of being cleared up by the earnest student; others appear to partake of the nature of veritable contradictions, where it can occasionally be seen that the "Secret Doctrine" itself is not in harmony. One of these points is the misunderstanding about the separate and distinct globes of a chain, wherein the earlier teaching of "Esoteric Buddhism" is confirmed by that of the "Ancient Wisdom." Another had reference to the order of man's appearance in the different rounds on the 4th globe, our earth, a matter which Mr. Leadbeater recently discussed in "Theosophy and Darwinism," while a third difficulty was cleared up by the statement that the whole of the globes of our chain appear to have made a definite descent in materiality during the progress of the Manvantara; thus bringing Globes A and G from the arupa to the rupa levels of the mental plane, Globes B and F from the rupa level of the same plane to the astral condition, and Globes C and E (*i.e.*, Mars and Mercury) from the astral to the physical plane. This is the modification referred to in the "Ancient Wisdom," as occurring at certain stages of evolution and being a departure from the typical arrangement illustrated by the diagram on page 417 of that work, and accounts for the fact that our chain of globes *late*, at this stage of its evolution, three physical planets instead of one.

An interesting lecture was given by Mr. Sinnett, at the West London Lodge, on "Astronomy, Physical and Occult." The room was crowded to its utmost capacity by an appreciative audience which followed Mr. Sinnett's lucid explanations, made clearer by a large number of diagrams, with great attention. The recent investigations, or, more correctly, observations on the planet Mars were dealt with and the lecturer threw out the suggestion that a very slight difference in the shape of the planet from that of the earth would probably account for the possibilities which the Martians seem to possess of controlling the flow of water in the stupendous system of canals to which astronomical and occult research alike testify.

The programme of work which lies before our chief worker is enormously heavy. Mrs. Besant commences next Sunday a course of six lectures in the Queen's Hall on the "Ascent of Man," and on the following Friday inaugurates another series of six on the Mahâbhârata. The profits derived from this second series are to be devoted to the Central Hindu College, Benares. In addition to this public work a number of "At Homes" and many students' meetings are being arranged for. This week Mrs. Besant is in Paris helping the work of the new centre of energy which is being formed there. Her tireless efforts should inspire every member with renewed devotion and spur to fresh effort.

The Northern Federation assembles to-morrow under the presidency of Mr. C. W. Leadbeater, who will also visit Edinburgh while he is in the North.

The Peace Congress has begun its deliberations—that its members may be helped and guided by the wise unseen ones to such ends as may prove for the true progress of humanity will be the wish of every Theosophist.

The subject of spiritual or mental healing is one which has obtained strong hold of the thoughts of people both here and, still more strongly, in the farther West—and much of a crude and even harmful nature has been published by enthusiastic adherents, it is therefore all the more pleasurable to recommend the really sane and useful little book by Horatio Dresser,

which has just been published at 2/6, under the title "Methods and Problems of Spiritual Healing." It inculcates lessons of self-control and teaches evolutionary philosophy, which is well in harmony with theosophical beliefs.

A. B. C.

NOTES FROM CHICAGO.

May 17th, 1899.—The Van Buren Street Theosophical Office and Hall—Headquarters of the American Section—are showing a daily accelerated activity, and spontaneous gathering of helpful members, all looking toward the forthcoming Annual American Convention to begin Saturday, May 20th. An extra aid of the best sort, *viz.*, the absolute interest in Theosophical principles, and how to live up to them, has been, the visitation for the past three or four weeks from Miss Marie Walsh, and Mrs. Julia Scott. Miss Walsh is an Englishwoman, many years on the Pacific Coast. Mrs. Scott is from Denver, a wealthy city in the heart of the Rocky Mountains. Both are able teachers and practised organisers.

From the presence of these two visitors, the Chicago Branches have been receiving impulse and vitality. Miss Walsh has given discourses, both special and serial, on some topics out of the commoner lines of Theosophic Society study, with chart illustrations, zodiacal, etc. She has also introduced the novelty of training a Theosophical class of children. She has Kindergarten assistants. The children are to take part in the Convention.

Mrs. Scott has been hindered by illness, but is now in harness and, in semi-conversational classes, the two are working finely in unison, both answering questions and corroborating each other.

The White Lotus Service was held on Sunday, May 7th. It consisted of addresses, music and readings. The readings, from "The Light of Asia" and from Sir Edwin Arnold's translation in poetry of the "Bhagavad Gîtâ," were given clearly and impressively by ladies who have specially studied the art of intelligible, enjoyable reading and recital.

Mr. George E. Wright, the many years' President of the Chicago Branch, made an impressive introductory address. Miss Walsh of San Francisco spoke, with her invariably ingenious and fluent extemporization; and one who had known Mme. Blavatsky, spoke of personal reminiscences, and showed some books, magnetised by her autograph; and exhibited a little bronze figure, the Creeping Krishna, that served in the room of Madame Blavatsky at Adyar as a weight for the curtain string in her window; and finally, crimson seeds from the red-berry trees under which Mme. Blavatsky had often walked, and of which berries Japanese priests had made memorial rosaries. Whoever wanted, would be allowed after the Service, to take one berry, or two,—"to conjure by." Many wanted.

Everybody appeared to feel that the annual affectionate memorial service for our invisible friend, Mme. Blavatsky, ought to be a festival, not a funeral.

ANNA BALLARD.

AMERICA.

The Thirteenth Annual Convention of the American Section T. S. was held in Chicago on 21st May 1899.

From the General Secretary's Report we learn "that the number of Branch members is now 1,104; of members at large, 144; total, 1,248. The number last year was 1,035.*

The financial affairs are in a very satisfactory condition.

We would call special attention to the following remarks on Branch work or culture, in Mr. Fullerton's Report, as the ideas must be of general use:—

"In my report to Convention last year I pointed out that decline in the number of Branches and in Branch membership was inevitable unless Branches were taught something of Branch life, of the conduct of meetings, of methods of study, and of the evolvement of individual participation; and that meetings could neither be edifying to members nor alluring to outsiders unless through proper management and through the intelligent treatment of varied Theosophical topics. Most new Branches are formed of persons just joining the Society, having very slight acquaintance with Theosophy, and none at all as to the way in which Branches are carried on. Often they have no capable leader, and rarely is zeal so diffused as to lead each member to any systematic reading or thought. The almost certain result is that all are at sea, meetings become desultory talks void of interest or teaching power, the original enthusiasm soon subsides, the Branch languishes, possibly expires. Very little good is done to the Society by the influx of large numbers: it is only as these are interested and strengthened and trained and developed that they become worthy Theosophists and *stable* Theosophists. And this can be ensured only as the process of development is made clear to them, and as they are encouraged to pursue it. In other words, new Branches need an impetus to start them strongly and a guidance to direct them rightly, and this must come at first and after intervals.

All this, true as it obviously is and much as it has been affirmed by experience, has been for long time in my own mind, and there was peculiar satisfaction in finding so cogent a presentation of it in the "Watch Tower" of the February *Theosophical Review*. Here are three sentences from that article. 'The whole conception of Theosophy is not only that it is a life which must be lived, but that it is a science which must be studied. And to study a science requires the assistance of some older student to guide our stumbling footsteps. When, therefore, we read that so many Branches have been founded or that so many hundred members have joined our ranks, we at once ask who is going to help them in their preliminary studies.'

Now it is exactly this help which has been the distinctive feature of our Propaganda work during the most active part of the year just past. There has been the visitation of new points, there has been the formation of new Branches, but the dominant effort has been to teach both new and old, to instruct, train, stimulate, aid, guide, Branches and individuals into sure paths and healthful methods. Our workers have visited fewer centres but have stayed longer at each; they have done less of public lecturing and more of private exposition; they have assisted at Branch meetings, shown what they should be, and how conducted, have met individuals and their wants, have, in general, tilled the field which had been already

* Since this Report was printed the following has been received from Mr. Fullerton: "On May 11th, a charter was issued to the Holyoke T. S., Holyoke, Mass., with 11 charter members. The President is Mrs. Orpha Bell, and the Secretary is Mr. John H. Bell, 10, Cottage Ave. Holyoke, Mass. There are now 67 Branches in the American Section.

sown. Miss Walsh on the Pacific Coast, Dr. Burnett and Mrs. Scott in the Central States, Mrs. Davis in the East, have all—without agreement or otherwise than spontaneously, so far as I know—adopted this as their distinct policy, and from every place where conditions allowed its execution there come to the central office evidences of its value and helpfulness and fruit. Members gained new ideas of what richness there is in Theosophy, problems were answered, and difficulties cleared away, systematic teaching supplemented private reading, vigor and resolution took a leap. The letters from the Branches visited are full of gratitude.

I do not mean that no aggressive work has been done, nor that all such was due to the Propaganda Fund. Mr. Titus formed 3 Branches, Dr. Burnett 4, Mr. Storch 1, Mr. Brinsmaid 1, Mrs. Dayton 1. Two of these workers were independent of the Fund, and the south-west tour of Dr. Burnett and Mrs. Scott was a munificent gift, costing the Section nothing. The entry into fresh fields is an essential part of the scheme. But when we look over the whole activity of the year we see that its prominent, its distinctive, characteristic is the internal culture of Branches, and this to an extent never before attempted.

Now this, in my judgment, is to prove our wise policy hereafter. If we can provide means whereby our Branches shall from time to time be given just such visitations, not a hurried call between trains, as it were, but a leisurely stay of length enough to bring into activity all the force each Branch contains and ensure that the activity shall last, we shall be doing more to strengthen the Section than by any other means. And the visitors themselves will be evermore efficient, for their resources grow rich through fresh experience and use. If every F. T. S. responds to the call of the National Committee for a pledge of systematic gifts, this may be done.

The wise action of last Convention in concentrating in Chicago our too scattered machinery seems to have been fully vindicated. The strong local Committees thus made possible have provided *Outlines of Study* and other helps, have extended a system of correspondence and a system of distributing literature, and can ensure that each new opening for Theosophy shall be utilized."

Referring to another matter, Mr. Fullerton quotes from Col. Olcott's letter on the subject thus :

"In bringing this matter before your Convention, I wish you to convey to them the assurances of my deep interest, affection, and confidence. They have acted loyally to their duty in exceptionally trying circumstances, and must reap the joyous results of this Karma in many rebirths. We have to congratulate each other on the cumulative growth of the Society and the spread of its influence upon contemporary thought throughout the world. Happy we who have had the courage to 'stand and wait.'"

In noticing certain signs of the times, the General Secretary says :

The reaction from the scientific materialism before so rampant ; a widespread interest among men of letters in research into the origin and sigification of sacred books, rites, and usages ; an extensive overturning of creeds and traditions as hindrances to real religion, these phenomena imply an awakening of religious sentiment, and hence some force causing the awakening. A Theosophist of course discerns more. He notes that all fresh scientific discovery and all doctrinal changes point to an approach towards Theosophical truth, and that the awakening force comes from sources back of the Theosophical movement. He even goes so far as to say with H. P. B., that the formation of the Theosophical Society was a distinct step in the programme of designed influences.

At the close of his report Mr. Fullerton puts the following query :

Why should any Theosophist be faint hearted ? He has reason, history, and prophecy to brace him. He needs, indeed, to be vigorous, for it is active

vigor which secures success; he needs to be intelligent, for the age will not tolerate nonsense, no matter under what names or forms; he needs to be devoted, since consecration is the test of thoroughness. And he needs to be loyal,—not with that flabby loyalty which confounds charity with indifference to truth and attempts to run with the hare while holding with the hounds, but with that clear recognition of principles, that far sighted perception of policy, that unswerving adhesion to fact which is real and sound and wise and true and uncomprising and enduring. Given a body of Theosophists, vigorous, intelligent, devoted, loyal, and you have a body which shall not only be solid, united, firm, persistent, but which shall carry forward the regeneration of humanity from century to century till Theosophy shall become the Universal Religion and the Theosophical Society the Universal Brotherhood.

NEW ZEALAND SECTION.

Miss Edger left Auckland on May 23rd, for the South, after a stay of four weeks, during which time she took an active part in all the branch activities. Very successful enquiry and drawing-room meetings were held, the latter proving so popular that they will become a permanent institution and will be held fortnightly at Ponsonby College.

The Sunday evening lectures in the Choral Hall continued to draw fair audiences, and the subjects dealt with were: "Jesus of Nazareth and the Christ," "Practical Lessons from the Life and Teachings of Jesus," and "The Growth of the Christ Spirit."

Miss Edger will probably be in Auckland again in July on her way back to Sydney.

Other interesting lectures given during the month in this Section were: "The Eternal Man," by Mr. A. W. Maurais, Dunedin; "The Vedantic Conception of the Universe," Mr. J. B. Wither, Christ Church; "The Application of Theosophy to the Individual and to the State," by Mrs. Draffin, Auckland. The last lecture was given during the sitting of the Women's Council of New Zealand, and was attended by quite a number of the leaders of the movement.

The various branch activities continue as usual, classes and meetings are fairly well attended, and new members are being added to our ranks.

MISS EDGER.

Our much respected and beloved colleague, Miss Lilian Edger, writing from Dunedin, N. Z., May 29th, reports encouragingly as regards the outlook throughout the Colonies. The results of years of persistent pioneering work done by our older members are beginning to show themselves. Persons of great capacity for self-sacrificing devotion, who were but beginning to take an interest in Theosophy two years ago, have now come in and infused new fire into the movement; public interest is growing, our regular meetings are well attended, our literature is more attentively studied, and generally speaking the prospects are bright. Miss Edger keeps warm her love for her Indian friends and sends them affectionate remembrances. Her health is excellent.

Reviews.

DEUSSEN'S UPANISHADS.

For a long time there has been no event in the study of Oriental religions and philosophies equal in importance to the publication of Professor Paul Deussen's translation of the Upanishads of the Veda. It is only to be regretted that, for the land which gave the Upanishads birth, some of the advantage of this splendid piece of work will be lost, owing to the fact that Professor Deussen's version is in German. But, on the other hand, there is a corresponding advantage; for it is universally recognised in Europe and America that the work of German scholars possesses the highest excellence, thoroughness, and sincerity, while only a German, a native of the most metaphysical and philosophical people in the modern world, a fellow-countryman of Kant and Schopenhauer, of Fichte and Hegel, could adequately understand the value of the Upanishads, and, what is more important, could show in what relation they stand to the best thought of the western world, from Pythagoras and Plato to the present day. Whenever Professor Deussen speaks, we feel that into his judgment enters a thorough and mature knowledge of the whole world of ideas; we are never surprised by outbreaks of ignorance or narrow prejudice, such as, for example, mar the work of a scholar so sound as Whitney. We are never in danger of finding the element of thought, idealism, and inspiration subordinated to some mere philological quibble. Nor are we liable to find our advance barred by the preconceptions of a dogmatic theology. Deussen is already well known by his popular work, "The Elements of Metaphysics" which puts into clear and lucid form the leading thought of Kant and Schopenhauer, showing how these two stand at the crown of Western thought; and many scholars have further learnt to appreciate Deussen's master-piece, "The System of the Vedanta," for its unrivalled qualities of thoroughness, penetration, and sympathy. This is supplemented by the complete translation of the Vedanta Sutras, as the more general outline of Metaphysics is by Deussen's "History of Philosophy." But it is undoubtedly as an interpreter of the best Indian thought that Deussen will take permanent rank. There is something so thoroughly Indian in the spirit of all his work that we are tempted to apply to him the doctrine of rebirth, which is the heart of Indian philosophy, and say that, in him, one of the old Vedantin sages is reborn, and has returned once more to the study of those splendid Scriptures which are India's best inheritance.

And this Indian spirit comes out even in the dedication, "To the *Manes* of Arthur Schopenhauer"—the Manes being the equivalence of the disembodied soul after death, to which is offered the Shradda sacrifice. As Deussen's work is in a language not understood by readers in India, I think my best plan will be to translate several passages from his preface, which will best show the idea with which he sat about this work, and the estimation in which he holds the Upanishads themselves. Of the greatest value is the comparison between the most valued Scripture of the East and the most valued Scripture of the West:—"The Upanishads are for the Vedas what the New Testament is for the Bible; and this analogy is

not merely external and fortuitous, but is deeply rooted, and founded on a universal law of religious development. In the childhood of nations, Religion sets up commandments and prohibitions, and lends them emphasis by promising rewards and threatening punishments. In doing this, it appeals to the self-seeking personality, the egotism, which its upposes to be the real kernel of the natural man, and beyond which it does not go. A higher stage of religious consciousness is reached with the knowledge that all works which rest on fear and hope as their motive-power are of no value whatever for the external end of man; and that the highest problem of being consists, not in a gratification of egotism, but in its complete destruction, and that our true and godlike being first breaks through the personality, as through a shell, when egotism is destroyed. The childish standpoint of justification through works appears in the Old Testament in the Bible; and similarly, in the Vedas, in what Indian theologians call the Karma-kanda, the division of Works. Both the Old Testament and the Karma-kanda proclaim a law, and promise rewards for its fulfilment and punishments for its transgression; and if the Indian theory of Works has the advantage of knowing how to refer the repayment in part to the future, to the other world—by this means avoiding the conflict with experience, which brings so many perplexities for the Old Testament teaching of retribution limited to this life—it is, on the other hand, the distinguishing character of the Biblical law of life, that it is less identified with ritual prescriptions than the Indian, and, therefore, lays greater emphasis on an irreproachable moral life. For the interests of human society this advantage is a very great one; but in itself, and for the moral value of conduct, it makes no difference whether a man exerts himself in the service of imaginary gods, or in that of his fellow-men; both, so long as his own well-being hovers before him as the final goal, are, morally considered, worthless and faulty."

This one passage shows how perfectly Deussen has mastered the thought which lies at the heart of the Indian wisdom: the ideal of liberation, of regeneration from the bonds of personal isolation, of the new birth into our proper and universal being. "When all desires that dwell in the heart cease, the mortal becomes immortal, and enters the eternal." But, for my own part, I think there is great reason to doubt the idea of the development of religion, which he has enounced. I have always believed that religions may degenerate, but never develop. What seems to be a development is really a new revelation, a new inspiration. This new light bursts forth among the wreckage of some older system, and takes colour from that system, borrowing phraseology and symbols, and is, therefore, considered a new development, while it is rather a new incarnation of the universal spirit. Thus, to take a case near to us in time, the Reformation of Martin Luther was not at all a "development" of Catholic Christianity, but a new outburst of the human spirit, which, taking place in the field of Catholicism, naturally took its colour and expressions therefrom, since it was not of sufficient power to create a new symbolism. In the same way, Christianity was not a development of Judaism. The Talmud was such a development, or rather, I should be inclined to say, a further degeneration. Christianity was rather a new outburst of the soul, a new revelation, which, taking place on the field of Judaism, was coloured by it, and adopted many of its phrases—all the sentences of the Lord's prayer, for example, being found in older Jewish scriptures. In a still less degree, I believe, are the Upanishads a development of the Vedas. Or, to speak more clearly, I am convinced that the twin teach-

ing of Rebirth and Liberation, which is] the heart of the Upanishad teaching, never came from the Vedic hymns, but had a quite different origin.

The story of the true origin of this twin mystery doctrine is given in the Upanishads themselves, appearing in a slightly different version in the two greatest—Chhandogya and Broad Aranyaka Upanishads. It is in the celebrated and dramatic scene between King Pravahana, son of Jivala, lord of the Panchala nation, and the two Brahmins. Shvetaketu and his father. In that story we are most clearly told that Brahmins, fully initiated into the whole Brahminical lore and knowing the Hymns of Rig, Yajur, and Sama Vedas by heart, were yet absolutely ignorant of the teaching of Rebirth, of the paradise of peace between death and birth, of the return of the soul to a new life on earth, under the law of Karma, and of the teaching of Liberation from this cycle of rebirth by the possession of the powers of pure spiritually "faith, fervour, service of the Eternal." And then we are told that this twin teaching was first communicated to the Brahmins by King Pravahana, who explicitly declares that heretofore "this teaching went to none of the Brahmins, but was among all peoples the hereditary doctrine (Anushasana) of the Kshatriya, alone." I have shown at some length that, throughout the whole cycle of Indian writings, we have the tradition that the Kshatriyas, or Rajputs, as they were first called, were separated in race from the Brahmins, and that this separation remains clearly marked to this day. Therefore I am convinced that the twin-doctrine of Rebirth and Liberation, which form the heart and mystery-teaching of the Upanishads, is the ancient and hereditary teaching of the Rajput race, of the "Red Rajputs," as the Mahâbhârata calls them; while the Vedic ritual is the heritage of the "white Brahmins." So that we have, not a development, but the work of another race. In defence of this view, I have pointed out that Visvamitra, the seer of the Gayatri, King Pravahana, King Janaka, Rama, Krishna, and Gautama Buddha were all of the race of the Rajputs, which thus gave to India all its chiefest spiritual leaders and inspirers. Therefore, I think it is misleading to consider the Upanishads as in any sense a development of the Vedic Hymns and Brahmanas,—as misleading as it would be to believe that the Jumna flows out of the Ganges, because their waters enter the sea together.

But as far as the moral relation between the Vedas and Upanishads is concerned, Deussen is undoubtedly right. It is a question of the inspiration of the Higher Self, as against the righteousness of the lower self. Or, to quote Deussen again:—"The consciousness of this breaks a way for itself in the New Testament when it teaches the worthlessness of works, and in the Upanishads, when they teach even the faultiness of good works. Both make salvation dependent, not on earthly deeds and omissions, but in a complete change of the whole natural man; both view this transformation as a liberation from the bonds of this whole empirical reality which has its root in egotism. But why do we need liberation from this existence? Because it is the kingdom of sin, answers the Bible; because it is the kingdom of error, answers the Veda. The former sees the fault in the part of man which wills; the latter, in the part of man which knows; the former commands transformation of the will, the latter, a transformation of knowledge. On which side does truth lie? If man were either altogether will, or altogether understanding, we should have to decide for one or the other view, in correspondence with this. But man both wills and knows. Therefore this great change in which both Bible and Veda find salvation, belongs to both regions;

it is, firstly, according to the Biblical view, the softening of the heart which was hardened to stone in natural egotism, and its change to fitness for deeds of righteousness, love, and self-abnegation; and, secondly, hand in hand with this, the wisdom of the Upanishads will begin to dawn in us; the knowledge, anticipating Kant's great discovery, that this whole world-order, resting in space, and consequently manifold, and therefore egotistical, is founded only in an illusion (*mâyâ*), innate in us through the nature of our intellects, and that there is an Eternal Being, raised above space and time, above manifoldness and existence, which is manifested in all the forms of Nature, and which I feel and find, complete and undivided, in my inner-nature, as my own self, as the A'tman."

This gives us a fair insight into Deussen's view of the Upanishads in their relation with the Veda, the New Testament, and Kant's philosophy. All three, we see at the outset, thoroughly disbelieve in the empirical realism of modern scientific teaching.—*Madras Mail.*

CHARLES JOHNSTON, M. R. A. S.

"HAVE YOU A STRONG WILL?"*

This latest work of Charles Godfrey Leland, the American writer, which Mr. George Redway has just published, has been read with great interest and helped to place its author even higher in our esteem than before, if that were possible. Mr. Leland is a man of great gifts. He first caught the public fancy by his irresistibly funny "Hans Breitmann Ballads" at the time of the American War of the Rebellion, a work written in an Anglo-German dialect, which showed no less his complete mastery of the German idiom and rare satirical talent than his ripe scholarship and poetical instinct. It was one of those literary productions that pass at one leap to the height of fixed popularity. One would have thought that a man who could write in that absurd vein would of necessity be always a joker and nothing else. But within the thirty-odd subsequent years, Mr. Leland has won a dignified position as archæologist, philologist, anthropologist critic, interpreter of folklore, and now in his old age, produces this essay on the human Will and its illimitable psychological potentialities, which is to some of his friends a delightful surprise, and to thousands of readers will be a positive revelation. It does not appear that he has made a close study of Eastern literature, yet his reflections on the powers of the mind as applied to the physical and moral nature of man, might well have been written by an Indian versed in the psychology and metaphysics of his great ancestral teachers. His conclusions are that all mental or cerebral faculties can by direct scientific treatment be influenced to what would have once been regarded as miraculous action, and, secondly, that the Will can, by very easy processes of training, or by aid of Self-Hypnotism or Suggestion, be strengthened to any extent, and states of mind soon induced which can be made, by practice, habitual. His prescription is, that one who wishes to regain mental calm and increased faculty of work on the following day, and dispel a nervous, uneasy, petulant, unfixed habit of mind should, upon retiring to rest, calmly and deliberately determine that this change shall come about, and go to sleep with this fixed idea dominant: in short, by a process of gentle self-hypnotism create in himself an expectancy which, after a few

* By Charles Godfrey Leland (Hans Breitmann). Author of "Gipsy Sorcery and Fortune Telling," etc., etc., London, George Redway, 1890. Price 3s. 6d. nett

trials must inevitably bring about the end in view. Of course, the Eastern reader will perceive that Mr. Leland has, probably without knowing it, sketched out the very line of mental action which is prescribed alike by Patanjali, the Buddha, and the writers of the Upanishads. He has caught the familiar ideal of mental "one-pointedness" and, in purely Western language, revealed to his readers the golden secret of the Eastern Teachers, who have shown us how to "conquer the self, by the Self," the lower by the Higher. It was my good fortune to know Mr. Leland in New York early in his career, and after reading this latest work from his pen, the hope arises that we may meet again, this time to talk about Theosophy, which to a brilliant mind like his would be a consolation, indeed.

LECTURES ON DHARMA.*

The three lectures on "Dharma" delivered by Mrs. Besant at the Eighth Annual Convention of the Indian Section T. S., held at Benares in October last, are now available, being issued together in pamphet form. The first is on "Differences," the second is entitled "Evolution," and the third, "Right and Wrong." At the bottom of page 16, "Dharma is defined as the inner nature of a thing at any given stage of its evolution, and the law of the next stage of its unfolding." The teachings embodied in these three lectures will be found of great value to all theosophists.

E.

THE MAHABHARATA LECTURES.†

Mrs. Besant's lectures, which were delivered before the students of the Central Hindu College at Benares last year, and are now issued in book form, are a masterly presentation of the grand characteristics of this greatest of the world's epics. As the genius of Mrs. Besant, like the sun, throws light upon every subject with which she occupies herself, and as her literary qualifications and her remarkable familiarity with Indian literature are so well known, it seems superfluous to recommend this work to our readers. The outcome of the different kinds of conduct here portrayed affords the most striking illustrations of the unerring working of karmic law; and the noble moral ideals so clearly presented, cannot fail of having a most salutary effect upon the minds of Hindu youth, for whom these lessons are more especially designed.

E.

HINDU HANDBOOKS.‡

We have received from the publisher, two neatly printed manuals, one being entitled, "The Hindu System of Moral Science," and the other, "The Hindu System of Religious Science and Art." They are uniform in size (about the size of our T. S. Manuals), have been carefully prepared, and will be found useful to those who wish to gain a knowledge of the fundamental principles of the subjects discussed. The author, Kishori Lal Sarkar, M.A., B.L., has done his work creditably. He treats of the revelations of "Ration-

* Price, 10 annas, paper cover.

† Price, boards Rs. 1-8, cloth Rs. 2. See *Theosophist* Supplement of November last, for Syllabus of these lectures.

‡ Sarasi Lal Sarkar, M. A., 121, Cornwallis St., Calcutta.

alism and Emotionalism," as set forth in Hindu works, and it has evidently been his endeavor to embody the cream of all the so-called sacred literature of the Hindus in these two valuable manuals. The books have been cordially recommended by Prof. Max Müller and Dr. Hübbe Schleiden. We bespeak for them a ready sale.

LALITA SAHASRANAMA. *

The long expected work of Mr. R. A. Sastry is now published. It goes without saying that the Hindus hold the Lalita Sahasranama in the highest regard and it is well known that to achieve great ends, to be cured of serious illness, and to ward off great dangers, religious Hindus often resort to the chanting of this sacred hymn. It is considered to possess highly magical powers. Among Mantra Sastras this ranks the foremost. Considering the space at our command we need not dilate upon the virtues of the text and commentary of Lalita Sahasranama as believed in by the Hindus. But we have to point out that the English translation, now offered to the public will enable the reader to understand the treatise clearly and be of great use to him as it explains all the allusions contained in the several names and will also be a great help in making out the terse Sanskrit Commentary which is herein translated very literally. This is one of the merits of the translation, which we recommend to the reader for a thorough understanding of the subject, although he must, in order to test the magical efficacy of the hymn, take to the original Sanskrit, as we believe that Sound has a great deal to do in bringing about the desired result. We trust that the Sastri's labours in the field of Mantra Sastras will be appreciated by the public, and that he will soon issue a second edition of the book, free from the typographical and other errors which we notice in the present edition.

T. A. S.

MAGAZINES.

In *The Theosophical Review*, Mrs. Cooper-Oakley's opening article, which is to be continued, is a creditable attempt to trace, from the indistinct landmarks of the past, the origin and relationships of "The Heavenly Kingdom of the Holy Grail." Dr. A. A. Wells contributes a second instalment on "Social Utopias," a valuable extract from which may be found in our present issue of Cuttings and Comments. The opening portion of Mr. Mead's continued essay on "The Trismegistic Literature" is bibliographical. Mr. A. M. Glass writes on "The End of the Keely Motor,"—the conclusion which is arrived at and which is supported by illustrations and plain statements being, that the whole thing was a gigantic humbug.

Miss Edith Ward's reply to the article on "The Uses of Discrimination," previously published, is written in a somewhat trenchant spirit, and scores some very strong points. "Scattered Scraps of Ancient Atlantis," No. III., appears in this issue. Much profitable food for thought and practice may be found in Mrs. Besant's clear explanation of "Difficulties of the Inner Life,"—to be concluded. Miss Hardcastle writes on "Joachim de Flore's Age of Love," and Miss Green, on "The God Within."

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* With Bhaskararaya's Commentary translated into English by R. Anantakrishna Sastri, of the Adyar Library. Published by Thompson & Co., Madras. Price Rs. 3.

The Theosophic Gleaner gives the concluding portion of "What is Conscience, and How to Develop it," and publishes a valuable letter written from Persia, on "Archæology and Theosophy in Central Asia" (see extracts in Supplement)—the remaining portion consisting chiefly of reprints.

April *Mercury* gives us in frontispiece, a very life-like portrait of the Honorable Otway Cuffe, General Secretary of the European Section, T. S. "Thoughts on Limitation" is a suggestive and quite useful article. "Love, the Greatest Force" (continued from March issue), by G. E. Bailey, also abounds in important ideas. "Theosophical Studies in the Bible," by S. J. E. Solley, will be of special interest to Christians. There is also an extract from the President-Founder's Twenty-third Anniversary Address, the National Committee Letter, to American Branches, and an interesting letter from India.

Arya Bala Bodhini. After some readable "Notes and Comments" we find a very interesting Japanese story, "The two Farmers" by W. Hack. Satischandra Ray writes on "The Ideal Life." "On the Ramayana" is an essay which was read before a Society in Madura. "A Trip to the Calcutta Zoo," and "Talks on Re-birth" are brief but interesting re-prints for the younger readers.

Teosofia for May is a useful number. Decio Calvari writes charmingly on the different Auras. Some of Mr. Leadbeater's conclusions in regard to the Astral Plane are next given; the translation of Dr. Marques' "Scientific Corroborations of Theosophy" is concluded, and Dr. Pascal's article on "Reincarnation," *continued.*

Philadelphia (Buenos Ayres) as usual offers original matter of excellent quality, and translations of standard theosophic literature. Among these may be mentioned "India, its Past and its Future" (the translation of a lecture given on ship-board by Annie Besant), "The Universal Theory," by Emil Burnouf, "Why deny the Invisible?" by Jules Lermina, the "Reincarnation epitaph of Benjamin Franklin, written by himself," &c.

Sophia (Madrid) continues the translation of Leadbeater's "Clairvoyance," and gives the remaining chapters of "Religious Problems," and "Incidents in the Life of Count St. Germain." "How one should Perform Action" is a well written article by Kunti. Much Theosophic wisdom is found in "Notes concerning Philosophy and Occultism," by V. Diaz Perez.

The *Revue Theosophique* for May contains further instalments of translations—"The Christian Creed," "Man and His Bodies," and "The Secret Doctrine," in addition to articles by other well-known Theosophists. From the latest news received of the progress of the movement in France, it seems that the self-sacrificing labours and untiring devotion of Commandant Courmes. Dr. Pascal and M. Gillard are meeting with their due reward. At no time before, have the prospects of the success of the Theosophical movement ever appeared so bright.

We have to congratulate our Dutch brethren on the greatly improved appearance of their magazine, *Theosophia.* In its new dress it resembles *The Theosophical Review.* The number opens with a touching notice of the "passing over" of Madame Obreen a high-souled lady, well-known to Theosophical readers by her literary name of "Afra."

The Vâhan is always interesting, and Theosophists who do without it, don't realise how much they miss.

The Buddhist appears as a double number—March and April—and gives continuations of the "Buddhist Controversy" held at Panadura long ago, and a very interesting biographical lecture by A. E. Buultjens, on "Why I became a Buddhist." There are also translations of Buddhist doctrine, a "Report of the Young Men's Buddhist Association," a paper on the "State and Government of India under its Native Rulers," and other articles.

The Journal of the Maha-Bodhi Society (June—July) presents quite an interesting table of contents, but arrives after all our other reviews are in type.

The American Critic, Theosophischer Wegweiser, Mind, The Arena, The Metaphysical Magazine, L'Initiation, Banner of Light and other spiritualist exchanges, *Universal Brotherhood, The New Century, Omega, Phrenological Journal, Modern Astrology, Immortality, Light, Rays of Light, Lotus Blüthen, Teosofisk Tidskrift, The Prasnottara, The Light of the East, The Light of Truth, Indian Journal of Education, Christian College Magazine, Brahmavadin, Prabuddha Bhârata* and *Satya Sâdhani*, are acknowledged with thanks.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

The ideal of Socialism.

Dr. A. A. Wells, who writes on "Social Utopias," in the June *Theosophical Review*, says:—

"Our present bond of union [with the socialists] lies in this point, that they and we alike regard society as existing for the benefit of *all* the individuals who compose it; that, in all our schemes we think of men, not of institutions and (most emphatically of all) not of property. Our common enemy is the present organization of society, which cares absolutely nothing for men, only for property. And of society, regarded from this point of view, it is entirely true that it is past mending. It must be overthrown, simply because it has come to stand on its head, and nothing short of turning it upside down can avail to set it right way up again."

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Progress of the Christian ideal.

The London correspondent of the *Hindu* writes as follows:—

The Bishop of Ripon preached a sermon last Sunday in London, which gave a fresh proof of the advance of Christian thought towards the higher philosophy and the higher spiritual teachings and experiences of India. In course of this sermon he said that there were two kinds of belief: the belief that relied on the sayings of others and the belief that was based on personal experience. Moses was a mediator, but at the Christ stage the mediator disappeared. Christ came into the world to declare that the age of individuals and of indirect authority had passed away, and that the age of direct authority had taken its place. *The revelation was in man's very nature—in man's soul. There was direct spiritual revelation. The residence in man's soul of the Spirit of God made direct contact between Him and the human soul a transcendent reality.* But there were stages of religious thought and religious education. So long as an individual's religion depended on an intermediary, it was religion on a stage of pupilage. It had not yet reached its complete and adult stage. In religion it was possible for a man to remain in the school-room all his days. Christians had not gone beyond that stage.

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Christian Humility in India.

Mr. Grubb, the Secretary of the Anglo-Indian Temperance Association in London, who visited India last winter, wrote in the letter to his Christian friends at home, some of his experiences, among which the following appeared in last month's *Wheat Sheaf* :—

Speaking of humility, I am reminded that that is a quality which does not distinguish the average European in India The very meekness and subservience of the natives seems an encouragement to arrogant Englishmen to put on airs of superiority, and to look upon their Indian fellow-subjects with disdain and contempt. I have often felt indignant at the unkind way in which I have 'seen the natives treated by members of the ruling race. To give only one instance: I saw an Indian gentleman expelled from a second-class carriage at a railway terminus in Calcutta, to make room for two Englishmen, and I felt ashamed of myself afterwards for not having had the courage to protest against it. (The carriage was not reserved for Europeans, as some are.) What made it appear worse to me was that it was done with the approval of the stationmaster, a Christian man, who had taken the chair at my meeting the previous evening! Oh that we had a little more of the meekness of Jesus—a little more practical religion, and not so much pretence and profession. What would *He* think of such things as these? Positively some of the Indians with whom I travelled, strangers to me, expressed surprise when I entered into friendly conversation with them because, as they said 'it was very unusual for Europeans to converse with natives in that way.'

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The Occult Law.

As various so-called "teachers" have at different times, and for a pecuniary recompense, exploited regions where theosophists abound, the following extract from the Annual Report of the General Secretary of the American Section, T. S., will be found useful :—

"Certain experiences of some of our members since we last assembled make me think that others may be protected if a well-known law in Occultism is once more emphasized. One of the most positive, universal, exceptionless facts in Occultism is that no secret knowledge, no esoteric training, no 'powers' so called, are ever given for pay. So fixed is this law, so inflexible, that the very fact that any Occult teaching or equipment is offered for sale is *ipso facto* conclusive proof that the teaching of the equipment is a fraud. One does not need to examine the credentials or the claims of a seller: his being a seller demonstrates him at once a pretender. When, then, a 'course in Occultism,' a 'series of lessons in Esoteric Wisdom,' a 'class in Oriental Psychism,' or what not, is proffered for money, we may be absolutely certain that the "Priest," "Instructor," or however he may style himself, knows nothing of real Occult Science and is what in secular quarters is called, a 'fake.' Now the Theosophical Society is exactly the field where charlatans of this kind seek their prey, and it is possible that in some cases membership has been secured in order that this field may be exploited in the interest of self-emolument. Far more credence is secured if the practitioner can show himself a member of the T. S., avow belief in Masters, and claim messages from Them; and sincerity and devotion are the more easily played upon if the solicitor for fees has good standing in a Branch. I mention the matter thus publicly because certain of our worthy members are now mourning over deception, fraud, and financial loss, and the whole system of humbug in spiritual things would come instantly to an end if every one to whom is offered knowledge for cash would but say to himself, 'This offer stamps the offerer.'"

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Schopenhauer and the Vedanta.

Criticising Mr. Johnston's article on the Upanishads, Mr. P. Lakshmi Narasu, an educated gentleman of Madras, wrote thus to the Editor of the *Madras Mail*:

"Schopenhauer, notwithstanding the high praise he has bestowed on the philosophy of the Upanishads, nowhere in his works professes to be a follow-

er of the Vedanta system. I find it necessary to point this out, because Schopenhauer's encomium on the Upanishad philosophy, which has been brought prominently to the notice of educated Hindus through the writings of Messrs. Max Müller, Deussen, Charles Johnston and others, has been often mistaken for complete agreement with the Vedanta philosophy. Instead of acknowledging himself a follower of the Vedanta, Schopenhauer makes special mention of the close agreement between his philosophy and a system of Indian thought which is regarded by Hindus of all denominations to be opposed in its essence to all forms of thought built on the basis of the Upanishads. In his "World as Will and Idea" (English translation, Vol. II, p. 371), Schopenhauer says:—"If I were to take the results of my philosophy as the standard of truth, I would be obliged to concede to Buddhism the pre-eminence over the rest. In any case it must be a satisfaction to me to see my teaching in such close agreement with a religion which the majority of men upon the earth hold as their own." It is not unlikely that some of my readers would call my attention to the affinity between the *Advaita* form of Vedanta and the Buddhist religion. But I must say that this so-called affinity between these two systems is wholly superficial, and the idea of an affinity between them has its origin in the free use which Sankara has made of the arguments of the idealistic Buddhist against his realistic Sankhya opponents rather than in any resemblances either in the method or the results of the two philosophies. Though we may find something in common between the intellectual conditions which gave birth to some of the earlier Upanishads and those from which Buddhism sprang, the essential differences between Buddhism and the philosophical thought of the Upanishads are too great to be lost sight of by any unbiassed and unsophisticated student of philosophy and religion. I shall close by just remarking that Buddhism lays the greatest stress in its noble eightfold path on the harmonious training of both sides of human nature—intellect and will—which is considered by Professor Deussen to be so essential for the evolution of a perfect human being.

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Contagion by suggestion.

An exchange has the following:—

A case of "*Sympathetic Contagion*" is reported from St. Louis. Bertha Schreiber, a girl of 17, is dying of cerebro-spinal meningitis, which was recently epidemic. The physicians say the case is a most remarkable one of "sympathetic contagion." The girl recently read a sensational story in a local newspaper describing the sufferings of the victims of the disease, accompanied by horrible illustrations. She was taken ill soon after, and grew steadily worse, and every remedy, including hypnotism, failed.

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Hints on T. S. work.

We hope our readers will pay especial attention to a short article on page 608, by Dr. Sanders, of New Zealand, entited "What can I do for the T. S.?" The ideas therein advanced are eminently useful and practical.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

*OLD DIARY LEAVES.**

SECOND ORIENTAL SERIES, CHAPTER XXVIII.

WE now cross the threshold of 1887, one of the busiest and most fruitful periods of our history. The year's programme was sketched out in Executive Council on the 9th January, and on the 22nd I sailed for Colombo where I arrived on the 24th. The leaders of the Ramanya Nikâya at once took me to Piyâgale to assist in celebrating the first anniversary of the death of their chief priest, Ambagahawatte, whose cremation was recently described in this history. I addressed the large crowd present and, later, privately met in consultation the whole body of priests of the Ramanya. I warned them solemnly against allowing themselves, on the strength of their deceased leader's reputation to cultivate self-righteousness and its concomitant, hypocrisy; I had observed, I told them, the symptoms of sectarianism and narrow-mindedness showing themselves, which I deprecated as diametrically opposed to the spirit of the Lord Buddha's teaching. The warning was needed and, I fancy, it would do no harm if it were repeated at the present day.

On the 27th I started for Badulla, a thriving station in the Uva District, situate about 4,000 ft. above sea-level and possessed of a climate thoroughly renovating to European constitutions which have become debilitated by too long residence in the tropical lowlands. The railway from Colombo, *viâ* Kandy and Matale, which now runs to Bandarawela, through some of the finest and most picturesque scenery in the world, had then been carried only as far as Nanu Oya, in the heart of the richest planting country, and so I was taken on the rest of the way in a special mail-coach. From the driver's seat we enjoyed the exquisite treat of the landscape views that opened out before the eye at every bend of the post-road. We stopped for the night at "Wilson's

* Two full series, or volumes, of thirty chapters each, one tracing the history of the Theosophical Society up to the time of the departure of the Founders from New York to India, the other subsequently, have appeared. The first volume is available in book form. The present series will make the third volume.

Bungalow," a Government rest-house, which we were glad enough to reach, for the road after dark was dangerous enough at any time by reason of its short curves and precipices, but now made much more so by the fact of our driver's being half drunk. I don't think I ever had a more anxious time than then, between nightfall and our arrival at the rest-house; I must have invented a half dozen different ways of leaping or climbing over coach and driver towards the land-side, in case our bibulous Automedon should chance to drive his team over the brink of the chasm. All this was, however, soon forgotten with the appearance of a hot supper and a blazing wood fire, which the sharp, frosty air of the plateau made most grateful. And, by the way, nothing is more delightful and suggestive of home to the dweller in the Tropics, than the sense of shivering one gets at the hill-stations and the longing for a big fire in one's room. One can have this experience after a few hours' climbing travel from the steaming plains to Simla, Mussoorie, Darjeeling, Ootacamund or Kodaikânal; he can mount from India to Europe, so to say, within five hours.

Our coach started at 6-45 the next morning, the air fresh, the sun shining, the landscapes like pictures freshly painted on the slopes and valleys and peaks about us. At the seven-mile-post from Badulla one party of friends met and escorted us, at the four-mile-post another, and we entered town in a far-stretching procession of all the Buddhist notables of the place. We were lodged in comfortable quarters and given every necessary thing; the new Buddhist flag waved everywhere in the breeze, and a "Welcome" arch and escutcheon stood before our door. At 4 P.M. I lectured in the Sapragamuva Divali, and, later, offered flowers to the image of the Buddha in the temple Mutyânangané, a shrine said to be 2,000 years old. Here occurred a striking incident. W. D. M. Appuhami, a Vedarrachi, or Native Doctor, had a remarkably clever son of ten years, who was showing much precocity in picking up Sanskrit from his father's books, and whose young mind had a strong religious bent. The parents, especially the mother—a gentle, sweet eyed woman—being also full of religious fervour, wished to consecrate their child to the ascetic life of the pansala, or viharé, and so brought him to me at the time of my flower-puja, and gave him into my hands to do with him what I liked. So, taking the little chap into my arms, I thrice held him out towards the old statue of the Buddha, each time repeating the familiar ascription: *Namo, Tassa, Bhagavatto, Arahatto, Sammá Sambudhassá.* Then, returning him to the parents, I told them what to do to accomplish their object. To anticipate events somewhat, the boy did enter the Sangha, and I saw him at Galle in 1893 when there with Mrs. Besant and the Countess Wachtmeister.

The next day I had started for Colombo on my return; that night slept again at the Wilson Bungalow; rose at 3, to go on to Nanu Oya; took train for Kandy and reached there at 2 P.M. only to fall into the toils of a Committee who had gotten up a big *perahéra*, or procession, which took me (blushing with shame-facedness under the wondering

gaze of European loiterers, and feeling every inch a fool) through the streets to my lodgings, with rattle of drum, screech of pipe, clang of cymbals, and contortions of devil-dancers—whose antics were made familiar to Londoners at the India-Ceylon Exhibition at Earl's Court, three years ago. In fact those very dancers had all danced before me in *perahéras* at one or another place in Ceylon during past years. At Kandy I gave various lectures to adults and children, held meetings of the local T. S. Branch, and went on to Colombo on the 3rd February.

I had the pleasure of presenting to the High Priest, Sumangala, Captain Fiéron of the French Navy, and two others, on behalf of my dear old friend, Captain Courmes, of the same service. Sumangala is always glad and much interested to see Europeans who have given attention to Buddhism, and always thanks me for bringing them to the College. Captain Fiéron was well versed in the principles of the religion, and a long conversation was held between the visitors and the High Priest, through myself as interpreter, with the results of which both parties were apparently much delighted.

Among the lectures delivered in and about Colombo this time was one to the lepers, who had sent a very urgent request to me to visit them and give them the Pancha Sila and a religious discourse as to their meaning. This unhappy class are segregated at Colombo on a grassy, palm-embellished islet, a few miles from town, where Government has commodious buildings for their occupancy and medical treatment. They, themselves, have built a little preaching-hall in which Buddhist religious emblems are kept, and are overjoyed when they can get any Buddhist to come and teach them something about their religion. It is a frightful experience, however, to face such an audience and see the distortions and mutilations caused in the human body by this pest of mankind. I had to shut my eyes a moment and brace myself up to the revolting sights before me before beginning the Sila ceremony with the solemnly resounding Pali words of the opening sentence. Then, again, some extra interest was given to the occasion by the thought that perhaps one might get infected with the microbes of the awful disease as Father Damien had and others. Of course, it was but a remote chance at best, yet it was one, just as it depends on one's karma whether the bullet of private X of the enemy's regiment in front of one's position shall find its billet in one's body or elsewhere ; and until our doctors know more of the cause and cure of leprosy, such precautionary reflections are excusable. Well, the afflicted ones at Leper Island were very grateful for the visit, and forgot the mutilations of their hands and their necessarily unlovely appearance, when they joined their palms together in front of their foreheads, and sent after me towards the flower-festooned barge their mournful cry of *Sadhu ! Sadhu !*

The same evening I found myself in quite a different scene when, at our Colombo headquarters, we held the annual elections for officers of the Branch, and all, of every caste, sat together at the usual dinner.

To Gallé my programme took me next, and thither I went by coach on the 7th. Outside the town, the late Mr. Simon Perera, President of our Branch, and the other chief Buddhists, met me and we entered Galle in procession. During the week I spent there I was as usual kept busy with lectures to adults, talks to youth, arbitrating in quarrels between rival societies, seeing Bulatgama—H. P. B.'s "Father-in-God," of 1880—and doing other things that came my way. I was pleased with a visit made me by Cornelis Appu, my first paralytic patient of 1883, the predecessor of thousands who came after him. His paralysis had not returned after my treatment of him, and his gratitude was correspondingly fervent. But all my patients did not have such good luck.

On my return to Colombo I began compiling the epitome of Buddhist morals since widely known under the title of "The Golden Rules of Buddhism." It is incredible how ignorant the Ceylon Buddhists were of the merits of their own religion and how incapable of defending it from unscrupulous Missionaries who were then much more than now—though too much even now—in the habit of reviling their neighbour's faith in the hope of advancing the interests of their own. To meet this want the little monograph in question was compiled.

It is not a pleasant thing to say aught against the dead, but the dead and the living are alike in the eye of the historian who but records events and leaves Karma to work out its own adjustments. At the time in question I had every reason to be dissatisfied with the behaviour of Megittuwatte, the orator, the champion of Buddhism at the famous intellectual tournament at Panadure which proved a terrific blow to Missionary work. He was a man of mixed characteristics and motives. He had helped me to raise the Sinhalese National Buddhistic Fund in the Western Province, and when the Trust Deed was being drafted had given us no end of bother. His aim seemed to have been to get the absolute control of the money, regardless of the rights of all who had also helped in the raising of the funds; and at this time, four years later, his vindictiveness and combativeness burst out afresh. He attacked the Colombo Branch, asked why they had not opened schools throughout the Province, and raved away as though a lac or two or three had been collected instead of a beggarly Rs. 4,000, the interest on which would be only Rs. 400 and of that only one half, under the terms of the Trust, could be used for aiding Buddhist schools. From having been my enthusiastic panegyrist he had now turned to the other side and, always a specious and silvery-tongued man, had begun to drag the amiable High Priest into his way of thinking and to make inevitable a breach between us, which to Sinhalese Buddhism, at that time would have been very harmful. He had asked me to lecture at his temple at Kotahena on the 18th, which I did to a great crowd, but one may guess my feeling of anger and disgust when I learnt that the fiery discourse in Sinhalese, with which he followed my lecture, was a

venomous attack on the Colombo B. T. S. and myself. Sumangala was present and seemed shaken in his friendship for me, but joined with Megittuwatte in asking me to lecture on the following evening at the same place. The next morning, while thinking how I could escape from the trap that was being fixed for me to walk into, I learnt that a steamer of the British India line would sail that forenoon for Bombay, so I got my things quickly packed, called a carriage, bought my ticket, and by 11-30 A.M. was on the wide ocean, sailing away from the wily fowler who had spread his net for a bird too old to be caught so very easily. I left my parting compliments for him with a message that he might lecture in my place!

During the nineteen years of close intercourse between Sumangala and myself, this was the only time when there was even a small chance of a breach being made in our friendship. Megittuwatte did his best to crush our brave little group of hard workers in the Colombo Branch. He even started a small paper in which, for months, he exhausted his armory of invectives, but all to no purpose. The only result was to weaken his influence, lessen his popularity, and expose himself as a selfish, uncharitable and pugnacious man, while actually strengthening our hold on the public sympathy.

Reaching Bombay on the fifth day, I was kindly welcomed by our colleagues and put up in the Society's rooms, from the windows of which I had one of the prettiest panoramas of land and sea imaginable. The large audience which greeted me at our old lecturing-place, Framji Cowasji Hall, showed that our removal to Madras had not destroyed our hold on the affections of the Bombay public. After a week there I went on to Bhaunagar, the very misnamed "model native state" of Sir Edwin Arnold which, with much that was fair-seeming on the outside, had more or less moral rottenness, I fear, inside. Sir Edwin was treated with lavish hospitality, and having revisited the East predisposed to see everything rose-colored, he did not lift the lids of the gorgeous caskets in India and Ceylon and see the foul linen so often kept within. During the minority of the late Maharajah many public works had been carried through by the agents of Government and so Bhaunagar is called a progressive state and we may let it pass at that. My host and friend on this occasion was, of course, the Maharajah's cousin, Prince Harisinhji, F. T. S., and my visit to him was a most pleasant episode.

I exchanged visits with most of the high officials of the State, had an audience and long talk with the Maharajah and also paid my respects to the late ex-Diwan Udaiyashankar Gouriashankar, C. S. I., then an octogenarian and nominal sanyasi. I say nominal because, while officially retired from the world and clad in the red-yellow cloths of the Indian ascetic, and wearing a large string of beads around his neck, he still clung to his immense fortune and his three anterooms were crowded with the same worldly-looking courtiers as one sees in the apartments of all Native prime ministers. I tried to get him to promise to

devote large sums to religious purposes but he always changed the conversation, and I finally took my leave with a different opinion of his sanctity from that which Sir Edwin gives in his book of travels, and has expressed elsewhere. It is the rule, not the exception, throughout India, that retired Government pensioners who, throughout a long official career have been immersed in worldly interests, assume the externals of piety when the goal of their incarnation comes within sight; but I have my own opinion about their having any real 'change of heart' and inward purification.

I had the pleasure while at Bhaunagar of being joined by Mr. E. T. Sturdy, of New Zealand, who has since then played a prominent part in our society's affairs. He accompanied Prince Harisinhji and myself to Junagad, the next Native state on our programme. In the Hindu Dewan of this Muslim state, Mr. Haridas Viharidas, I found one of the ablest, most energetic and high-minded men I had met in India: in nervous activity and clearness of judgment he was of the Western rather than the Oriental type. Everything possible he did for us. Among other things he took us to see a very fine collection of Indian lions and other animals in the Nawab's Sirkar Bagh, and what was still better, to see the world-famous rock at Girnar on which the Emperor Dharmasoka had had inscribed, two thousand years ago, one of his noble Edicts. By request, this being a Muslim state, I lectured on "Islam," the Nawab's brother-in-law occupying the chair. The next day, in the High School, by request of the Hindu community I lectured on Theosophy, as from the Hindu point of view. The Dewan Sahib was chairman, and kindly headed a subscription for the Adyar Library with the sum of Rs. 200. He also arranged for me a durbar of the strange religious sect founded by the Swami Narayan, a few years before. It differs from all other Indian sects in its Head *being a family man* and dressing in layman's clothes. Under him are a great body of ascetics, who wear the red-yellow cloths of the ordinary sanyasi, and another group or class of householders, who attend to all the business affairs of the fraternity—a sort of lay brothers, so to say. Though but a young sect it had amassed a good deal of wealth, I was told, and the richness of the temple where the durbar was held, especially its floor of pure Italian marble, skilfully matched and laid, and its gilt railing behind which were the cloths, wooden sandals, and staff of the late Swamiji, confirmed that impression. I asked the presiding functionary to tell me what signs of spiritual power the Founder had given, and was told that he had healed some diseases and done certain phenomena beyond the power of ordinary persons. It then appeared to me as plain as day what H. P. B. and I *might* have done in India for our own enrichment and glorification if we had displayed our respective gifts—hers of phenomena, mine of healing—and played upon the ever ready credulity of the masses by the falsehood of a special divine mission.

We left for Bhaunagar again on the 15th (March) and visited other places of interest there. The grand carved doors of the Adyar Library.

on which are represented the Ten Avatâras of Vishnu, were the gift of Harisinhji, and at Bhaunagar were awaiting my inspection before shipment. Imagine my surprise on finding that each avatâra panel was flanked by tiny medallions in which were carved emblems which the Native artisan thought would be most acceptable to the European taste. There they were, a silent sermon for our edification; on one, a pistol; on another, a corkscrw; on a third, a soda-water bottle; on a fourth, a padlock, etc.! And the innocent carver could not understand in the least the expression of horror that came into my face when I saw these artistic monstrosities. His own look of blank astonishment was too much for my gravity and I exploded in laughter, giving him, no doubt, a suspicion that I was not altogether sane. The doors were *not* shipped until the offensive symbols had been cut out and replaced with lotus buds, as they now stand. On the 18th, Mr. Sturdy left me for Ceylon to attend to some Society business there, and on the next day I went on with Harisinhji to his retired estate at Varal. We reached the confines of the village after dusk, and a torchlight procession with Brahmanic chants, floral showers and wreaths escorted me to the Prince's house. Then followed sixteen days of sweet rest and friendly intercourse; by day working at correspondence and inspecting the farms and fruit-gardens, in the evening sitting together on Indian carpets laid on the grass, the air perfumed with floral scents, my friend and I smoking, his beloved wife talking to us in her soft, musical tones, and the household servants and feudal retainers grouped in the background to listen to the music and songs of the Prince's sitar player; above us the stars and the azure sky of the Indian night. On the evening of the 25th there came a troupe of Brahman jugglers and comedians, whose performances were most skilful. There were plate-spinning on sticks, with bodily twists and contortions; dancing on naked sword-blades with the bare feet, and on wooden sandal-soles, which had no peg or strap for the toes to catch hold of; balancing of a goglet (Indian decanter) of black glass on the head and the working of it forward to the nose, backward to the nape of the neck, and sidewise to the temples, and many other feats of skill, all wonderful. I supposed this was the last of them, but the next evening as we sat out in the starlight, there suddenly rose the cry, "Hari! Hari! Mahadé-é-va!" at the bottom of the garden and I saw striding towards us a tall, majestic figure made up like the familiar picture of Siva himself as the Yogî, matted locks, staff, tiger-skin mantle and all, a most impressive surprise. He came to an appointed spot near us, and then we had a sort of mystery play enacted, Siva doing a number of asanas, or yogic posturings, and other Gods performing their respective parts, with as finished skill as our best actors could have done on our prepared stage. A—to me—jarring note was the buffoonery of a sort of clown, personating a Bania retail merchant haggling with customers, exceedingly well done, yet quite inharmonious with the religious play of the Gods led by the mighty Siva. The next day this latter actor gave us a small proof of his yogic

training by burying his head in the ground and keeping it there some time, the loose earth having been thrown in and pressed about his head by an attendant.

My visit reached its close at last and on the 5th April, the Prince and I left Varal for Limbdi, the enlightened ruler of which state had invited me to pay him a visit.

H. S. OLCOTT.

JNANA AND KARMA.

TWO small simple words! A word is merely a word more or less till its full significance dawns upon the mind, till what it symbolizes is realized.

These two words contain within them the explanation of every action that takes place, of every knowledge that springs up, of the essence of being and of non-being; in short, of the source and destination and the real nature of everything that was, is or will ever be, manifested as objective existence.

Beyond the reach, as it is, of an imperfect being to grasp their significance to perfection, the indulgent reader will not, it is hoped, resent an intellectual attempt to dive as deep into the mystery as one's power allows.

No two words have been the subject of greater controversy. Each has its group of advocates and admirers. Each claims a school for itself. The Vedas have their *Jnána Kánda* and *Karma Kânda*, extolling *Jnâna Mârga* and *Karma Mârga* respectively. There is the *Upâsanâ Kânda*, dealing with *Bhakti Mârga*, which looks like a compromise between the two, which seems to have engaged the attention of the Sages of old.

As will be shown in the course of these remarks *Jnâna*, and *Karma* are by their very nature as inseparable as *Chaitanya* and *Jada*, positive and negative, plus and minus. As representing the two Paths they are each a means to an end rather than an end in themselves.

Now then what is *Jnâna?* It is something through which one knows or rather realizes what he wants to have a knowledge of. It is the medium between the knower and what is to be known. It is the middle factor of the Trinity—*Jneya*, *Jnâna* and *Jnâtâ*. The finer, clearer and more transparent this middle factor, the fuller and more real the view of the *Jneya* beyond it which the *Jnâtâ* obtains. But of the same time it must be borne in mind that however full the view of the *Jneya*, it is one as obtained through something which is not *Jneya*. The fullest view *through Jnâna*, is still a view through a veil, extremely fine and transparent though that veil may be. Beyond the veil is the Reality, the *Jneya*. That there is one who wants to know, as distinct from what has to be known, in itself shows that there is duality and distinction and its concomitant limitation and individualization.

The *Jnâna* through which the *Jnâtâ* seeks to cognize the *Jneya*, in itself separates the former from the latter. It is in itself the individualizing influence and has given rise to duality, itself with the two forming the Trinity. It is what the late Mr. Subba Rao, a profound Vedântic philosopher, in his lectures on the Bhagavad Gîtâ, describes as the veil of Parabrahma, the Mûlaprakriti or *Yoga Mâyâ* of the Vedânta. As a means through which Brahman, the Reality, is cognized, it is *Jnâna*. As being a veil across what is to be known, it is something which obscures, and is thus more or less the source of *Ajnâna*. The subtler and clearer the intervening veil, the less the obscuration and the better it serves as a means to have a clear view of the Reality beyond.

This veil is often described as the double aspect of the One Reality, the Great Breath, the *Chimâtrai* and *Chidâkâsa*, two in one, the *Śuddhasatvâ Mâyâ* in a state of equilibrium, the *Avyakta* of Sânkya philosophy. It is to the Reality what the double aspect of electricitly is to electricity. As having no existence independent of the Reality, it is styled unreal. As being in essence nothing else than the Reality, it is no less real than the Reality itself. As being nothing having independent existence as distinct from the Ever-existent Reality it has no beginning, *i.e.*, is *anadi*. As it vanishes from view as the Reality is attained, it is *Sânta* (having an end). To fully know it, one has to go beyond its furthermost limit, *i.e.*, beyond everything which constitutes *Jnâna* or means of knowledge. This explains why it is unfathomable and *anirvachanîyal* (indescribable), because when once beyond it there remains none to know as distinct from anything to be known, or the means to know it with. The once Trinity rests only as unity, beyond knowledge, beyond thought and beyond speech.

Any attempt to describe the highest and subtlest state of this indescribable *Mâya* cannot but be poor and imperfect. Much that is beyond the range of speech must needs be left to be imagined.

Simultaneously with the idea of this veil rises the idea of individualization, of "is-ness" or *Sat*. There is further the idea of knowledge, intelligence or *chit*. There is the *existence* and the *chit* to experience *bliss* of homogeneity free from all disharmony. It is thus the possibility of all existence, intelligence and bliss, which more or less divided and imperfect—are manifested on the various planes of the manifested universe. It is the *Sachchidânanda Svarupa* which Śrî Krishna calls His *Avyaktamûrci* (Bh. Gîtâ, IX, 4). The double aspect as the veil, viewed without what it veils, is what Srî Krishna calls His *Mahadyoni*. The Reality associated with, but not influenced by, the veil, is the Father, the giver of the end. The Reality viewed as underlying and influenced by the veil, is the seed conceived in the womb (Bh. Gîtâ, XIV. 4.).

Whatever in a being gives rise to individualization and limitation is derived from this veil or *Yoga Mâyâ*. He as an individual

being has thus a veil between himself and the Reality he in essence is, beyond the veil. It is through this veil that he is to attempt to have a view of the Reality beyond. In proportion to the thickness and opacity of the veil will be the imperfection of his knowledge.

Here comes a new factor for consideration—variations in the degree of clearness of the veil and in the proportionate extent of obscuration of the Reality beyond. Whence these variations? The veil or the Mûlaprakriti, as it is called, is of the nature of activity. There is not an activity but has its root there in this possibility of all activity. Like every activity this root too has a tendency to run its course. In its course it loses in velocity and intensity. Its play is less and less free, and it thus gives rise to differentiations. As it proceeds there is increased limitation and grossness with more and more obscuration of the Reality which it envelopes. An individual being on the plane of manifestation is but one of such innumerable differentiations which the original Mûlaprakriti has undergone. The individual being, in any one incarnation, is associated with those activities with which he had identified himself in the past. In thus identifying himself with them he had lost sight of the Reality beyond, till following the course of activity the veil had grown so gross that not even a faint glimpse of the Reality was possible. What he will be able to cognize through this gross veil will be such objects only as can ruffle its outer surface, or, at the most, those lying just behind its thin outermost layer. The thick and gross veil is the means of knowledge at his command and his knowledge, therefore, does not extend beyond what he can see through it. Everything that reaches his cognition through it is necessarily something else than the Reality and therefore impermanent. Every being is but a differentiated wave or ray from the infinite ocean of bliss—*Sachidánanda Svarûpa—Sat*, *Chit*, and *Ánanda* form his very essence. By identifying himself with a particular activity of a certain degree of grossness, he has himself, as it were, put a limit on his state of existence, intelligence and bliss. He longs for bliss, he thirsts for intelligence and existence which are his by his very nature. The uncertain bliss, the obscured and imperfect intelligence and the transient existence, that he sees fallen to his lot, sooner or later fail to satisfy him as he gains experience. Wherever he turns he sees change all around. But even in what appears thus liable to change there must be something persistent, because change or what is commonly known as death or destruction, is but the cessation of a certain limitation or form and modification, and its place being taken by a new one—limitation being always subject to change—he imagines this persistent Reality beyond limitation. He tries to see through the thick veil that intervenes between him and the Reality he seeks. To the extreme limit of his vision he does not find anything that has not limitation more or less. Paying no attention to whatever has limitation he broods and broods over what must be beyond. This attitude of his in itself secures to him what is necessary, *viz.*, thinning of the veil and extension

of the range of his vision. How? While intent on finding the Reality, the activity in association with him and which forms the veil between him and the Reality, runs its course towards exhaustion. His identification with the activity had turned it into a veil between him and the Reality. To allow it to run to exhaustion and not to have any new attachment to be turned into a future veil, would mean to let the present veil dissolve as it had formed. As the dissolution proceeds, wider gets the range of his vision. He sees less and less limitation. Ever intent beyond limitation wherever found, because there only must be the Reality he seeks, the activity is left to its course, the dissolution of the veil progresses, it gets finer and clearer, till it reaches its purest state of possibility prior to the starting of differentiations and the getting of grossness. Here his individuality vanishes into the One Existence. The veil which once blinded his vision, has now turned to one, quite transparent and clear, giving a clear view of the Reality beyond. It is the perfection of knowledge—*Jnána*.

The individual being, it will be seen, had his vision directed through the veil (the means of knowledge at his command) beyond it, and paid not the least attention to the course of activity. He might not be even aware of it after he had made a sufficient progress upward. This is the attitude of one who follows the *Jnâna Mârga*. The veil is the *Jnâna*, and the attempt to know the Reality through and beyond it is to adopt *Jnâna Mârga*.

Karma is the result of activity in motion. The Mûlaprakriti or the veil described above is of the nature of activity and hence is the root of all action—karma—actual, potential or possible. In fact its very name, Mûlaprakriti (from *mûla*, source, *pra*, prefix showing fulness, and *kri*, to do), implies that much.

An individual being may feel attached to certain objects or activities which harmonize with him and may try to avoid the disharmonious ones. Harmony gives him happiness, disharmony the reverse. In the cessation of harmony he had been accustomed to enjoy, he finds himself unhappy. Thus experience gradually teaches him that if he wants to keep away pain, he must as much avoid being attached to impermanent and short-lived harmonies as he does the disharmonies. With further experience he comes to learn that no harmonies between activities can ever be permanent, it being the very nature of activity to change. Harmony and disharmony, change and impermanency are the concomitants of activity. Perfection of homogeneity free from all possibility of change or disharmony must be beyond activity. Activity is by its very nature incidental, and implies an antecedent state of rest. That state of rest can only be free from the elements of pain—change and disharmony. There only eternal happiness can be possible. He as he is, is subject to the influence of activity he has become associated with. His present association is the result of his past karma. He is circumstanced and conditioned by all the activities he had identified himself with in the past.

Every activity runs its course and exhausts itself. If he allowed the activity in association with him to exhaust itself and identified himself with none to avoid any future association, a time must come when he will be free from all activity and attain to a state of rest with no activity he can call his own. One who thus feels the source of all misery in attachment to activity and leaves it to its course towards exhaustion without feeling any concern for what it does or where or how it goes, is said to follow the *Karma Mârga*. To let the activity go its course and exhaust itself, in other words, to allow actions to be performed is all he wants. All his actions without a single exception will be *niyata* or ordained. They will be those which will be produced by the activity with which he has become associated, *i.e.*, those the performance of which his present incarnation demanded and made to be his duty, *Dharma*. As having no concern as to where the activity goes or what it does, every action so performed will be necessarily *nish kâma*.

C. G. KAJI.

(*To be concluded.*)

ORIGIN OF LANGUAGE.

THE origin of language has always been a moot point in philosophy, and many great men have handled the subject, but with comparatively so little success that one may expect seriously that it is one of the questions that lie beyond the power of human solution.

Renan's book "Del 'Origine du Language" treats the topic very ably, and perhaps the endeavour here to sum up briefly the position that he strives to establish may have some interest for our readers. How languages grew to be what they are must have an important bearing on Theosophy. Our views on the condition of primitive man must always be largely influenced by the theories we entertain on the origin of speech. Of all the acts that make a man, *man*, speech seems most characteristic and most expressive of what constitutes humanity. The utterance of sounds is common to most animals, but speech, meaning 'discourse of reason,' is in its fulness distinctive of man alone.

Renan refuses to admit that the primitive man was a savage according to the derogatory assumptions of Epicurus and Buffon. But he seems to take for granted that there were very diverse origins of man and that they did not consequently emanate from one pair, as is to be inferred from the Mosaical account. Infancy always exhibits analogous traits, be the individual characteristics of men what they may. Thus whoever wishes to construct a scientific theory of the first ages of humanity must make the child and the savage the two prime objects of his study. Science however has a still further and more direct means of placing itself in rapport with the earliest times, and this it finds in the profound study of language, which places it in the presence of the most original workings of the very spirit of man.

Having gone thus far with Renan, a thinker may be excused for feeling baffled unless he can find some clue that enables him to fashion for himself an idea of what sort of a man went to make up and constitute this primitive man who first shot forth from his mouth the words of vivid utterance. It is useless here to tell us of the child and the savage. We feel inwardly conscious that neither of these humanities could have been instrumental in originating so consummate and momentous an act of human vitality as would be involved in generating the first synthetical output of speech.

Renan treats language as being itself a poetical creation, a species of primitive document (p. 68) in which man has deposited his very oldest memories, not in writing truly, but in the phrases of this marvellous Genesis. He calls this an admirable poem born and developed with man himself and handed down to us as a thing capable of analysis. It has accompanied man through every step he has taken and preserved the imprint of every minutest phase of feeling. This is full of ability and of great ingenuity. It seems to us however that we can argue little or nothing from this inchoate registry of words, without knowing the conditions of the man who first resorted to them to express his mind. We feel confident that though in one respect, which we shall treat later on,* he might resemble a child, in other respects he must necessarily have been a fully organised, capable and powerful man, possessed of all the highest human faculties in their full force.

No savage, who is always a man in a certain decadence of the faculties, can do this, but only a man of the fullest powers and capabilities, docile, both ready and able to take in information and to receive instruction, and out of this very superabundance of ability and ideality, able

* As I find that I cannot in the present paper return afterwards to the treatment of this subject, I will try to furnish in this note a brief notion of what I intended.

In Mark, X. 15, we read,—"Verily I say unto you, whosoever shall not receive the kingdom of God as a little child he shall not enter therein." Now this passage Eliphas Levi perverts, quoting it thus,—'Si vous ne vous presentez pas avec la simplicite de l'enfant, vous n'entrerez pas dans le malkouht, c'est-à-dire dans la royaume de la science.' This is an audacious interpolation, making Christ to represent heaven by the Hebrew word, Mlkt, say Molkoth. Heshamin, the Queen of Heaven, a title under which the women of Israel worshipped the moon or Venus or Astarte. Curiously enough, Mlk or Molk signifies also counsel. To make Christ symbolise heaven by this carnal idolatrous figure is simply an atrocity in misinterpretation. But letting this pass as a pretentious and corrupting display of erroneous learning, we may do well to bear in mind that the true spirit of knowledge is like the spirit of true and unprecocious childhood which exhibits a vast receptivity through faith. The very reverse of Descartes' absurd maxim that formulates universal doubt as the true starting point from which all solid knowledge must proceed. It is certainly an involution of all insanity but unfortunately it is in the main also the method on which modern science directs and prosecutes its enquiries. Suppose that we would only take food on a like principle and would analyse every thing (to exclude poison) before we would venture to put any to our mouths; we should by such a process divest all food of its nutriment as a prior step to the swallowing of a single particle. We should reduce nutrition to an impossibility. It is found essential thus in feeding the body to accept much upon faith rather than to wait for the debris produced by sceptical analysis. What we must do with the fleshly body gives us, analogically, the right method of what we *should* do with the spiritual nourishment of the mind.

to mint words expressive of how things seen or felt, impressed him. He is no mere massive cup of receptivity, but a sort of voice mirror, struggling to give back in speech the reflection of external objects.

Such a being is quite manifestly less a child than otherwise. He is a creature of full powers, though not perhaps experienced in exercising them as yet. Again he exhibits the ripest potentiality and this is distinctly severed from the decadency of a savage. The two grand objects of study therefore, as Renan gives them, are each and both incapable of furnishing the smallest hint of the primitive outcome of human speech.

Renan admits that the primitive languages have disappeared, and that the psychological states producing them have all passed away. Then he assumes that the oldest idioms preserved contain the laws that operated at the birth of language. This he says is no hypothesis but an evident fact. He premises that they will not yield us the primitive tongue spoken; but the *primitive procedures* by which men came to express thought. Is not this a complete illusion ?

Suppose we could allow say the Basque language to be a primitive speech. Even with that as a model before our eyes, it would be no easy investigation to recognise in it the plastic force psychologically operating when the young imagination first ran its molten vocables hot from the furnace of the brain, instinct as of their way with all the vitalities of an unfretted and perfect life at work within it. This very condition of things Renan himself admits to exist no longer. To re-shape it now after the cold analyses of reasoning, is surely a thing almost past a hope of renascence. But denying primitive speech to exist, to resuscitate "primitive procedures" from secondary and derivative languages seems far more hopeless still. You have neither the material fact or model to work upon nor the psychological spirit to lend interpretative aid that first projected speech. Renan's postulates are too sceptical to enable you ever to deduce from them the genesis of human speech.

You want a sound cosmogony, and a true human specimen as starting points and you cannot find them. Renan's sceptical processes, which he and others would gladly represent to us as scientific, are in reality overdrawn ; they are the mere ghosts of thought. "His primitive procedure" discoverable in languages not primary but derivative, is a postulate that cannot support him. It and the sceptical positions that lead up to it, all fall away together. It were really better to hypothesise in good faith, than to reason thus. The myth, fable or history of the Mosaical account is, though incomplete, more intelligible far, more coherent, more human. Grimm considered that if language were conferred on man as a celestial gift from without, *science* would neither have had the right nor the means to make a research into its origin. Now what we have already said as coming from Renan shows that whatever right on this subject may pertain to humanity, the means are not very fully within its reach, when a man of keen intellect like Renan can effect so little in the way of elucidation after such elaborate studies as his were.

Renan's own definition of language runs somewhat thus: Man has done all for himself in the invention of language; that it is the natural outcome of the play of his own faculties and not from without; that it is a spontaneous product of the vital forces that the human faculties possess. It springs neither from convention nor calculation but produces its effect from itself and out of its own inherent powers. Renan thinks there is a certain sense in which language may be said to come from God, if you only know how to understand the phrase and limit it. For nothing can be truer than that what comes out of spontaneity belongs more to God than to man. But it is mere anthropomorphism to suppose revelation to have come in a loud voice from heaven dictating the names of things. Did any one ever suppose they did so?

A revelation (*du dehors*) from without is not at all necessary to be supposed, for many mystics consider that when Deity approaches man the entry is affected by the back of the head and not face to face. Hence prostration in prayer is the attitude appropriate to the reception of the spirit of revelation. Notice that remarkable passage, Ex. xxxiii., 33, where Moses solicits to see the glory of the Lord. It is only vouchsafed to him to see the back parts. Had man therefore been prompted as to language by a spirit of revelation, the revelation would not have come to him from without, by a loud voice from the sky, but by the postern at the back of the head. By the eyes and face we take cognisance of nature but to meet the conscience and the maker of conscience we step back into the penetralia of ourselves. Had the primitive man been inspired therefore so as to give direction to his linguistic efforts, the communication would have been entirely and wholly internal, and have differed in nothing externally from the spontaneity so often insisted on by our eloquent author. Renan himself would I imagine have loftily waived aside this suggestion as one 'qui n'a pas besoin de refutation pour un esprit tant soit peu initié.' We said before, it might often be better to hypothesise in faith than in scepticism. We say so again and think the one at least as human as the other, and even as to reasonableness showing the more natural reason of the two.

Again, Renan tries to make a strong point of this analogy. Why, if we make an animal able to utter an original cry, should we refuse man the originality of speech? Now this raises a false issue. Man utters cries as well as animals. But these cries are representative of sensations corporeal and passionate but not intellectual. There is nothing in common between them and speech, except that both are expressed by aural noises. The interpretative or Hermetic sign of which man possesses a faculty is just as much a part of him, Renan thinks (p. 90), as his hearing or his sight. But is it not a great deal more a part of him than any one or all of his mere senses can be? It is a part of that inner power that he is endowed withal, that enables him to make intellectual use of what the senses register. Where the intelligence reads off the *impressions* so recorded, it immediately busies itself to put them out again in adequate *expression*. This is the speech faculty. This is the

principle in human nature that prompts it to the creation of language. Moses' account in the first chapter of Genesis, be it fable or what not, is tenfold more humanistic than Renan is. Moses represents man as speaking at a time when he has nobody to speak to; that is sure enough the paramount proof of the naturalness and innateness of language. In this, language stands forth as an anticipatory proof of human instincts. The man had then no figurate conception whatever, of society, yet he burnt inwardly to communicate by words, and he felt solitary, for he was without a reply or conceptual receptivity in front of him. He was driven to ask for a helpmeet and the woman was given to his prayer. She was intelligently capable of sharing his thoughts and jointly with him of creating that state of society which his solitary speech had demonstrated to him the insurmountable want of.

This is perhaps enough to say for the moment on the eloquent and learned tractate on language, of the gifted Ernest Renan. A great deal more might easily be gathered together on this interesting and wonderful topic. I might treat the argument much more elaborately, But this is enough to set the mind thinking, and is good if it has been in any way made to look credible that Moses in his few words on Paradise, is yet more instructive in the humanities than the great sceptical Breton philosopher. If it enables us also to make a sounder deduction on the origin of language because it places primitive man more as he actually was, than the analytic sceptic can do, something is achieved. I do not think the man can be found from his speech. But if we could first posit the man well, we could deal with the origin of speech better. We achieve so little by scientific doubt that to hypothesise faith were perhaps better and more fruitful.

C. A. WARD.

SOME OCCULT TRUTHS.

(*Concluded from page* 606.)

GIVEN form and life as two poles of Nature what shall we do next? Why have form and life combined? And what part have we human beings to play in this theatre of life? We are here for the attainment of a three-fold object:

Firstly: for grasping fully the nature of the Real and the Unreal.

Secondly: the acquirement of the way or means of grasping the nature of the Real and the Unreal.

Thirdly: the realization that the Real is Ourselves, thus awakening ourselves from the deep sleep of ignorance.

First and foremost, we shall deal with the nature of the real and the unreal. He who is in earnest for arriving at the real truth must endeavour to know and then to realize for himself that nothing which has manifested or nothing that has imposed limitations upon itself, by wearing a name and form, can enter the realm of the real. The unseen

is the real, the seen is the unreal. Formed as we are, both of the real and the unreal, and placed as we are in the very midst of the unreal, with the object of gaining a true estimation and knowledge of the one real, we naturally fall a prey to the unreal, and identify our life-long interests with it. The natural result of our surroundings is that the real turns into the unreal, and the unreal becomes the real. It is only when the knell of our parting sounds in our ears, that we wake up as if by a sudden shock, and find that we have hitherto been working under an illusion. If we live in the world solely with the object of attaining the real, it is not hard or impossible to seek and find it, as hundreds and thousands have done before us. But the majority of men live for the unreal, for the attainment of harvests which are sown and reaped for the body or form which the true life wears, ignorant of the fact that the real does not get profited a whit by these earthly harvests and impermanent gains. The view that I am now taking of the world, be it strictly noted, is from the standpoint of a man who thirsts after God, and not of a man whose interests are locked up in the world. The human mind is so constituted that there is a certain inherent characteristic within it, entirely determined by one's own karma, which goads him to follow a certain career to the exclusion of all others in the world, from which he can no more come out than he can go out of his body, or change the form he wears, or the colour of his skin. That predominating feature of the mind of each man makes the most wonderful and inexplicable heterogeneity around us. The thief, the assassin, the philanthropist, the sage and the saint, all think that their line of conduct is the very best conducive to their idiosyncracies and therefore the only truth for which Nature exists. Hence proceeds the jar and discord which assail us on every side. The world is the be-all and end-all of the *Samsâri*, and he is quite welcome to his own views. Go to the saint and ask him what he thinks of the world. His straightforward reply is that the world and all that the world contains is mâyâ, illusion, unreality every inch of it. Here then we are between two extremes. True enough that there are infinite gradations between the extremes of reality and unreality, but as long as the real is not searched and found, every unreality appears more or less real. Reality is to unreality what the figure one is to the cipher. The cipher has no value of its own ; put the figure one before it and we at once get a definite idea of a certain number. During every Manvantara, Nature displays her gigantic powers in two directions which are known as Evolution and Involution. In evolution, which reaches consummation in the human kingdom, separation is the order of the day. Perfection is reached with individuality ; and symmetry of form, and nice adjustment of parts is the passion of nature. Separation reaches the zenith point, and man is taught to believe by a wise dispensation of Nature that he is a veritable world of himself. Hence he is justly styled microcosm, to distinguish him from the macrocosm or the large world of which he forms a part. The salient feature of evolution, let me repeat, is per-

fection of forms. When the middle point of a Manavantara is reached, as we have now reached it in our solar system, there is an awakening of the life within, which, by right, steps forward to establish its ascendancy over form which was so long enjoying supremacy in the government of the kosmos. When life or the reality comes into play, Nature which was hitherto evoluting forms, assumes a diametrically opposite course and commences to involute life.* In involution, Nature attempts to do away with forms and her undivided attention is directed to establish the unity of life, which is indivisible Oneness itself. The separated individuality, if he wishes to progress onward, must realize that oneness in all forms, and realizing life as one and inseparable in all, must be that life itself. Distinct as form and life are from one another the two processes of evolution and involution work for a definite end. In evolution the unreal or the non-A'tmic side of nature is allowed to have full play; while in involution, the real or the A'tmic side is allowed to be in full swing. The first process is like that of a seed sprouting forth into a magnificent tree; the second process is like the tree getting itself absorbed into the seed. With the worship of forms we return again and again to wear forms, and it is an indication that the worshipper has not yet awakened to the importance of the life which quickens the forms. With the worship of life we become the One Life, the part becomes the whole, limitations are cast out and the microcosm becomes macrocosm. To sum up: form is unreal, life is real. To know form is to be a human being, to know life is to be God. This explains the nature of the real and the unreal.

Now we come to the second object, the acquirement of the way or means of grasping the nature of the real and unreal. The Buddhist scriptures lay down the following three aphorisms:—

(1) That everything is *anitya*, or impermanent;

(2) That thus everything is *dukham*, or misery;

(3) That consequently everything is *Anâtman* or non-reality.

From what I have said above it is plain that all forms are fleeting, and, therefore, it stands to reason to argue that we should not hope to get permanent happiness from things which are, in themselves, impermanent. But, on the contrary, if we endeavour to gain it through the A'tmic or permanent side of Nature, our cup of bliss will be full to overflowing. The origin of our misery is to be traced to our attachment to forms. An attachment necessarily presupposes the outpourings sensational, emotional or intellectual, of one man towards another or towards a certain thing. These goings-out of the head and the heart when they do not find a similar expression from the party towards which they are directed, result in pain. From these feelings of pleasure and pain, man learns by experience which objects of the world

* Mrs. Besant says (see "Dharma," p. 14). "Evolution begins at the turning point where the wave of life begins to return to Ishvara. The previous stage is the stage of involution, during which this life is becoming involved in matter; in evolution it is unfolding the powers that it contains."—Ed. note.

are to be wooed and which to be eschewed. When pleasure becomes a thing of the past, a man reverts to it again and again, but each repetition has one important lesson to impart, that the so-called pleasure has an unfailing sequence of pain. A philosopher once said that the man of the world returns to its enjoyments as a drunkard to the flagon of wine. Thus with constant courting of pleasure and disappointment, we learn for certain that the world has nothing which can give us permanent bliss. But then we have to take count of pleasures other than those which are intended for the body, I mean, the intellectual pleasures which are comparatively more lasting than the bodily ones, but still they *too* lack the lasting element which is the *sine quâ non* of true happiness. But there is also one main difference between the pleasures of the body and the pleasures of the intellect. One class is purely selfish, but the other is verging towards unselfishness. In the pleasures of the body the prevailing thought is that of the personality, but in the pleasures of the intellect the heart expands, and one is led to believe that Nature does not exist for itself alone. With this expansion of the heart, by slow degrees, the kingdom of Heaven opens up and the time comes when the intellect tries to soar above the forms and find out the source of all existence. The isolated intellect sees that the whole nature pulsates with one life and that he himself is a part and parcel of that life. In three stages of the bodily, intellectual and spiritual development of man, the first, or the bodily development, mainly deals with forms; the second, that is the intellectual, has to deal partly with form and partly with life; but the spiritual, *essentially*, treats of the One Eternal Life. In the divine science of wisdom, there is no dictum which is more pregnant with meaning than that which lays down that man is a potential God. Man is not God in *being* but in *becoming*; and it is only when man, the physical man, has become the cosmic man that he is one with the whole: then alone the Christ returns unto the bosom of His dear Father. But before the crucified Christ, or the Divine Life immolated on the altar of form, can be installed on the throne of the Eternal Life, the fiery ordeal of coming out of the illusion of form must be gone through. We have just seen how pleasure and pain hold their own in the whole world. Knowledge of the real and the unreal is the offspring of pain. Had there been no pain and no misery in the world, how could our Buddhas and Krishnas have been produced? Every pain that we feel is a prick of Nature to turn to the Path of Wisdom, to turn from the unreal to the real, to leave the form and enter the life. But, here, I cannot avoid the temptation of quoting Mrs. Besant on what she has so lucidly explained as to the *raison d'être* of pain.

"Is pain to be anything more than a use? Is pain the natural atmosphere of the spirit? They err who believe that sorrow is the end of things; they err who believe that pain and sadness are really the atmosphere in which the spirit lives. The spirit is bliss, it is not sorrow; the spirit is joy, it is not pain; the spirit is peace, it is not struggle; the

essence and the heart of all things is love, is joy, is peace; and the path of pain is the path and not the goal; the path of woe is only the means and not the end. For out of the ocean of blessedness, whence the universe has sprung, spring love and peace and joy unceasing, and those are the heritage of the spirit out of manifestation. Pain lies in the sheaths in which it is closed, and not in its essential nature..... Pain is passing, bliss is eternal; for bliss is the inner essence of Brahma, the self of all. Therefore as the spirit goes onward, therefore as the spirit grows freer, peace takes the place of struggle, and joy takes the place of pain. Look on the highest face; there is indeed the mark of pain; but of pain that is over and that has been changed into strength, and sympathy and compassion and a deep unending joy. But the final word of the Universe is Bliss, the final outcome of Humanity is rest, conscious rest in happiness. And all the messages of pain are in order that the spirit may gain liberation; the end is the end of peace, and the manifested side of peace is joy."

Having seen the nature of the real and unreal, and that the knowledge of the real comes after experiencing the frivolity and abortiveness of pleasures in conferring lasting bliss, we know that pain is the only means to restore consciousness of the reality within us. With the accession of knowledge gained through pain, our next duty is to rise up to the consciousness of the unity of that One Indivisible Life, nay, to become that Life Itself. The occult philosophy says that there are as many paths of arriving at the truth as there are human beings in the world. It is for the individual to find out that path which is suited to his taste by his karmic affinities and religious susceptibilities. If the individual cannot find out the Path, surely the Path *will* not and *cannot* find out the individual. No one can eat his own food and nourish the system of another. Within the limited space at my disposal, I cannot enter into a full narrative of the various instructions given in the scriptures of the world which lead to the discovery of the Path. But the essence of all instructions may be summed up in the observance by the candidate of three kinds of silence. In the words of De Molinos, the first is the silence of words, the second is the silence of desires, and the third, the silence of thoughts. The first is perfect, the second more perfect, and the third most perfect. In the first, that is, of words, virtue is acquired: in the second, to wit, of desires, quietness is attained to: in the third, of thoughts, internal recollection is gained. By not speaking, not desiring and not thinking, one arrives at the true and perfect mystical silence, wherein God speaks with the soul, communicates Himself to it, and in the abyss of its own depth teaches it the most perfect and exalted wisdom. In the silence, a silence wrapt in the most unfathomable ecstasy, a silence in which the very breathing has an audible sound, when the whole world of forms ceases to exist, when the entire manifestation is strictly excluded, and the hitherto rebellious senses have gone to sleep, as it seems to us to wake no more, the inner divine life of the chela rushes and gushes forth to meet the ocean of life into which it longs to empty itself. Hushed is

the breath ; silence studies to be still more silent: the heart finds that the divine influence is gently trickling over it, and in a while, behold the trickle turns into a torrent, and the body of the chela vanishes as a piece of ice in a tumbler of water. The halcyon peace, the peace of the Divine Logos, descends in the most enchanting way. All memory of the world dies, separation ceases to exist, the link has become the chain, and the drop at once develops the capacity to receive the mighty ocean of life. Enrolled in the deepest depths of such silence and peace the lips of the mystic Mansur gave out the mantram "*An al Haq, An al Haq;*" I am God, I am God. Those who stood near him thought it a sacrilege for a human being to call himself God. The matter was forthwith reported to the king who ordered that Mansur should be decapitated. Off flew the holy head of Mansur from his body; but, lo and behold! the very blood that spurted forth from his neck wrote on the ground the words "*An al Haq*," I am God. The people saw their mistake when it was too late to call Mansur back to life.

The philosophy of occultism is the philosophy of all sciences and all religions of the world put together. No science can aspire to that name which is not wedded to religion, and no religion can claim the heart of Humanity which is divorced from science. True occultism alone is Divine Wisdom which combines the intellect of science with the emotion of religion. The secret of myriads of forms and one life is the secret of kosmos. Study forms first, then study the essence or life that builds them, and finally merge yourselves into that life.

JEHANGIR SORABJI.

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*PHYSICAL LIFE AND SPIRITUAL LIFE.**

THOUGH the terms "Physical life" and "Spiritual life" are with us in common use, I am afraid that very often, with the majority, their true meaning is not properly appreciated; and though we may have a more or less definite idea in our minds as to what these terms imply, with perhaps the exception of a considerable minority, too little attention is paid to the eternal and wonderful processes of nature that are at work to produce the conditions pertaining to these two states.

Now the task I have allotted myself is that of endeavouring to, as far as possible, sketch, in briefest detail, these processes, and establish the fundamental truth that physical life is as much the basis of spiritual life as spiritual life is the basis of physical life—in other words that without the one the other is practically impossible; in saying this I of course use the word life in the sense that we ordinarily understand it.

First then, we will consider what physical life is, and how it becomes. The finest definition, I suppose, that has ever been given to life, is that of Herbert Spencer, who says that "Life (that is physical

* An address delivered at Auckland, N. Z., by Mr. A. E. Webb.

life) is the continuous adaptation of internal to external conditions;" and in this definition Spencer expresses a truth the great depth of which, I believe, he does not fully realize, because his tendencies are too much on the lines of materialistic philosophy. Unquestionably life is the continuous adaptation of internal to external conditions; but that is a statement of only half the truth; the other half, however, we will deal with later on. What I wish to do is to examine this half of the truth now from a strictly scientific point of view, and see to what it will ultimately lead us.

Most of you are aware that Theosophy postulates a spirit, or a spiritual potency which emanates from the one spirit, and which we call the "Monad;" and which by slow gradations descends from its spiritual source through seven different planes of matter till it reaches the lowest, which is that of this physical world. Now physicists as a rule decline to recognize the existence of spirit, which they usually regard as a figment of an over-wrought imagination; but in this they are decidedly illogical, because if they maintain that life is the continuous adaptation of internal to external conditions, it seems to me that, of necessity, they must admit our view of spiritual emanation, or, at any rate, supply us with some explanation of what those conditions consist; they must consist of something, or arise from something that comes from somewhere.

Our philosophy and more or less complete science of the soul are therefore corroborated by this highly important conclusion, and I suppose we may call it teaching, afforded by the researches of modern science; but, without wasting any unnecessary time in useless argument, and merely contenting myself with the statement that what modern science now reveals. Theosophy has all along predicted or maintained; and that our scientists are slowly and surely being forced to make admissions in strict accordance with theosophical teachings, which teachings go very much further than present scientific knowledge, and which are now beginning to lead the scientific mind in the right direction; let us, without further delay, consider the truth concerning the nature of life as stated by Spencer, and see what is meant by the term "the continuous adaptation of internal to external conditions."

The "external conditions" are of course those conditions with which we are surrounded in this world; and we must recognise the "internal conditions" as being those of the spirit, or of that emanation from the divine source, to which I have already referred, called the "monad." This monad gives expression to its wondrous powers, and, to any but a spiritually blind mortal, gives evidence of its presence by embodying itself in the matter of which the different planes wherein it manifests itself consists. I do not propose to trace the monad's descent (descent is a wrong term, but it will be better to use it in order to be more clearly understood) from its original source through the different planes;

that could be done, but I have not the time ; and all I can now do is to deal with the facts adduced by science on this lowest physical plane.

This physical plane then (like all the other planes) is made up of seven distinct states of matter, or of matter in seven different degrees of density ; this is what Theosophy maintains, and modern science, by means of the spectroscope, claims to have discovered five different states of physical matter ; that being so, when the monad reaches this plane it first of all manifests in the least dense material states (these are the four states of ether), and emerging from them it at last takes on a solid form, and working through the mineral kingdom appears in the vegetable kingdom. Up to this point modern science, which will persist in confining itself to material hypotheses, giving everything under the sun a physical basis, knows nothing, and until it alters its methods it never will know more of the working of the monad in these very low forms. Scientists can perhaps find the lowest form of vegetable life in what they call the *conferva*, but they cannot trace its upward progress through that particular kingdom, though by their observations they have ascertained that plants not only evince a certain degree of intelligence, but also something which looks very like reasoning power. These are revelations to us ; but greater than these have modern scientists presented to mankind in their investigations and experiments in the animal kingdom. Here the physicist is quite at home ; the animal kingdom is essentially his field of labor, and the work he has performed therein has been truly marvellous ; and it is the results he has achieved in this direction that have enabled the modern philosopher to understand how physical life is "the continuous adaptation of internal to external conditions."

Emerging from the vegetable kingdom the monad enters the higher animal kingdom, taking on the lowest forms of that kingdom, appearing as the amæba, and such other life, which is merely represented by a tiny speck of protoplasm or jelly-like substance, that without such appliances as the microscope could never have been discovered. Now through his untiring efforts, the physicist has been able to trace the growth and development of these very low forms of animal life—like the amœba and the protozoa ; and though they are only specks of matter in themselves, they are distinct organisms, for they have to take food in order to exist—in fact eating seems to be their only occupation. They are unlike the *conferva*, the lowest forms of vegetable life, for while these also feed, their food is what they take in or absorb from the constituents of the air ; but with the *amœba* it is different—their food consisting of either something that is alive or that has lived ; and in taking this food they frequently, as it were, alter their nature, developing the form and the characteristics of the organisms they have devoured, such as the *rotifer*, a tiny, thread-like creature that exists in water. This development proceeding yields what comprise the jelly-fish species, such as the *medusa* ; and it is at this stage that modern science begins to find out the method of physical development by noting how sensitive

the creature is to anything with which it comes in contact, causing a very marked contraction to take place. Thus it was seen that, though brainless, this tiny creature was able to feel; and experiments with other slightly more organised forms, and throughout the whole invertebrate class, revealed the fact of the very slow evolution of the nervous system.

Now, how is that brought about? By "the continuous adaptation of internal to external conditions." The *medusa* is not only brainless, but apparently nerveless, yet when pricked with something sharp a decided effect is produced—the impact caused by the pricking apparently setting up a certain vibration conveyed by the less dense, and therefore more easily affected, matter constituting the form of the fish; and to this external impact something responds, as is proved by the contraction of the form immediately afterwards—that which responds is something within that form. Science, as I have said, terms that something "internal conditions;" Theosophy terms it the "monad."

These repeated vibrations caused by impacts externally, and as repeatedly responded to internally, are the beginning of the development of the nervous system; and though nerves may not be traceable in the low forms I have been referring to, as the forms of the invertebrate class become more defined, and more highly organized, the nervous system is much more marked, and acts most perfectly, as is illustrated in the case of a frog which, after having its head severed from its body, would respond to outside stimulus. When the animal was pressed on one foot it immediately endeavoured with the other foot to remove the cause of the pressure; and after that, though it was without its head, the scientist, who made this experiment, put some particular acid (of which I forget the name at the moment) upon one of the lower extremities of the frog's body; the effect being that it promptly worked itself into such a position so as to rub that particular part of its body in order to remove the irritating agent, and to do this it had to considerably contort itself. What seems remarkable about this experiment is the fact of the frog being without its head. This, physical science cannot satisfactorily explain, but Theosophy does so when it shows that every living thing has an etheric body, which is the counterpart of the physical body—it is usually called the etheric double, because it is formed of ether, which is invisible to us, and is the model on which the physical body is built. Now, "it is by means of the etheric double that the life force (what we call 'prana') runs along the nerves of the body, and thus enables them to act as the carriers of motor force and sensitiveness" to the external impacts I have referred to. Therefore though the frog was without its head the life force was not extinct, because it still remained in the etheric double, which was still connected with the body, not having had time to disintegrate.

This is a slight divergence, but I think it necessary to give you as clear an idea as possible of what is meant by external impacts, which

we now see are absolutely essential for the production of the nervous system, which, as I have shown, begins its development by the repeated vibrations caused by these external impacts and the internal responses in the lowest order of life, such as the jelly fish. In speaking of the responses of the monad you must keep in mind the fact that the monad is a spiritual potency or force itself, consequently, directly the force that is conveyed by the vibration set up from without reaches it, it, as it were, repels it, and its instant response causes the peculiar effect in motions of the animal.

Now, as mentioned already, the nerves of the invertebrate animals are more defined; they (the animals) do not possess as yet what we call a nervous system, but they have many separate and distinct nerves with their nuclei or plexuses in different parts of the body, so that it is possible for the animal to feel and respond instantly to all that touches it in the outside world; and the monad we see is gradually adapting itself to its new tenement or vehicle, and has evolved means enabling it instantaneously to respond to all the impacts it experiences from without, so that it has the power to feel more or less acutely—in other words it can now manifest to a limited extent as sensation. That having been accomplished, a further stage in evolutionary development proceeds, and we get the vertebrate class of animals, and with them distinct sets of nerves which respond only to certain vibrations conveying impressions to a common centre within the form (the brain) through the spinal column; that is to say, one set of nerves will vibrate to the contact of solid matter yielding the sense of touch; a second set will vibrate to the contact of material substances yielding the sense of taste; a third and a fourth will vibrate to contacts conveyed by the moving atmosphere about us, yielding the sense of hearing and smell; and a fifth set will vibrate to contacts received from the ether yielding the sense of sight. These give us the five physical senses we enjoy to-day; and these have only been acquired by us one by one, through the tardy processes of nature I have been describing.

The physical apparatus has gradually been perfected in order to enable the incarnating monad to cognize and deal with material or terrestrial phenomena; and it is as well to remember that, though we consider ourselves highly developed, physically, our senses are anything but perfect, as the following extract from one of our best writers will prove, and perhaps make plainer my statement concerning vibrations:—"You see the light here because the light makes vibrations, and these vibrations strike on the organ we call the eye. The eye is so put together in its minute parts, that these vibrate in response to the vibrations of the ether; so that whenever these vibrations are present, certain particles in the eye vibrate in response, and give to us the sensation which we call light. Now these vibrations are within narrow limits; there are vibrations within the ether both wider and narrower in wave length than those which we call light, and to these our eyes do not answer. Therefore if they alone are present, we are in darkness; we cannot see."

This of course means that if the vibrations caused by the ether are below or above the range within which it is possible for the optic nerves to respond, we do not perceive anything because they pertain to states of matter which, failing to have any effect on the sensory nerves, carry no impressions of them to the brain; and therefore we realize from this scientific fact the absolute reasonableness of the truth that we may be surrounded by, and in the midst of, not only other states of matter, but of other beings, without our being in any way aware of the fact. Lockyer, in his work entitled "Studies in Spectrum Analysis," demonstrates this, and points out that there are no doubt many sounds and colors in nature with which we are totally unacquainted.

However, we need not go further into that. We see from the foregoing that the vertebrate class of animals have a form possessing besides these different sets of nerves, a spinal column and a brain; and through the brain the monad can better bring its vehicle under its own control because, as the brain grows, intelligence increases, and that in itself produces a higher type of being.

I might here remark that intelligence is of course present throughout almost all the forms of animal life, even in the lowest, and this is also evidence of something more than a physical substance within the form, especially when we recognise that as the different organisms and their nervous systems become more complex, this intelligence, which is common to all these creatures, becomes specialized; that is, different animals exhibit different phases of intelligence particular to their species or class; which comes about through intelligence at first being merely a sort of "discrimination of means to ends"; and from being merely that which guides the "organism or the animal towards the satisfaction of its impulses," it seems to be transformed into what we term intellect as exhibited in man—intellect being a higher phase of intelligence; or perhaps it would be better to express it as differentiated intelligence. So far as I can make out, intelligence must necessarily pervade everything, and be an inherent part of everything, seeing that the laws of nature, to which all life is subject, are themselves intelligent—law in fact implying intelligent order as opposed to unintelligent chaos. Therefore while all things appropriate intelligence, which cannot be parcelled out, it is not so with intellect, which depends for its largeness or smallness on the quality and capacity of the brain.

This aspect of the question—I mean that having to do with intelligence and intellect—makes a study in this direction very interesting. In the brainless invertebrate creatures we observe intelligence merely as a part of the organism's nature; but when we come to the higher species endowed with brains we see marked or defined intelligence displayed. Bastian, in his work on the "Brain as an Organ of Mind," relates the following incident: In one of the country towns in England, outside the hotel where a friend of his was staying, a horse in a vehicle was quietly feeding out of a bag tied over its mouth and head in the usual way. Suddenly a number of pigeons

flew down to the ground and commenced picking up some of the grain that the horse had let drop from the bag. These spare grains were soon devoured by the feathered visitors; and then the party referred to, noticed that one of the birds flew deliberately at the horse causing it to jerk its head violently in the air, and it was not until this had been several times repeated, that he realized the fact that the bird adopted this means of frightening the horse so that, by tossing its head in the air it would empty some of the contents of its feeding-bag on the ground, thus affording the pigeons a portion of its meal. He must admit that the intelligence exhibited by this pigeon was of a marked, if not of a high, order, showing it seems to me, the possession of a certain amount of reasoning ability.

Many such instances are given, but I cannot cite them here. This one case, however, will answer my purpose, which is to prove that as the organism becomes more perfect the monad is better able to manifest its powers, so that we can easily understand why it is that the intelligence of man is as much greater than that of the pigeon as the intelligence of the pigeon is greater than that of the invertebrate creatures.

This brings us to a definite stage of evolutionary progress, and the process whereby this has been accomplished is, as Spencer says, "the continuous adaptation of internal to external conditions; but that, as I mentioned at the commencement of my address, expresses only half the truth, and refers really to involution rather than to evolution—that is, to the process of the monad becoming slowly involved in matter.

A. E. Webb.

(To be concluded.)

THE "OBJECTS" OF OUR MOVEMENT.

"WHAT an antediluvian subject to choose," some of my readers may exclaim. Quite so; antediluvian, if you like. Even as old as the hills, which preceded and survived the deluge. But old or even *ancient* is not synonymous with uninteresting. And above all, it is certainly not synonymous with rightly understood.

Having thought of this as a likely theme for an article I long intended to write, I naturally looked for a theosophical magazine—*any* theosophical magazine—in order to find the exact wording which described and expressed these objects. The result was somewhat unexpected, namely:

There are no two theosophical magazines either in Europe, America or Asia—I have never had an opportunity of seeing an Australian one—which word their objects exactly alike.

In the main they are identical, of course, but in details none seemed to me completely satisfactory. That made me turn to the source of

all wisdom,* the "Key to Theosophy"—that answered better. But in this book's *profession de foi*, my thought, critically bent, as it was, discovered two or three words which could have been chosen more happily, and one distinct omission.†

Evidently, the one thing for me to do was to manufacture a version of my own. Of course other folks need not fancy my wording as much as I fancy it myself. But I must be allowed to use it in the present article, as, with it for my foundation, it is easier for me to say what I have to say.

This is how it stands:

(1) To form a nucleus of a Universal Brotherhood of Humanity without regard to circumstances of race, creed, colour, sex, or social standing.

(2) To promote the study of Sanskrit and other scriptures, which are the sources of the world's religions and sciences; and so to vindicate the importance of ancient Asiatic Literature, at its various epochs and in its various branches.

(3) To investigate the secret operations of Nature under every possible aspect, and especially the mental, psychic and spiritual powers always present, but not always apparent or working, in human beings.

Though I say it, who should not, I do not think that there is one word too much or too little in the above wording. The first circumstances, to which the first object refers, are the great impediments for the formation of true Brotherhood all the world over.

True Brotherhood seems to be such a very remote possibility, that I hardly have the buoyancy for talking about it just at present. I would rather discuss the more superficial and so more common ties of friendship, which, for argument's sake, we may define as a fairly active fellow-feeling between people, who have a more or less right understanding of each other's characters.

And no one will contradict me if I say that fundamental difference of *race* is next to fatal to the existence of this, if we take real friendship—not the feigned or the merely presumed one. And of the latter the world is full. What Englishman is not inclined to believe that every Russian is a liar, a drunkard and a savage? What Russian, at the bottom of his heart, is not almost pleased to hear that an Englishman is not merely a drunkard, but grasping as well, and greedy, and treacherous. And this kind of compliments forms a daily stock on the international market, though Governments may form double and triple and even quadruple alliances.

Under abnormal circumstances, a Bengali and a Chinaman may

* A joke, of course; if not, then nonsense.—Ed.

† While Mrs. Johnston has been coquetting with Secessionism things have changed, the world has moved on. The official wording of the "Three Objects" can now be read in every monthly issue of the *Theosophist*, *Theosophical Review*, *Theosophic Gleaner*, *Mercury*, *Theosophy in Australasia*, *Revue Théosophique*, *Teosofia* (Italian), and *Theosophia* (Dutch), in all of which the wording is identical.—Ed.

live in the same house, talk the same language, even wear the same clothes. But they never will see into each other's hearts, unless the operations of their minds stop being exclusively Bengali and Chinese and become broadly human. That sounds simple enough, but long centuries will pass before anything of the sort is accomplished. How important it is for us to be able to disregard questions of *race*, anybody can see.

Of the remaining circumstances, *colour* and *creed* considerably depend upon race. A man of Mongol race is yellow. A man of the Caucasion race, with its two great branches, the Indo-European and the Semitic, is always more or less white. But there exists an almost infinite variety of gradations of shade in man's skin, not altogether dependent on a man's race, and yet very important as factors of human sympathies and antipathies.

Then again, race and creed are very closely connected. Such a distinctly social characteristic as, for instance, the shape of a man's skull has greatly to do with his religion. In Europe a long oval skull is almost invariably a sign of a Protestant, Norwegian, Swede, in fact any distinct Teuton. On the contrary, a small and very round skull speaks of Catholic faith, in Spain, France, part of Ireland, etc. But from an ethnographical point of view, this study presents more difficulties than any other. In the course of history, religion has been only too often forced upon people. So now-a-days almost any man's official religion is a question of convenience, of policy, even of chance. As man stands now, in any civilized city of Asia, Europe and America, his social temperament can not be said to have much influence on the address of the temple or church, where he occasionably worships.

Therefore, creed and colour, though very closely connected with race are not identical with it, and so had to be separately mentioned in the objects.

At the point human evolution has now reached, the question of *sex* is the most important of all. Customs and usages of polite society require that on this subject an almost absolute silence should be kept. But the statistics of hospitals and insane asylums, of sickness and crime, can easily demonstrate what a black cloud of selfishness and suffering, what a frightful distortion of every simple and natural instinct, what hopeless slavery of imagination and impotency of will, lie at the bottom of this question of sex. We all have been brought up in more or less wrong ideas as to our rights, duties and privileges in sexual life. On this subject no mother would willingly talk to her children. And so our youthful notions as to it are greatly, if not altogether, dependent on chance, otherwise called bitter experience. Unfortunately, as a rule, bitter experience is neither bitter nor experience until imagination has learned tricks difficult to unlearn and body has acquired habits which dwarf the wills of men, generation after generation, maiming the freedom and dignity of their human lives.

What kind of true Brotherhood of Humanity can there exist in this world when an eternal craving for sensation and emotion, let alone meaner factors of money and position, forever prompt men and women to dwell on their sexual differences? Common humanity and the possibility of common divinity of man and woman must be firmly established, and the question of sex must be forced back to its true basis, before Brotherhood of Humanity could truly knock at our doors.

In Europe and India and the Mussalman countries the question of social position is a great difficulty indeed. In some countries it takes its root in that most ancient and most tenacious of all the cults—ancestor worship. In others, throughout Europe, it is a question of history, sometimes of race, always of romance and breeding. In fact, it is founded on powers which, though almost entirely gone out of the modern life, had true and lawful existence in the past, on social conditions which are not as yet altogether forgotten and which most people of a certain class feel reluctant to forget. As to America, where everybody was born yesterday, the difficulty of social position ought not to be allowed any existence at all.

But, with this exception, race, colour, creed, sex and caste are equally serious impediments, lying on the path to the realisation of the true Brotherhood of Humanity. So much for the first object of the Theosophical movement.

Now as to the second. In this the various readings differ most. Some term it "the study of comparative religion, philosophy and science." Others speak of "Eastern and other literatures, religions, philosophies, etc." Others again recommend "the study of ancient and modern religions, etc." But in my definition, I have written "study of *Sanskrit* and other scriptures." And moreover I insist that, at this hour, *Sanskrit* is the right word to use, and Sanskrit literature is the right one to study. Of course, there are other great monuments of human faith and aspiration. There are philosophies and sciences recorded in letters other than Sanskrit. Egypt, Assyria, pre-Mussulman Persia, and the lore of the Red Indians all have their word to say. And sooner or later they shall say it.

But we must bear in mind that ancient books, Asiatic and otherwise, are often mere versions, perhaps unconscious borrowings or else honest translations of what we find best expressed in Sanskrit. Then again, Egypt and Assyria have as yet only partly yielded their secrets, and the ruined cities of ancient America hardly at all. We must not lose sight of all this, as of much else besides. But once more our present attention must he given almost exclusively to Sanskrit, at least, for a while.

Sanskrit scriptures alone are well within our reach, and that in black and white, which certainly is an advantage over the hieroglyphics of the ruins of Palanque and Babylonia. They alone speak to us in our own tongue, so to say. And what is more, they alone can immediately supply

the most pressing needs of our day and generation, uplifting our imaginations, giving a worthy object to our vague aspirings, imparting to our sluggish moral life a new and powerful impetus.

When, in the fifteenth century, the Greek language penetrated the thick walls of mediæval ignorance, the face of Europe began to be changed throughout. Many an accepted institution got its death-warrant from the too exclusive influence of clerical learning, the narrowness and bigotry of the ideal of monastic asceticism, the cruel haughtiness of the mighty and the base servility of the humble. Death was slow to come; in some instances it has not come yet. But all the same it was a death-warrant.

With the Renaissance, that is, the advent of Greek culture into the life of mediæval Europe, the civilized nations received the new and powerful impetus they mostly needed.

And what the art and letters of ancient Greece were, to mediæval Europe, that Sanskrit literature, both sacred and lay, is destined to be for the generations coming immediately after us. This is no prophecy: only a logical conclusion, drawn from observation and careful study and comparison.

In fact I firmly believe that if there ever is a religion, free and ardent, true and satisfying, a religion for which the hearts of humanity yearn, in the formation of it the material of Sanskrit books will have to be used over again. The Upanishads and the Bhagavad Gîtâ, the writings of Srî-Shankarâchârya, as well as the more specialized and so less beautiful ones of Gautama Buddha, Patanjali and Kapila,—surely the material offered is ample enough, the imagery striking and speaking enough, and the inspiration pure enough.

For the sake of readers who may be new to this kind of literature, I must state that not for a moment do I recommend to adopt Sanskrit metaphysics for our new religion. Not at all. That part of Sanskrit literature, to which I allude above, is grand, I may say it is divine; but should we do so, such act would be nothing short of a calamity.

What I mean is that, finding an impulse in the true spirituality of the Sanskrit religious literature—of course, not neglecting any other sacred writings that may come within our reach and consciousness—and making a stepping stone of its imagery, we should gradually construct something new, something that would be a natural outcome of our age and genius. Of course we must supply the creative ability and the will to build. So much for the second object of the Theosophical movement.

Now to the third: Investigating the secret operations of Nature under any aspect at all—let alone all the possible aspects—seems almost an impossibility for people who live in cities, whose eyes, therefore, are untrained to observe the free things of nature. But even in their case, good-will can accomplish much. A man can always penetrate into some secrets of nature simply by investigating, in a true spirit, the

properties of the very materials he is working at, whether wood, gold or electricity, and of the powers he uses at his work. I shall try and make my thought clearer by an illustration.

I have a friend who is an engineer. He has worked in the same line for over twenty years and has achieved a great reputation as a builder of railway bridges; and he says he has come to the conclusion that it is possible to treat iron—his chief material—adequately, only by *taking it to be a force*, and not a form of solid matter. To him, iron is a force. It is a force capable of such and such transmutations of energy, of such and such modifications under certain treatment; a force which is liable to act either in a centripetal or a centrifugal way, which will result in a visible contraction or expansion of the bridge he is building.

Don't you see how very suggestive this thought is? Why, it almost seems that the whole aspect of the Universe would change for us, if only we could change *our* attitude towards it,—our point of view.

About the exploration of mental, psychic and spiritual powers latent in man, much has been written and still more said. There always was a tendency amongst Theosophists of all countries and factions to suspect, in this part of the objects, a lurking element of danger for the students. So far as I have understood, the fear was vaguely divided between a "black magician" and a "spook." What was the nature of this danger and how far it went was never quite clearly defined, but tampering with the "hidden powers latent in man" was discouraged. There even was some talk, at one time, of abolishing that part of the objects altogether.

In the meanwhile, it got somehow overlooked that investigating the psychic powers of man—let alone his *spiritual* powers—meant much more than dealing with black magicians and spooks, far more.

Of course, all such things as hypnotism, spiritualistic phenomena and psychometry, have a certain function in our education. And as such they are worth running some risk for, at least. So that I, for one, would be the last person to hold a man back from a spiritualistic seance for fear a spook may jump at him and frighten him. Psychism is not much, but whoever wants to know anything about the exact build of the human machine has to know something of psychism as well—and that, danger or no danger.

But as I have already said, investigating latent powers of man means far more than this. It means a constant study, observation and analysis of all the workings of your thought, your imagination, your memory. It also means trying to realise the exact state of your consciousness when you are asleep. It also means correlating your outward activity to your inner impulse. But above all, it means learning to control both.

In fact, investigating "mental, psychic and spiritual powers, always present, but not always apparent or working in human beings," is a task

not to be accomplished even in a life-time." For it truly amounts to the final mastery of the higher over the lower man. So much for our third object.

When you come to consider it, all the three objects of the Theosophical movement are equally important. But the first clause may be considered as containing its true aim, and the two others as suggesting the only true means of attaining that aim.

The true Brotherhood of Humanity cannot be established on firm grounds so long as man remains ignorant of all that is most sublime and grand in his religious aspiration. And that, only a certain part of ancient Sanskrit writings can impart to us, in words and metaphors which at present we can more or less understand.

Neither can true Brotherhood be established before we thoroughly grasp all the factors, the outcome of which constitutes a human being as such. For if you do not know and understand yourself—and at present you don't, there is no doubt about that—how can you understand your brother? And as to Brotherhood, without the precise knowledge of your brother's true character, such brotherhood is mere sentimental gush and won't stand the test.

In the pursuit of the objects of the theosophical movement, we must work both on the circumference and in the centre; on the circumference in order to link ourselves with the rest of humanity, whether that humanity be brother theosophists who happen to disagree with us on some points, or just the remainder of red, white, yellow and black human creatures; in the centre in order that we may know ourselves *as we are*, without the veils of conventional preconception, and free from the false colouring our egotism is ever ready to supply. A difficult task, but a task worth attempting.

VERA JOHNSTON.

Ed. Note.—This is a palpable inversion of the real order of things. The Founders of the Society never entertained the wild idea that Human Brotherhood in its complete sense was possible *on the material plane*, where differentiation of entities is the paramount fact, and universal harmony the result of these equilibrating discords. Brotherhood exists where there is unity, and that, where there is identity, *viz.*, on the planes of the higher consciousness. We formulated the First Object as we did because we hoped that by the concurrence of the most noble minds of the different national and creedal groups of mankind, a nucleus might be created, which would work together in brotherliness for the study of the world's religions and the discovery and proof of their common origin and fundamental identity.

THE MANIFEST AND THE OCCULT.

THOUGHTS ON THE FIRE PHILOSOPHY.

TO those who may consider the aspects which nature presents, and the inferences we may draw therefrom, it will be more or less obvious that two different conclusions may be derivable—namely, a set which arise from the outward and *most* apparent, and also others which, going deeper, belong to the inward or *less* so. It is most probably owing to this state of things that we meet with a similar and corresponding difference in the mental sphere; since we find there is not only that which we call "common-sense" and its numerous applications, reaching to the highest flights of physical science, but also some other and less obtrusive sense as well; and this latter has to do with transcendent things and matters usually denominated occult. Naturally, as the world is at present constituted, it is the manifest or apparent side we deal with first, and not until later on does the other side begin to indicate its existence.

As an instance of this state of things, we may remember that it was at one time the current opinion that our world was merely a flat surface or plane; that the stars revolved in such a manner that they were alternately above and beneath it; for this was the first impression which a cursory examination of the earth and the heavens led to. And it accordingly became established in the public mind—which never thinks deeply—that such was the true state of the case. According to history, it must have been a bold man who, when that opinion had once gained currency as fact, would venture to oppose it; * for those who were not of his way of thinking, if they did not always use forcible means to get rid of such opposition, could at least make an appeal to his "common-sense" to declare whether the obvious facts of the case did not contradict his ideas, as people might see for themselves, if they would only use their eyes and set some more value upon the current notions of the majority of their fellows, instead of worrying their brains over theories which, running counter to those notions, were neither useful nor of financial value. How certainly evident it seemed that the world was flat; and that it not only remained quite stationary itself, but was also the centre about which the celestial circles were formed. How was it possible that anyone but such as might be deficient in mental power and common reason, could for a moment doubt the fact? †

Yet, notwithstanding all this, those who were not satisfied with mere appearances—always a minority, because their views, founded much deeper

* "Laertius," ch. 19: Bailly, "History de l'Astronomie," lib. viii, sec. 3.
† Lactantius, cited in "Internal Development of Europe," i, 315.

than the surface of things, must necessarily to that extent run counter to the ideas of the superficial crowd of their contemporaries—these "pestilent" individuals went on with their unseasonable doubts, and the unpopular notions which intuition had prompted. And, in spite of all the force or argument which could be brought against them, they, in the end, by dint of considering certain things which were by no means obvious at first sight (and therefore unpopular) managed most completely to upset the views held with so much confidence by those ignorant of the facts, and accordingly succeeded in demonstrating, not only that the earth was *not* a plane, but on the contrary a globe—the very furthest departure from what had been popularly imagined, and therefore taught or sanctioned by "infallible" churches—but likewise that, in direct opposition to every outward appearance, the earth was not anywhere near the centre of the celestial movements, and was itself in rapid motion instead of remaining stationary.

Thus the whole science of astronomy, which once rested upon the merrest appearances, and, as such, received the support of that great mass of mankind who, looking only at the surface of things, are guided only by the common-sense and conventionality of their time—thus the whole aspect and foundation of astronomy has been completely reversed, and its centre, as we may say, has been utterly displaced *; so that, from having formerly rested solely upon the outward and the manifest, it has at length come to depend (much more securely) upon what was formerly the inward and occult; and therefore could not, in the first instance, be shown to accord with observation at all, and was neither received nor understood by the multitude, as likewise rejected by the churches which led them.

So it came about that the few doubters—the "occultists" or seekers of the unknown in their day—have ultimately triumphed over the many who looked upon them with so much scorn and contempt; and to-day our ships sail the oceans in the greater safety, because a few people were found who, ignoring outward appearances as the ultimate truth, sought only the underlying reality; and, opposing themselves to the many, as a result have ruled them and their crude ideas to such an extent that, when some surviving ignoramus is here and there found who upholds the now obsolete theory of the earth's flatness and central position,† he is as much a mark for public ridicule as the advocates of earth's spherical form and the Heliocentric theory formerly were.

To take another illustration, and from a different science—one, too, where all is of the most tangible nature, so far as appears at first sight. It was once held that the whole visible universe was built up of just four elements, which they who professed to understand such things denominated fire, air, water, and earth. And even the most learned academicians and schoolmen fully believed this to be the case; for in this instance there seemed to be much greater certainty than there had been

* "Mechanism of the Heavens," article on Galileo.

† Cf. "One Hundred Proofs that the Earth is not a Globe" Boston, 1892.

in regard to the immovability of the earth. Regarding that, there had always been doubters and traditions of doubters, but in this matter there seemed to be none. But, as it was with the false theory of the world, so with regard to the four elements, there were massive folios written which professed to deal with the various combinations of these in the formation of well-known substances; and the theory of the action of medicines, the operations of chemistry, metallurgical processes, and every other similar thing, were held to be explained in a satisfactory manner upon this hypothesis. Yet the time has now come, when, through the exertions of those who were formerly the select (if unpopular) few, the four elements have not only been set aside, but at least three of them are shown to be no elements at all, whatever the other may consist of *— so that they are scouted and laughed at as a basis for chemistry, just as the Geocentric theory is as a basis for Astronomy. The world which our unaided five senses make us to some extent cognizant of, has been shown by these later chemical investigators to be built up, not upon the primitive four elements which those senses indicate at first sight, but upon a great number of a different kind—the very existence of which is, in many cases, inferred rather than seen and felt—or, at least, requires such careful demonstration as the minds which ruled when the four-element theory was in vogue might neither have valued nor perhaps have understood; and which they would have ridiculed accordingly.

We may, however, carry the illustration drawn from the instance we are considering, somewhat further—for, whereas the great chemists who had overset the previous theory had in their turn substituted for the four elements some seventy and odd of others, and had to all appearance placed the separate existence of these latter upon such a firm basis of masterly demonstration that to doubt its absolute truth and certainty was well-nigh equivalent to an admission of insanity—so, at the present time, others come forward who, in their turn, are attempting to show that behind these seventy or more apparently primitive elements there probably lies, in reality, only *one*, of which all the others, however numerous, are only different aspects. Therefore it appears, from this, that the advocates of the seventy or more separate elements, who have so vigorously and unsparingly condemned and cast contumely upon the supporters of the four, may not improbably come to stand, in relation to the "Protyle" or one element theory, exactly where the four-element chemists stood in relation to those who claimed seventy or eighty.

So, over and over again, it might be shown that the occult or true cause of the phenomena we witness may be quite different, and even quite opposite, to the views of them which we might draw from such appearances; and the greater the penetration we use in our examination, the nearer will be the amount of agreement with each other's results. Our own learned chemists of a few years back deduced as we

* S. D., I, 145, and 146 n. e.

have seen, from the apparent behaviour of bodies and of substances under all conditions available, a set of elements which they held to be the last certainty, and whose most obvious general characteristics were *multiplicity* and *separateness*; but those still deeper thinkers and subtler chemists who have succeeded them would appear to be arriving now at a basis whose sole characterestic is that of *unity*. They appear to be showing that behind all the apparent diversity of chemical elements there lies only that *one* * referred to above; and that, in all probability, the manifold appearances it presents are due to laws of which their immediate predecessors had no adequate conception. Yet how absolutely certain seemed the conclusions arrived at by the beautiful science of modern chemistry in its theoretical perfection, and how undeniable all its demonstrations! But, if those who have sought to follow it into its deeper depths are to be credited, its discoveries were but more or less *apparent* truths, and have by no means expressed fully that inward reality which lies behind.

How veritably exact appeared the atomic and molecular theories of Dalton, Tyndal, and others; yet the conclusions of those great men, when carried to something more like the ultimate results, and compared with later discoveries and observations, do not quite satisfactorily account for all the phenomena; and the very existence of those atoms and molecules seems to be more than problematical—for, like the numerous elements accepted, they in turn show a tendency to vanish, when brought to a more rigid examination. But in the case of the assumed indestructible atoms, we arrive at a different (and yet parallel and analogous) result to that reached in regard to the elements; for whereas the latter seem to be giving place to a unitary element or one substance, the atoms appear about to retire in favour of an explanation which makes of them only so many aspects or centres, not of Matter, but of Force.† This is the one force, differentiating primary matter, which is born of it, and animated by that force, as the world of life is by its vital principle; therefore not more indestructible in its varieties than other temporary forms.

But all such upsets and inversions of the most apparently obvious and certain philosophy must always go on, and perhaps even increase in number and, so long as the philosophy of the times is based solely upon externals; for these, being but the illusive appearances which are presented by the operations of some cause which lies hidden behind them, are true only in relation to each other—but give a false idea of that cause, if held to be the sole exponents of it. Hence we may see, from the instances of such results at present cited, that the outward or the manifest—which is what rules the decisions of common-sense—is not necessarily the arbiter as to the truth or falsity of the inward or occult; which, from the very fact of such oppositeness, is but rarely amenable

* S. D., I., 455, 542, 586, &c., o. e.

† S. D. I, 13, 112, 120, 506, 507, 519, 520, 637 (note) o. e.

to the laws of that same common-sense. And therefore it is that the popular philosophy of one age of the world cannot be the sole judge and arbiter of the value or worthlessness of the private and secret philosophy of some other age; for what is absolutely true to the one, may, under certain circumstances, be quite false to the other.

These instances from the exoteric philosophy of the world may not unfitly serve as an introduction to what is to follow; because, in the state of the environment in which we live, it is the outward seeming, or that with which we are brought immediately in contact, and wherein we are a part, that first presents itself for our consideration. And it is proposed to show that such surface considerations, while they may have engrossed the faculties of the majority, have also overlaid certain central doctrines which, like the one substance, are by no means so apparent. For how true is the time-worn adage that there is no new thing under the sun! Our great chemists and metaphysicians, in carrying their investigations so far beyond the verge of the apparent, and wandering so near to the attainment of the real facts, are only taking an incomplete backward step, and (unconsciously, perhaps) endeavouring to re-tread the same path which was marked out by others; and which may have been followed by themselves, for aught they know to the contrary, ages before our time. As there is an outward and inward to most things, so to the large majority who use the temporary philosophy of surface and of common-place, there has ever been also a small minority who sought a more recondite science—one whose character should be neither superficial nor temporary; and required, perhaps, some other sense than that of everyday life. Thus, according to that duality of nature by which apparent things seem to point to the existence of others corresponding to them, which are hidden, so perhaps the existing outward philosophy of the multitude has always covered the inward science of the few. And as that of the many is always taught in the academies and the schools, generally in the most open and public manner, and is constantly in evidence, so, that of the few, except at such times as their own laws make it public to a certain extent, is taught in secret and kept in obscurity. As the outward knowledge has its cyclic periods of manifestation and its occasional periods of obscurity, so has the inward knowledge its great periods of obscurity and its minor times of partial manifestation. And it is to the teachings of the few who possess it—which, for those who can read their symbolism, they have hinted in sundry ways the world over, as we shall further see—that we are to look for the true knowledge of nature and of man.

Accordingly, at the present time, when our greatest men are trenching so nearly upon the very root of things as they do, when they begin to proclaim the One Substance and the One Force as being the data which are alone sufficient to explain all manifested phenomena, what do we find?

In the very oldest books of the world—the Vedas, the Upanishads, and the Sastras of India—books whose antiquity extends so far back

into the night of time, that each new discovery of our scholars seems only to add to their age—we find this very same philosophic explanation given as to the radix of all phenomenal things; but with a more comprehensive grasp, and a further explanation. For where our chemists and mathematicians speak of their One Force, and of their Protyle or One Substance, the old Indian writings talk of their *Fohat*, which is *their* One Force, and of *Mulaprakriti*, which is *their* One Substance or primal matter. But here it is that they go further than our nineteenth century scientists; for to this dual root of manifestation they add a third—their *Mahat* or consciousness, the informing and guiding principle which causes the other two to assume their multiform periodic appearances, and all the phenomena we perceive about us. Though the existence of this third element has been strenuously denied to be such, by our natural philosophers of recent years, yet some of them are verging upon the admission of its truth; for their experiments in mental science, as compared with the laws of chemical affinity and the theories of attraction and repulsion, will doubtless ultimately lead to the adoption of the unit-consciousness to complete and harmonise all. Then there will be but one step further to go, which will be detailed in due course, and for which we depend upon the same mystic teachings.

Though, in referring to the Hindu books, we go very far back in order to find a comparison and a parallel concerning the root-ideas of ancient and modern theorists, yet, seeing that the occult teachings come to light periodically, we might expect later epochs to present similar views. And the sixteenth and seventeenth centuries will offer a suitable instance of this; for then it was that there arose what were called the Fire Philosophers, many of whom were found among the Rosicrucians, Paracelsists, and similar bodies of mystics. These were, for the most part, practitioners of Alchemy; and it is a noteworthy fact that, while our own great thinkers are coming to their most recondite conclusions by aid of the science of chemistry, so also did the Fire Philosophers hold that the study of the same science, as they understood it, would lead to the most magnificent and sweeping conclusions in regard to man and the universe.* Their name, under which they made so peculiar and considerable a feature in almost all the scientific circles of Europe at that time,† was derived from their idea that "the intimate essences of natural things were only to be known by the trying effects of fire directed in a chemical process." Therefore "they practised chemistry, by which they asserted that they could explore the profoundest secrets of nature."‡ If we stopped short at this definition of their views, it might reasonably enough be thought that these mystic students were only the precursors of the modern chemists in the most material aspects of their science; but when we are also told that "they strove, above all earthly know-

* Ennemoser, "History of Magic."
† H. Jennings, "The Rosicrucians," 1st ed., p. 65.
‡ Ennemoser, op. cit.

ledge, after the Divine, and sought the divine light and fire, through which all men can acquire the true wisdom,"* it becomes certain that these men were something more than the mere votaries of the furnace and the chemicals. Before, however, we can understand much of their peculiar ideas, we have to go a step further than we have yet done—even to go beyond the triad of Force, Substance and Consciousness, quoted from the Indian writings. This is that further step previously adverted to, for as the seven colours of the spectrum are based upon the three, the four elements of the ancients upon the seventy-two or more of the moderns, so, like the three colours which lie behind the seven, and the one white ray behind them; or the 72 behind the 4, and the one substance behind the 72; so, behind that triad of Force, Consciousness and Matter, there lies the One Unity of *spirit*—which is that Primordial Fire that the theosophists of the sixteenth and seventeenth centuries speak of; using terrestrial fire as its symbol.† These students it was who, during the revival of manifest science and the liberal arts, upheld the claims of occult science as well, and accordingly their tenets, and such traces of these as may be discernible through much earlier times, are of much interest.

It is difficult to give an easily-understood description of the ideas of the Fire Philosophers; and in any case we have to divest them in a considerable measure of their mystical technicalities, before we can reduce them to any form at all suitable for purposes such as those at present contemplated. In due accordance with the seeming order of things, we may begin with an examination of Fire or heat in its ordinary outward aspect; and endeavour to proceed thence to discuss, as far as we may, the inward or occult aspects corresponding thereto. And, having thus obtained some comprehension of the views current among the Illuminati of recent times, we can next apply those views to an explanation of the earlier faiths and religious systems, and trace the evidence as to what was the universal basis of these, in their remains, which serve to demonstrate that the principles of Theosophy were the true basis of all occultism in every part of the world.

As to the ordinary visible fire, with which we are all familiar as flame, chemists are, as a rule, either silent about it, or they have not very much information to give. It is said they have at length contrived to *weigh* it, and that seems to be nearly the whole extent of our knowledge as to any qualities it may possess over and above such as are otherwise obvious. Fire has been an object of curiosity in all times but after describing its effects, we do not appear to be in possession of any very satisfactory theory concerning it. Fire has been described as "an elastic body, composed of infinitely small particles, scarcely, if at all, adhering to each other; and a body in motion. It is in effect the universal instrument of all the motion and action in

* Eunemoser, op. cit.

† By many of the ancient philosophers, fire was considered as the primitive element. See Higgins, "Celtic Druids," Ch. V., sec. xii, p. 166.

the universe; without fire, all bodies would become immovable. . . . Fire then is the sole cause of all mutation and change, for all mutation is by motion, and all motion is by fire." * It is "Heat and light emanating visibly, perceptibly and simultaneously from any body; caloric, the *unknown* cause of the sensation of heat and of the retrocession of the homogeneous particles of bodies from one another, producing expansion, and thus enlarging their dimensions; one of the causes of magnetism, as evinced by Dr. Hare's Calorimotor." † Heat and light, magnetism (whether mineral or animal) and electricity, appear to be all different manifestations of one and the same thing, and to be to a large extent interchangeable; so that, classing all these manifestations of force under the general name of Fire,‡ it becomes the medium by which we can render back into the unseen, (or the A'kasa of the occultists), all that has come out of it into manifestation or the objective world. It is the one potent agent by means of which we can rend asunder the adhesion of particles, and thus reduce to their constituents all otherwise solid bodies. Matter is only to be forced apart by some form or manifestation which, as above, we may class under the head of heat—flame being that brilliant something which arises during the process—the vivid and visible objective form of the heat. In the combustion which accompanies flame, we witness the last phenomenon which intervenes between the seen and the unseen—the solid reality as it appears, and the intangible nothing into which all things ultimately resolve. By its aid we can reduce the most solid bodies into the most delicate and impalpable condition—out of a solid into a vapour or gas, beyond the ordinary sense of touch into that of hearing and seeing only; from which state it passes into a mere odour, and from thence into nothing the senses can reach. And the harder and more solid the body dealt with, the more intense the fire; while the softer the substance, the less is the evolution of heat, as the well known phenomena of combustion prove.

S. Stuart.

(*To be concluded.*)

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* Sibley's "Illustrations of Astrology," p. 47, ed. of 1794.

† "Imperial Dictionary," article "Fire," I, p. 753. (Italics are mine, S. S.)

‡ H. Jennings, "Rosicrucians," pp. 91, 92.

HEAVEN AND SALVATION.

IT has been often laid at the door of Theosophy that it touches the intellect of men but does not move their affections, that it controls the head but does not appeal to the heart. If by this latter is meant the merely lower emotional part of our nature, that part of it which comes as a heritage from the lower kingdoms through which we have passed, especially the animal out of which an important part of us last emerged, this objection will have some colour of truth, but if by the heart of man something is meant that has its source in regions of the kingdoms of God immensely wider than anything our own evolution can afford, it will have no place even for discussion. And it is precisely on account of this far distant origin of what is most near the divine in the heart of man, that we claim for Theosophy a perfect conquest of the heart as well as the head.

In making efforts towards this conquest we shall not make much way with the world, however, if we attempt to ignore the lower and less exalted manifestations of the heart of man, which include the passional part of him; for, like every other organization which proposes to move people in their conduct toward each other—and this after all is what we chiefly have to do—we have to take the people in the world as we find them. It will not help our work to find fault with our material. It is our business to go to work upon it as it is, and make as good a job of it as we can. So, in offering any thoughts about Heaven and Salvation, we must remember that people around us have already inherited, very deeply, certain ideas about both these, and it would be idle to suppose that we can remove these, seeing how deeply they are graven in individual and national character by centuries of evolutionary thought. We have certainly a new light to throw upon both, but we shall not completely subdue the old light. Neither is it altogether desirable that we should do so, for it can be made to add strength and brilliancy to the new. So accustomed has the man or woman brought up in a Christian atmosphere been to link eternity with Heaven, even when not belonging to what is termed the 'religious' portion of the community, that when instead of this, we offer a heaven that is only for a time, there is a feeling that we are robbing man of something—giving him a stone instead of bread. But when it is remembered that a very large number, and those amongst the very best of men around us, have already put voluntarily away from them any very great faith in any heaven, eternal or temporary, we shall not so easily be charged with this robbery.

However, the only heaven we have anything profitable to talk to people about is a temporary heaven. This fact stands so unmistakably in the foreground that it is better to begin at once the task of showing why this should be and how, and for what purpose a termination is put

to this blissful condition by those who govern our evolution, in a system of thinking such as Theosophy, which claims to rest on the fundamental principle that Love harbours all.

To those who study the stupendous system of planetary and human evolution put forward as Theosophy, heaven will fall naturally into the plan as only a temporary resting-place. Of course I am speaking now of the heaven which has a parallel only in the heaven of all the world-religions—the realm of nature and of man's experiences as a personal creature, which is made up of his relations with all other creatures he expects to meet there—the heaven he will share with all who are dearest to him and hold the highest place in his reverence. I do not propose to touch upon that other and far higher state, into which all the temporary heavenly states will one day melt, which those who follow Theosophy right through are able to see. This is none the less real than the temporary heaven, but is felt to be so far away, only to be reached after such vast periods of time, only after such mountains of striving on our part, that it will not be serviceable to dwell on it. We may keep its far-away land sometimes in our thoughts, but the day for studying its conditions has not yet come.

Has this heaven—a temporary halting-place on the great path of progress towards attaining divinity—any relation to the heaven supposed to be for eternity, which has found a place in every great religious system? It has the very closest, for it is undoubtedly the same. Much of the difficulty turns upon the meaning of the word eternity, for ever and ever, everlasting, and other such terms used in the Bible and some other books. It is already allowed that in the Christian scriptures very loose translation has given false rendering of the original thought of ancient scribes. In very many passages it is proved that the correct rendering would be by æon, epoch, age, period, cycle, anything that would imply termination after even however long a time. I will not linger to pick out passages, any better student of the world scriptures will find them easier than I can.

The soul of man is by Theosophy considered to be something of immense antiquity, imperfect as we find ourselves and our fellows to be. It has taken enormous ages of time to produce us and we are still growing and far yet from our goal. Therefore in considering the plane of heaven as a state into which we enter not once, but again and again, we should expect to find that it fills some useful office in the growth of the soul, and is something more than a mere resting-place after the toils and stress of an earthly life. If this be so—and we say that it is—it is surely important to know how to get the best we can of it, how to prepare ourselves for the fullest gathering of the harvest we can gather there. Will it be measured out to us in any proportion to the deserts of the life we lead here, or be an arbitrary gift from a Deity who may favour some and deny others? These are fair questions to put, for the heaven of the Calvinist and the ultra Presbyterian is unquestionably such an arbitrary gift to a select few, carrying with its denial to others an

opposite penalty too awful to be entertained by any truly compassionate heart.

It will be objected that this heaven of Theosophy which does not last forever, which comes to a close, must bring about a fresh separation of those who there looked for a reunion absolutely free of any feeling of separation any more, from those round whose lives and happiness the heart is felt to be entwined everlastingly. The reply to this must be made in all courageousness—it does, and it does not. It does break off the communion of the friend with friend, but only when the great inner sacred life of each agrees upon the separation, not one single hour before. Not until this agreement is complete and absolutely full will any separation be. Unlike the physical tearing asunder which Death, the so-called King of Terrors, brings about by a sweep of his direful scythe, this other separation shall be like two comrades at the dawn of day each going to his own work in his own corner of the harvest field; knowing that, the day's toil over, again they shall clasp hand in hand.

To those however who have not made the close study of the grand purposes of evolution which others have done, it will not be so easy, perhaps, to think of Heaven as a place where the soul is still growing, is still adding to its character and strength. To these we must be presenting a strange idea. They ask a heaven that is a finality and a perfection—for the main part also, a condition of perpetual rest, necessarily without progression, for the goal is final—nothing beyond. This view does not seem to me to offer a very wide view of what perfection is; it seems to leave me terribly cramped in my conceptions of the Deity's powers. I ask by what process can the ordinary person become fit after one life, often such a marred life, for the perfect state. If this be possible of accomplishment, why all these painful ages of evolution? ages made more and more manifest to us as fresh facts are brought to light proving the great antiquity of man. We cannot any longer close our eyes to the accumulating proofs of the great age of our world. We are gradually learning the wonderful similarities of all the great religions of the past, and we shall find the same similarity in the heaven spoken of by each of them. Let me ask those who have never thought of heaven in connection with an immense past and immense future for all of us, to follow a few of the postulates regarding the course we have come through already. First, to put away the idea that heaven and salvation came in with the Christian Creed, for both were present in men's minds before Europe was in the state it is to-day. Both were living ideas in the days when a great continent stood where the Atlantic now rolls. All a fairy tale, some will say. Many things we now accept were fairy tales to our progenitors. Heaps of to-day's so called fancies are fast becoming facts. I believe the Twentieth Century will bring full proof of the existence of past civilizations higher than any we have reached.

Now to help us to a conception of the heaven of Theosophy, we must think of these past epochs as living facts in which each of

us has had his share. Each of us helped to build them up, each of us helped to drag them down. These past chapters in the great life of humanity have brought with them great struggles, great pain and sorrow, necessitating times of rest. If we have erred in refusing to believe in this great past, we have erred still more in failing to recognise our own individual share in it. We want to realise that *we* built the Pyramids and the Halls of Karnac; that *we* in our time built up the hundred and one religions of Egypt, laid the foundations of the mounds of Central America, and if it be true that disaster overtook the Atlantean nations by reason of their crooked ways, we ourselves may have been the sinners so transgressing.

Pause for a moment on the probabilities of this. Consider quietly the fact that the idea of our continual reincarnation, strange as it seems to English people, is and has been accepted by the mass of Eastern people and was once taught by the Christian Church. Turn over the reasonableness of this teaching, not by the light of Church rush-lights but in full blaze of the sun of past history, of comparative religion. If you are unable to bear so much light at once, give yourselves time by patient thought to get accustomed to its splendour. And then when your eyes no longer are blinded by it, ask yourselves what a place a heaven built up of the incidents of a mere 70 years of life can have in its relations to the whole. Put these great thoughts of the past beside the idea that heaven is to be limited to the results of one life on earth—how impossible it will seem to you.

Put these thoughts fearlessly alongside the claim that the loved ones of this one life of ours are all the loved ones we have ever known—such association of idea will be utterly destructive of any such paltry limitation of the wealth of our spiritual being. We dishonour the profound depths of the heart of man if we suppose it satisfied with the scanty feast of noblest love and lofty friendship which one miserable 70 years can bring to each of us. I am told perhaps that these high thoughts will not overshadow in intensity the craving of the mother for her darling son—but to this our reply must be, it will—only she must be brave and thorough in her gifts to him and not refuse to see that he is *more* than son to her. More than mother and son, more than husband and wife, more than lover and beloved; they have been and will yet be all of these to each other. If the tie be one that is sealed by real spiritual love there is no relation earthly love brings along with it which they do not bear to one another.

Then when one says to you, "I must have my brother or my husband with me in the after life," say yes, you shall; and when one says "forever"? say also yes, forever, but not always in those clothes; in other garments and in other relations shall the bond be sealed anew.

To realise this larger view of the love which exists between soul and soul we must live up to the fact that we are not mere creatures of this present life, or even mere creatures of yesterday. Innumerable

yesterdays have built up the love between you and the loved one, if it be more than a transient attraction of the body. Do your spiritual beloved the honour of recognising his or her proper place and dignity in the system in which you have both grown up together. You, of all others, should be ready to honour the past struggles and sorrows by which that nature, which so appeals to yours and holds it captive, became what it is. Only could it have become what it is by this long, long probation in the school of the past. Remembering this, and that your friend has like yourself to help to carry out the object of our great creation—the attainment of perfection by experience—can you then ask that this shall be delayed, if a change of experience has been decided on for him by those who have our lives in charge? His experience and your experience cannot be alike. Both of you are to do your own day's work and to bring your sheaves of experience into the great garner of God.

So, unless we are prepared to yield up each other's company for a time we hamper each other's evolution. Will you seek to wrap your brother's talent in a napkin? We should not so persuade him but rather consent that he leave us for a time to put it out to the usury of experience apart from our experience, and when the next meeting is, doubt not he will be richer.

A few words now on what is termed Salvation, and what it is that we say 'is saved.' The whole purpose of an evolution is to get knowledge by experience. The totality of knowledge gleaned is the great harvest of the Deity of our system, gathered in by units of which each man is one. And so, that this work in the vineyard shall be evenly divided, the whole day's work is regulated by the Lords of Karma, or Justice, who will see that all is fair. Adjustment is thorough, right through, and is made by Those who look over the whole field—not merely our corner of it. Looking at our little corner we see some of those near us doing apparently little work. *But* we don't see what they were doing yesterday or what they will be doing to-morrow.

Therefore some lives will be busier than others—more profitable than others—but for each rich and full day's work there will be a rich, full period of rest. But as to what is rich and full, we are not the judges. We do not see far enough. Some lives that seem to us very warped, very poverty-stricken, may have accomplished a great stride forward in a direction we cannot follow. Therefore we dare not shrink from any man because of his occupation or trade. One man would feel it horrible to be a butcher—for him it *would* be an outrage, but for another even this occupation may be a leading forward, perhaps, in some way we cannot see. But we cannot fail to see that in a life passed in such a calling there is infinitely less chance of gathering together experiences fit to live. Compared with the life of such a soul as Florence Nightingale, very little of it will be fit to be "saved."

So far as we understand it, it would seem to be a question of degree as to how much of us can be saved. By *us* I mean the personal man

whom in this present life we know by name. There is no question of the other man whose name we know not. His salvation or otherwise is not in question—but it is his earthly reflection that is on trial, and it will depend upon the colour and character of that reflection whether it will live. Whatever in the basest life has served for the Ego's fresh enlightenment has to undergo a process of turning over in the higher realms of the Spiritual man's existence, for transmutation into faculty. This is its Salvation. Enlarging the proportion of this, we enlarge the personal man's salvation.

We Theosophists believe that no time is thrown away throughout the aeons of ages. We see object in everything. Therefore the Heavenly periods are not periods of idleness but of intense activity, when the incidents of each life are turned over and over till all they can offer has been sifted out. Statesman or slave, soldier or clerk, all vocations offer material for profitable working up, till the soul is made perfect.

W. G. JOHN.

H. P. B. AND THE KEELY "FORCE."

SINCE the first forms of this Number of the *Theosophist* were run off I have received a copy of a document addressed to the General Secretary of our European Section by certain of our French colleagues, and demanding the reason why the, now discredited, discovery of an "inter-etheric force," by the late John Worrell Keely, was treated in the "Secret Doctrine" (vol. i, pp. 606, *seq*, 3d Edition) as a great fact, whereas it was a complete swindle; and how far this contradicts the declaration that that book was "inspired, directed and corrected by the Masters of Wisdom." For my part, I have no difficulty whatever in answering. If Mme. Blavatsky had ever pretended that the contents of the book in question or any other book, hers or anybody's else, were received as a whole from the personages in question, she would have told an untruth, and all the evil consequences of such a treason would fall on her own head. But she does not say that in her explanatory Preface or in the Introduction to the "Secret Doctrine." She says that she takes "all the responsibility for what is contained in this work . . . That it has many shortcomings she is fully aware; all that she claims for it is that, romantic as it may seem to many, its logical coherence and consistency entitle [it] to rank, at any rate, on a level with the 'working hypothesis' so freely accepted by Modern Science. Further it claims consideration, *not by reason of any appeal to dogmatic authority*, but because it closely adheres to Nature, and follows the laws of uniformity and analogy."

Now, it is a fact that she has made a very great many mistakes in her books, mistakes in fact, in science, in history, in literary quotations, in authors' names, in pages, and, as Mrs. Besant says in her Preface to the 3rd Volume of the "Secret Doctrine," it contains "many statements based on exoteric writings, not on esoteric knowledge," and

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she warns the reader that "much in them is certainly erroneous." What H. P. B. writes about Keely and the new force which he was declared to have discovered comes within this category. Of her own knowledge she knew nothing about Keely and the validity of his pretensions, she got her facts at second and third hand, from Mrs. Bloomfield Moore, Mr. Evans, and other old patrons of Keely. She took it for granted that he had done the things reported, and in this slipshod scientific fashion went on to discuss generally and expound the Finer Forces of Nature as she knew them to exist, as she had been taught about them by the Masters, as she had learnt about them by practical experimentation. All the wonderful phenomena she showed me and others were produced by the employment of those forces. Her mistake was that she never took the trouble to verify the assertions made her by ignorant, if well-meaning third parties, and, not being a soundly-educated person and as ignorant as a baby of scientific literature and the progress of scientific discovery, galloped off on her Pegasus towards the high levels of Nature, where she was perfectly at home and where none of us could follow her. So, as Mrs. Besant says and every other honest friend of H. P. B.'s will concede, her books are full of mistakes as regards exoteric things, and she is almost the last person in the world that a cautious writer would care to quote as authority about them.

But the judicial mind will find it far easier to believe that, at least in the beginning, Keely possessed some extraordinary psychical powers, however much he may have cheated later, when possibly those forces in him were exhausted, than that he was a scamp throughout. It would be but to repeat the common experience with public mediums. It is sheer nonsense to say that such superior scientists as Prof. Leidy, Mr. Willcox and others, and the Master Mechanics of railways and other skilled mechanicians who examined and reported favorably on the Keely motor at Philadelphia, when his first syndicate was formed to utilize the invention for railways, were suddenly stricken blind and mentally paralytic. I remember perfectly that the great question among them was not to prove the existence of the force, but *to construct a cylinder strong enough to confine it for use.* Many were made of the strongest materials at great cost—once by boring into a solid ingot of steel—only to burst like wood when the force was let into them. This is matter of history—to me, at least, for my informant was a Philadelphia gentleman who had put capital into the proposed railway company. What I heard from him H. P. B. heard and, while neither of us had the time, chance nor inclination to push inquiry to the bottom, the impression left on our minds was that Keely had actually re-discovered that resistless energy of Nature which Bulwer called VRIL. The long subsequent intimate association of H. P. B. with the enthusiastic Mrs. Bloomfield Moore in London—ten years later—deepened the first conviction, and away sailed my dear colleague into her most interesting and instructive disquisition in the "Secret Doctrine," above cited. Such a mistake neither Dr. Richardson, Miss Edger, Mrs. Besant, nor

any other advanced student of science would have made, they would have been thoroughly guarded when giving credit to Keely for his alleged discoveries and proceeding on to expatiate upon the general subject of the Finer Forces. Yet after conceding so much, where, we may ask, is there another writer or teacher who has thrown so much light on the obscure aspects of Man and Nature, uncovered so many ascending paths, done a tithe as much to revive the religious spirit in the student who shrinks from dogma and abhors teaching by authority? At the feet of this giant her critics appear for the most part pigmies.

H. S. O.

Theosophy in all Lands.

EUROPE.

LONDON, *June 30th, 1899.*

The month has been a busy one in our Theosophical circle, the lion's share of work falling, as ever, on Mrs. Besant's shoulders. The course of Sunday evening lectures dealing with the "Ascent of Man" has secured splendid audiences in the small Queen's Hall, and despite the out-door attractions of five summer evenings and the heat of a lecture hall in June, people have sat closely packed and spell-bound while great spiritual verities were once more spoken forth with all the persuasive eloquence of heart and voice we know so well.

Each Friday afternoon Mrs. Besant has delivered a lecture on the Mahâbhârata in the French Saloon, St. James' Restaurant, and this series has also been very well attended, and the result, financially, will be a nice help to the Central Hindu College for the benefit of which the lectures have been given. The effect on those who have been privileged to hear the lectures must surely be a wider sympathy with Hindu lines of thought and modes of life, and a truer understanding of Hindu ideals, and the ultimate good results of this endeavour to bring East and West into better knowledge and closer relation cannot be measured in terms of money nor estimated by the limited vision of the normal individual. The lecturer has especially striven to impart the glow of Eastern light and colour to the environment of the story, in order that her hearers might gain a better conception of Hindu ideals of duty, all unfamiliar to Western modes of thought. The task was by no means easy—a sort of delicate operation on the mental visual apparatus of the audience whereby the focus of the intellectual vision was entirely re-adjusted; a complete dispersal of the normal, mental and emotional atmosphere of the listeners—no small achievement for any orator. It is easy for the fluent speaker to strike with powerful effect the key-note of his hearers' highest ideals; to gain their responsive sympathy in answer to a note to whose pitch their ears are unaccustomed is a far more difficult matter, and Mrs. Besant accomplished the feat with wonderful success.

Several 'at homes' have also been held by Mrs. Besant during the month, which have been well attended and devoted as usual to the answering of questions propounded by members and inquirers.

Blavatsky Lodge lectures have been given by Mr. A. H. Ward, on the 'Ladder of Life'; by Mr. Mead on 'Tehut, the Master of Wisdom,' in the course of which some of the Egyptian occult teachings were expounded; by Miss Arundale who read an interesting paper on "The Search for the Soul," discussing at some length the work of modern psychological investigators, mentioning especially that of Professor James of Harvard University; by Mrs. Besant, who filled up a gap in the programme at short notice, by giving a most helpful and suggestive address which was announced without title, but which might aptly be termed an answer to the old but ever recurring question, "What shall I do to be saved?" A question which is constantly put to all who are in any sense great spiritual teachers, and which Mrs. Besant answered by a discourse on the real meaning of *Dharma* and a re-iteration of the need of doing the duty that lies nearest, a need which seemed to become clearer and more emphatic in the light of the Theosophical teaching which was so forcefully expounded.

The last of the month's lectures was given by Mr. Sinnett whose rare appearances at the Blavatsky Lodge are the signal for crowded quarters. The subject was "Astronomy, Physical and Occult" and the speaker took occasion to emphasize the importance of *real* scientific study, and especially of distinguishing between facts ascertained and proven beyond a shadow of doubt, and the thousand and one hypotheses which were built out of that substratum of knowledge. He regarded the mistaken attitude sometimes assumed towards science by some students of Theosophy as due fundamentally to a mental confusion on this point, a confusion which really capable men of science never fell into, although the position might be common enough among the insufficiently trained.

Another week will bring us to Convention, which bids fair to have at any rate one special interest which must bring some mixed feelings to the minds of all who have shared in a long series of such gatherings, in that it will be the last which we shall celebrate in the familiar headquarters at Avenue Road. As announced in the June issue of the *Theosophical Review*, the time has come when it seems wise to make a change in the outer life of headquarters and there will follow a redistribution of workers, and we may hope that the result will be for the increased working power of the movement. Circumstances in connection with the T. S. have ever prevented a disposition to fossilize and we recognise that this is well. It is well also that the developing strength of the Section should be exercised by taking over a larger share of its own legitimate burdens from some of which its youth has hitherto been shielded by a generosity and devotion that its growing powers ought no longer to claim. More central offices are doubtless a necessary expression for the manifestation of expanding life, but for all older members there must be a feeling of regret in saying goodbye to 19 Avenue Road, and many memories will cling with affection to the place whence so much life-giving knowledge has come to brighten Nineteenth Century incarnations.

The near approach of Convention week is heralded also by the advent of quite a contingent of continental members. We have had with us Countess Wachtmeister, who has just left for Sweden, also Mrs. Windust and Mme. Meuleman from Holland, Mr. Brooks, Miss Carter and others from Brussels, while America is well represented by Mrs. Buffington Davis, Mrs. Sythes from Boston, and Mr. Walters from San Francisco.

Some of our friends have been drawn hither earlier in order to be present at the great Congress of Women workers which is now holding daily sessions at several large halls. Notable women from all parts of the world are gathered to discuss a wide range of subjects, among which International arbitration takes a leading place. Nor is the speaking entirely from the lips of women; our old friend Herbert Burrows has been declaiming on the Trades Union question, and here, as elsewhere, threw the light of theosophical teaching on the subject; the thoughts thus scattered may be carried far and wide, veritable thistle-down in mânasic matter, to spring up—who knows where?

A. B. C.

AMERICAN SECTION.

We have received the published Report of the Thirteenth Annual Convention of the American Section of the T. S., recently held in Chicago, (a neatly executed pamphlet of 33 pages), the same mail bringing us also a brief report from the Secretary, Miss Pauline G. Kelly, of Chicago, from which we quote, in closing.

Mr. Wm. J. Walters of San Francisco was chosen permanent chairman.

The following officers were elected to serve through the coming year:—

For General Secretary and Treasurer:

Alexander Fullerton, New York City.

For Executive Committee:

George E. Wright, Chicago.
Mrs. Julia H. Scott, Denver.
W. J. Walters, San Francisco.
F. E. Titus, Toronto.
Alexander Fullerton, New York City.

We published, last month, copious extracts from advanced sheets of the General Secretary's Report, but much other matter is contained in the full official report.

Messages of most cordial greetings from distant sympathisers were read to the Convention.

"The business of the Convention covered three days time with three sessions each day. The Section was well represented and reports from various committees were encouraging and gave evidence of the steady growth of the organization throughout our Section and the widened sphere of the teachings."

NEW ZEALAND SECTION.

A Lotus Circle has been started in Nelson under the guidance of Mrs. Saxon; and it is hoped that this useful form of activity will be taken up by the Branches. Mrs. Aiken lectured in Auckland on Sunday, 18th June, her subject being, "The Law of Karma." It provoked a very interesting and practical discussion.

Another new departure is being taken in Auckland. On Sunday, 18th June, Mrs. Draffin began a series of suburban lectures in Ponsonby Public Hall, her subject being, "Theosophy and its Teachings." There was a good audience; it was a highly successful meeting. Four lectures will be given, the object being to present a general outline of theosophical teachings;

should the interest be sustained they will become permanent and lecturing will be begun in the other suburbs. These are thought advisable, as owing to the fact that no 'trams' or 'busses' run on Sundays in Auckland, it is sometimes a difficult matter for suburban residents to get into town to attend lectures, and there is evidence that the interest in Theosophy is widespread and continues to grow.

Miss Edger has been lecturing in Dunedin and Christchurch during the month, but no particulars have come to hand. Her visit will prove of great value to the Section, and will rouse fresh activity and interest.

Reviews.

ESSAYS IN PSYCHICAL RESEARCH.*

Under the pseudonym of "Miss X." one of the best educated and most intellectual women of England, Miss Goodrich-Freer, has for a number of years written upon the problems of supersensuous life and consciousness. Her name has become known to students in this field throughout the whole world, as a ripe scholar and a critic difficult to satisfy. Her mentality has the force of the masculine rather than the sentimentalism of the feminine mind. To such a degree has she cultivated the habit of doubt that friends who hold her in the strongest personal regard sometimes grow impatient at her apparent unwillingness to 'let herself go,' and cut the cord which binds her to the earthy level on which the typical 'psychical researcher' delights to strut. Her natural home is not within the vicious circle of the S. P. R. where, despite a stubborn gathering together of facts, no one seems to get any farther ahead towards the realisation of spirituality; or where if, as in one or two exceptional cases, the facts seem to prove beyond cavil an open door between this plane and the next, the convinced researcher lacks the courage to come out boldly and call himself a spiritualist. Since Miss X. puts a good Latin maxim on her title-page, let her read another which almost seems applicable to some of her colleagues of that School of Quibblers: *Aliud corde premunt, aliud ore promunt.* She can, if she chooses, soar very high, but one sometimes thinks she does not quite realise that "The eagle does not catch flies."—*Aquila non capit muscas.* It is doubtful if any member of that society is as fit as she to pursue real psychical research, for she has been a seeress, a crystal reader, and a subject of thought-transference from her youth upward. These gifts make her present book under notice an extremely interesting and suggestive one. All serious inquirers into this field of phenomena, who can afford it, should have it in their libraries. It is of equal interest throughout, and the reviewer can hardly resist the temptation to cite paragraphs to an extent that would far outrun the space-limits which can be given the work in so crowded a magazine as ours. We must just content ourselves with enumerating the subjects treated in the book, *viz.*, Psychical Research in the Victorian Era, Haunted houses; Another theory of hauntings; On the faculty of crystal-gazing; The Divining-rod, or the faculty of dowsing; 'How it came into my head'—the machinery of intuitions; Hypnotism; Obsession, or the imperative idea;

* By Miss X. (A Goodrich-Freer). London, 1899, George Redway. Price 7*s.* 6*d.* net.

Holywell—psychic healing: the Welsh Lourdes; Saint Colombo, the Father of Second Sight. The authoress throws light and gives important information on all these subjects, and Mr. Redway has again put the public under an obligation by bringing out an instructive book in attractive form and at a reasonable price.

AUTOGRAPH ALBUM.*

ARRANGED AND COMPILED BY EVELINE LAUDER.

This beautiful Album contains select sentences culled from the writings of Mrs. Annie Besant, and arranged on alternate pages, each opposite page being reserved for autographs. One never realizes what sparkling gems are contained among the recorded thoughts of some of our prominent teachers of Theosophy until the sentences are separated from their context; then it is that their inherent effulgence is manifest. These evidently have come from a veritable diamond mine. Here are a few of the extracts:

"He who would become a disciple must bring his life in his hands, and lose it ere he can find."

"What matter in this small span of life if the soul be loyal though all the gods be veiled."

"Christ is to become manifest in every son of man, as the preparation for that union with the Father which is the goal of humanity evolved."

"Seek your duties rather than your rights."

"The fundamental unity of man is the key-note of the future."

"God has need for all His children, and not only for those who climb near his feet."

"The Teacher is within reach for the soul that aspires."

"That which in the end is a Mahatma, in the beginning was a self-sacrificing Grihastha (Householder) in the home."

"We are more particular in the small as we rise to the great."

"Devotion is the opening of the windows of the soul."

"Not by combat but by co-operation shall betterment be brought about."

"Nature only gives us wages, we must earn them."

"Thought is the garment of the soul."

"Theosophy does not ask you to leave your religion but to live it."

"The use of pain is to get rid of ignorance."

The ethical insight shown by the author of the quotations seems as clearly marked as in the case of any of the world's great Teachers. No more suitable birthday or Christmas present for a friend could be found.

A SOUL'S REDEMPTION.†

A PSYCHOLOGICAL ROMANCE,

BY ELAINE BECKER.

The apparent hero of this story, a noted violinist, dies off the stage of action in the first chapter—a somewhat unusual occurrence—but, determined not to be nonplused by such a trifling incident, he finds a sympathetic young

* Theosophical Publishing Society, London. For sale at Theosophist Office. Price Rs. 2.

† George Redway, London. Price 3s. 6d. net.

lady, still in the body, whom he manages to influence in such a way as to manifest, through her, his musical talent. This young lady soon begins to show uncommon ability on the violin, to the astonishment of her friends and the public; but meanwhile her demeanor changes, she seems strange and abstracted and occasionally manifests for her affianced lover, decided aversion. How her real condition was explained to her and her friends, and how she was finally freed from the thraldom of this influence which was sapping her vitality and weakening her will, is shown in the book. The author has much to say concerning the evils and follies of the present age, the tendency of which will be to ennoble the readers' ideals; yet she is at times a little prolix and somewhat bitter. She advocates the doctrine of reincarnation, but has nothing new to offer on the subject. A good deal of careful revision by the author and proof-reader would have been an improvement.

E.

THE BUDDHIST CATECHISM.

The latest English (33rd) edition of the *Buddhist Catechism* has been admirably translated into the Burmese and Sinhalese languages and these editions (the 34th and 35th) are now being printed at Rangoon and Colombo respectively.

CHOLERA.

We have received a 64 page pamphlet on "Cholera," by Dr. M. N. Mitra, of Bankipore, which will be found serviceable not only to practitioners but to heads of families also.

MAGAZINES.

In the *Theosophical Review* for June, Mr. Mead continues to give the results of his researches in the "Trismegistic Literature," and Mrs. Besant concludes her very helpful remarks on "Some difficulties of the Inner Life," which all should read. Mrs. Hooper gives us the results of her efforts to portray the ancient Irish Theogony, in an article entitled "The Irish Gods and their Worshippers." The legends relating to the ancient Druids have a peculiar interest. The interesting sketch of the life of "An Indian Yogin," is written by one G. R., who, it is said, was familiar with the fact of this Yogin's life. Miss Hardcastle finds "Traces of the East in Old Spanish Legends," and Mrs. Cooper-Oakley continues her Essay on "The Heavenly Kingdom of the Holy Grail," endeavouring to reach the 'origin of the tradition.' Miss Carr offers some beautiful quotations from the "Friend of God of the Overland," and tries to ascertain their authorship. "The Yoga Vasistha" is an initial attempt to present in brief the fundamental ideas found in the larger Hindu works. Others will follow. The author's name (Indian) is not given.

The May number of *Mercury* gives a very good portrait of Madame Blavatsky. The opening article, by Geo. E. Wright, is quite interesting, and treats of "Planetary Influences and their Effects on Human Beings." It is to be continued. Following this is a lucid essay on "Karma," by Alexander Fullerton. "Secret Sympathies," by Wm. J. Ward, touches upon a vital subject. "Human Snails," and "Truth and Falsehood," are two brief articles; the former by W. Lowthime, the latter by Karl Kram. The "Nation-

al Committee Letter" deals with important subjects. Reports of Branches show that good work is being done.

The Theosophic Gleaner (May) has an opening article on "Our Present Crisis," by D. D. Writer, which treats of the rapid changes that are taking place as we near the end of a minor cycle of the great Kali-yuga. "H. P. B. and our Gratitude to Her," is the substance of an address given on White Lotus Day, by N. P. Subramania Iyer, B.A., President of Bangalore Branch, T. S. The first portion of the excellent lecture delivered by Dr. A. Richardson, at the Indian Section T. S. Convention at Benares last October, on "Some Recent Advancements in Science" is also published.

Theosophy in Australasia speaks of the recent serious illness of Dr. Marques, which has prevented his coming on to assume the duties of the General Secretaryship. In his last letter he reports improved health, and hopes soon to be able to carry out his plans. The chief articles are "Isis Unveiled and Reincarnation," "Among the Philistines," and "Darwinism—a Reply." There are also interesting replies to questions.

Teosofia for June opens with an article by Engineer G. Aureli, on "Consciousness, Objective and Subjective." Signor Decio Calvari continues his essay on "Different Aspects of the Aura." Questions and Answers, and Notes on the Theosophical Movement follow. Rome Branch suspends its meetings from June 15th until Autumn, for the usual holiday. The productive activity of the members is highly commended.

Sophia, (Madrid) is received. The translation of standard theosophic literature is continued.

Philadelphia (Buenos Aires) grows more interesting as its conductors begin to see the harvest ripening from the thought-seed which they and their colleagues of the "Luz" Branch T. S. have been so patiently sowing during the past six years. The May number informs its readers that the interest in Theosophy is constantly spreading in the Republic of Argentina. New subscribers are coming in and many inquiries are being made about the views we represent. A second Branch, the "Ananda," has just been chartered in Buenos Aires by the President Founder, on the application of Señores Fernandez, Bonicel and other old members, and a third, at Rosario de Santa Fe, has sprung up and been organized. These are all most encouraging indications of a bright future for our movement in South America.

The Buddhist for May, publishes the substance of a lecture delivered by the Editor, before the Young Men's Buddhist Association, on "Christian Methods of Conversion," which is a scholarly and just arraignment of these past methods, which are handled in a truthful spirit, and without undue censure. It is to be hoped that these "methods" have been greatly modified. The Buddhist Sutta translation is continued and the report of the proceedings of the Buddhist controversy at Panadure is concluded. Mr. Banbery, the retiring Principal of the Dharmaraja College at Kandy, who has lately been summoned by Mrs. Besant, to take the position of Headmaster at the Central Hindu College, Benares, bids farewell to the Buddhists of Ceylon, in an interesting letter. They wish him every success (see Editor's Notes) and extend a hearty welcome to Mr. Wilton Hack, of Australia, an experienced teacher and manager of schools, who will succeed Mr. Banbery as Principal of Dharmaraja College.

Theosophia for June (Dutch) opens with a translation of an article from the pen of H. P. Blavatsky, which originally appeared in the first number

of the *Theosophist*, October 1879, and was entitled, "What are the Theosophists." There is also a translation of an article on H. P. Blavatsky, which appeared in *Lucifer*, November 1894, being written by Madame Jelihovsky, a translation of a lecture delivered in San Francisco, by J. C. Chatterji, on "The Communion of Saints," together with some renderings from standard English works, and a few contributions in the Dutch language.

Revue Théosophique Française, (Lotus Bleu). The June number of this most useful magazine contains mainly translations of well known authors, together with an original poem to the memory of H. P. B. by M. Largeris, read on White Lotus Day before the Loge Ananta, of Paris; a continuation of Dr. Pascal's erudite essay on God, the Universe and Man; a glance at Theosophical activities, by Commandant Courmes, and a Press review by M. Gillard. Two mistakes occur in the notice of the unveiling of the Blavatsky Statue at Adyar; Commandant Courmes describing it as a bust, and M. Gillard saying that the Madras School of Arts is under the superintendence of Col. Olcott, whereas he should have merely said that the statue was produced there under that gentleman's superintendence. The translation of the "Secret Doctrine," 2nd Volume, has now reached its 160th page.

The *Journal of the Buddhist Text Society*, Vol. vi., part III., gives a report of the sixth annual meeting of the Society, a "Buddhist account of the Four Vedas," "Influence of Buddhism on the development of Nyâya Philosophy," "The Mâdhyamika Aphorisms," "Notes on the Mâdhyamika Philosophy," and other matter of value.

The *Upanishad Artha Deepika* has completed the "Isa Upanishad," in the five preceding issues, and "Kena" is commenced in the sixth which is before us. Acting on the suggestion given in the *Theosophist* (see review of first issue), Devanagari characters have been adopted for the Sanskrit portion.

Arya Bala Bodhini, for July, has a good variety of interesting matter and is doing an important work for Hindu youth.

The Light of the East, *The Light of Truth*, *Brahmavâdin*, *Prabuddha Bharata*, *Prasnottara*, *Indian Journal of Education*, *Christian College Magazine*, *Rays of Light*, *Harbinger of Light*, *Light* (London), *The Vâhan*, *Modern Astrology*, *Banner of Light*, *Immortality*, *Mind*, *Metaphysical Magazine*, *Phrenological Journal*, *Omega*, *Universal Brotherhood*, *New Century*, *L'Initiation*, *Lotus Blüthen*, *The Theosophischer Wegweiser*, *The Dawn*, *Madras Temperance Herald* and the *Occult Review of Reviews* (American), are all thankfully acknowledged.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

Swami Bhaskaranand Saraswati.

My old friend and well-wisher to the Theosophical Society, Swami Bhaskaranand Saraswati, departed this life on the 9th July, in the garden retreat at Benares, where he has been practising Yoga and receiving visitors these many years past. On the occasion of my last visit, on hearing my name, he sprang from the ground where he was sitting, ran to me, threw his arms about my body, and laying his cheek against my breast, murmured blessings on me. I think he was a little spoilt by having such crowds of visitors,

among them nobles and royal personages, both Indian and Foreign. Such notoriety is not good for a Yogî, and the Visitors' Register kept by his attendants to receive autographs, and his marble statue tended to stimulate vanity. A brief sketch of his life, death and obsequies is copied from the *Pioneer*, because of the life-like view it will give our non-Indian readers of the typical ascetic whom the Hindus and all other Asiatics delight to honor :—

"Srî Swami Bhaskaranand Saraswati was born in 1833 in the district of Cawnpore. When eight years of age he was sent to a Pandit to learn Sanskrit, and the progress he made was remarkable, for in his seventeenth year he was recognised as a great Sanskrit scholar. He then began to study the Vedanta philosophy with great masters, one of whom was Pandit Anant Ram of Patna, then living at Hardwar, and his rapid mastery of the subject was astonishing. Subsequently he studied and practiced *Patanjali Darshan* (Yoga philosophy) and attained proficiency in it. At the age of 18 he went on a pilgrimage to sacred places in India, and after he had visited nearly all the sacred shrines he thought himself fit for a life of seclusion (*Sanyas*). He was at this time known to all as a Sanskrit scholar, philosopher, and a real *Yogî*. About the age of 27, Srî Swamijî was initiated into the holy order of Sanyas by Paramahamsa Srî Purnanand Saraswati of Ujjain, being christened Srî Swami Bhaskaranand Saraswati, by which name he was afterwords known to the world. After this the Swami travelled more than once along the banks of the Ganges from its source to its fall, and also to other sacred places and cities. During these troublesome wanderings he flung aside all clothing but a piece of cloth (*kopin*). Even this he discarded when he took his permanent abode in Benares in the Anandbag Garden of the Maharaja of Amethi. In this garden he remained up to the last moment of his life. Crowds of people daily visited the place to pay their respects and reverence to Srî Swamijî from every part of India, and also from foreign countries. Srî Swamiji was one of the great souls who feel the paramount need of true religion and *Sanyasism*. He was a thinker, philosopher and a *Yogî*, and one who soared beyond the visible. Calm, silent and majestic he remained immersed in the glory of his own soul. On the 9th instant at 12 P.M. he passed away while in a sitting posture, as if he was engaged in meditation, and his death has cast a gloom over all who came in contact with him, who feel that his was one of those rarely gifted natures not easy to replace.

His burial took place on Monday, the 10th, in the middle dome of the garden of Anandbag, with the vedic rituals and with great solemnity. At the time of burial a large gathering of gentlemen of all nationalities, numbering 5,000 or 6,000, were present."

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Archæology in Central Asia.

A paragraph in a recent issue of the *Bombay* Gazette refers to the Report of the Russian Geographical Society on the results of the explorations lately made in Central Asia by the Archæologists and Scientists of Russia, which have been of unusual interest, and continues as follows :—

"M. Klementz, the leader of a scientific expedition to Chinese Turkestan last year, has discovered over a hundred Buddhist rock-cut caves in the neighbourhood of Turfan, together with the Chinese and Sanskrit inscriptions and wall paintings, many of them in good order. The explorers call the excavations "cave temples." But most of these were probably "viharas" or monasteries. The Indian Buddhists constructed caves and "viharas" of this kind. This practice followed the propagation of the new religion into Afghanistan, across the Hindoo Kush into Central Asia, and onwards towards China. Fahian, the Chinese Buddhist pilgrim, who visited India fourteen hundred years ago, describes the Buddhist population of Khotan in Turkestan. The Russian discoveries seem to show that the country was once very populous. At the present time the region is little more than a desert."

In the "Travels of Fâ-hien," by Legge, he speaks of 'Yu-teen' (Koten) as "a pleasant and prosperous kingdom, with a numerous

and flourishing population." "The monks amount to several myriads, most of whom are students of the Mahâyâna. They all receive their food from the common store." Fâ-hien describes a monastery called 'Gomati' (meaning 'rich in cows') of the Mahâyâna School, and says: "Attached to it there are three thousand monks, who are called to their meals by the sound of a bell." He describes the reverence and gravity of their demeanour, and their perfect silence at meals. They were not allowed to ask the attendants who served their meals, for anything, "but only make signs with their hands."

"There are in this country four great monasteries, not counting the smaller ones." Being desirous of witnessing the grand religious procession of images, Fâ-hien remained here three months. He says that this magnificent procession and ceremony continued fourteen days, the monks in the chief monastry "taking precedence of all the others." The king of the country put aside his crown, prostrated, himself, offered flowers and burned incense. The seven precious substances (The Sapta-ratna, gold, silver, lapis lazuli, rock crystal, rubies, diamonds or emeralds, and agate) were "grandly displayed" about the chief car. He also describes the "King's New Monastery," $2\frac{1}{2}$ miles west of the city, which was eighty years in process of erection, is about "250 cubits in height, rich in elegant carving and inlaid work, and covered above with gold and silver, and finished throughout with a combination of all the precious substances. Behind the tope there has been built a Hall of Buddha, of the utmost magnificence, and beauty; the beams, pillars, venetianed doors and windows being all overlaid with gold leaf. Besides this, the apartments of the monks are imposingly and elegantly decorated, beyond the power of words to express."

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Animals in the next world.

Canon Wilberforce gave a most eloquent speech before a meeting of the Anti-Vivisection Society in London on May 9th, and said he believed that "these beautiful and useful forms of life, which are sometimes so cruelly tortured, are bound to pass over into another sphere, and that in the great eternal world men and animals should sink or swim together." He said that for his "expressing this opinion he might be called a fanatic, but he would rather enter into a *Nirvana* with some of the dogs he had known, than go into a narrow salvation with some so-called religionists."

Nobly and bravely said.

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Hindus and Foreigners.

In writing on the spirit which should be manifested toward foreigners by Hindus, as contrasted with the 'contempt' too often shown for those whom they call '*Mlechchas*,' the Editor of the *Indian Mirror* says:—

"Because a *Mlechcha* does a thing, it cannot be good; because a *Mlechcha* says a thing, it cannot be true. This is supposed to be exclusiveness. Another and the right word for it is ignorance. Our ignorance has made us as blind to the merits of foreigners as to our own national faults. Surely, knowledge and virtue are not the property of one individual or one nation, though they may differ in kind and degree. And it would not be denied that the Hindus have lost much of their knowledge of their religious and philosophical systems, and would have lost all but for the timely and Providential inter-

vention of foreigners. The preservation of our surviving religious works is due to the *Mlechchas*. Their elucidation is at least in part due to them. Coming to more recent years, did not our young men, who had been taught the superficialities of Western thought, reject in their amazing ignorance the religious literature of their country? And would not that supercilious ignorance have become more and more abysmal had not the same *Mlechchas* interviewed, and held up to their amazed eyes the priceless hidden treasures of that same Hindu religious literature? If the educated Hindus are too proud to-day of their ancient religion, philosophy, and literature, it is because that pride has been instilled into them by foreigners, and Max Müller, the *Mlechcha*, is accepted as a Rishi to-day by even the orthodox Hindus of Benares. Some of our orthodox Pandits invested Colonel Olcott with the sacred thread many years ago. So we see that we can be tolerant and appreciative of foreigners when we please. It is foreigners that have helped us to bring forth our long-latent virtues."

We may add that nothing has tended so much to restore respect for the religious philosophy of the Hindus, as has the work accomplished by the leaders of the Theosophical Society in India.

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An Active Branch.

We have received, from Mr. R. P. Kamat, Honorary Secretary of the Bombay Branch T. S., a published Syllabus of Branch work for the months of July, August and September, which is admirably designed and shows a very commendable degree of activity among the members. The committee show rare good sense in requesting thorough study and preparation of matter by those who are to appear on the platform. Lectures are given weekly, both in English and Gujarati, in addition to the public and private classes for study. Members are asked the following questions:

1. How much time per day have you given to study?
2. How many people have you enlightened about Theosophy outside the Society?
3. How many meetings of the local Branch have you attended?
4. What proportion of your monthly income have you used for Theosophical work?
5. How far have you acted on and practised the principle of Universal Brotherhood?
6. What personal self-denial have you practised in order that you may be thereby enabled to help on the work of the Theosophical Society?
7. What special piece of work have you accomplished in this month?
8. What steps have you taken to spread the knowledge of Theosophy outside the Branch, either by lectures, newspaper articles, letters or distribution of leaflets?

Those who wish to do something for Theosophy may well consider these personal.

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Mrs. Piper and Mediumship.

The American press has been considerably exercised over certain communications purporting to come from spirit realms, which have been received through the mediumship of Mrs. Piper, who, by reason of her wonderful powers, has gained much notoriety throughout the civilized world. "Reputable psychologists," among whom is mentioned Professor Hyslop, are investigating the subject, and it is said that "Mrs. Piper is being constantly watched by detectives and by the Psycholcgical Society." Little does the public realise the terrible strain to which the nervous system of a super-sensitive medium is constantly subjected, owing to this galling suspicion of fraud, and the presence of unsympathetic persons who are on the watch for it.

The conditions of the higher grades of mediumship are inseparable from extreme sensitiveness to thought-currents, both mundane and super-mundane, and under the prevailing surroundings of suspicion and unbelief, manifested by investigators, it would not seem difficult to imagine that the life of such a sensitive psychic must be unpleasant in the extreme ; Some of these Psychical Researchers are about as well qualified for the business they so proudly undertake, as a coal-heaver would be to superintend the construction of an electrical machine.

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Is it superstition ?

A correspondent of an exchange refers to "the ancient superstition of making a waxen image of an enemy, and bringing disaster upon that enemy by sticking pins into his image, or by setting it before the fire to melt slowly away. Most of us thought that the custom and the belief were dead and buried and forgotten. I believe that no superstition ever dies. This, at least, is not dead. I learn that it still survives in Cornwall.

But is this all superstition? The Occultist will remind you of the power of thought, and tell you that this power may be used either to bless or to curse. Burning one's effigy is a well known means of casting collective contempt and odium upon one who has been guilty of acts of base injustice and has an occult as well as a manifest significance. In the latest published "Report of the Smithsonian Institution," issued at the U. S. A. Government Printing Office at Washington, D. C., we find an interesting essay entitled "The Revival of Alchemy," from which we see that there has been a turn in the tide of events. The author says :—

"Simultaneously with the development of the truly scientific aspect of alchemical theory, there has arisen an extraordinary revival of the metaphysical side of the question; this goes hand in hand with the interest in chiromancy, astrology, theosophy, and occult sciences which occupy so large a place in modern thought, literature and polite society on both sides of the Atlantic. This tendency to cultivate the esoteric manifests itself in the study of the Kabala, the investigation of the mysteries of Buddhism, Confucianism, and other oriental philosophies, in researches into the phenomena of spiritualism, so called, and in the foundation of societies to study psychic force and the tenets of the followers of Madame Blavatsky. Crystal gazing, reading in magic mirrors, slate writing, planchette, the quasi-scientific study of apparitions, of table turnings, of rappings by unseen powers, of telepathy, of the subliminal self, are now regarded as legitimate pursuits, in no wise necessarily associated with the black arts of mediæval times, provided only they are conducted in a spirit of inquiry and for the purpose of discovering the latent power underlying these phenomena. And this line of research receives stimulus from the results secured by students of experimental psychology, of hypnotism from such discoveries as the phenomena of the X. rays, and from the transcendental physicists who theorize on the miraculous consequences of four dimensional matter. Crowded lecture-halls reward exhibitions of trance mediums, speakers on theosophy, palmistry, and occultism; in lower walks of life fortune tellers and clairvoyants reap a modest harvest; books treating of occult themes enjoy great notoriety; writers of fiction find it profitable to introduce the mysterious into the children of their brains; even secular journals, especially those of France, give space to the all-absorbing discussions on hermetism; these are some of the evidences of great popular interest in the unknowable. Only persons with special intellectual equipment are able to measure, weigh, sift, and co-ordinate the novel phenomena gathered by researches in the field of hypnotism, psychology, and occultism; those of weaker mental powers fail to perceive the real signifigance of the discoveries and are led away into unprofitable and dangerous superstitions."

The Fire-Walking Ceremony.

A fire-walking festival was held at St. Thomas' Mount, a suburb of Madras, on Sunday evening, July 23d, which was participated in by fifty devotees, about 2,000 persons being in attendance. A lengthy report of the proceedings is contained in the *Madras Mail* of July 24th. This ceremony is held in honor of Draupati, the heroine of the "Mahâbhârata," who at the close of the "great war," established her innocence by passing through the same remarkable ordeal. According to the report before us, the ceremony seems to have been entirely successful. One eight-year-old boy walked over the coals, and a still younger one was led across by his father. Some of the people carried home a portion of the ashes to be used as a charm.

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Walking on Money.

A correspondent of the *Ceylon Standard* writes about a ceremony which was performed at a certain temple, of which he does not give the name. He says :—

"Will any of your numerous readers be good enough to enlighten me on a practice that has sprung up of late among some Buddhists. In a certain temple, whilst performing the last ceremony of a great pinkama, the priests were led to the stage on a novel carpet of silk handkerchiefs and currency notes, on which were rupees and other silver coins profusely scattered, and the priests appeared highly pleased at walking on such a costly carpet. Does this sort of thing bring any respect to the priests; at the same time I should like to ask where to find such a thing recommended in Buddha's doctrines, and whether this practice existed before? It is because the priests are forbidden to touch money, I think, that they are glad to trample on it. It is now a question for the enlightened Buddhists whether they should encourage such a thing or find some other means to venerate their priests."

Certainly a greater piece of tomfoolery is not recorded in Buddhist history. If the bhikkus of Ceylon want to earn the respect of their public they had better begin to observe the Ten Silas, instead of being parties to such child's play as this, which moreover deceives nobody.

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Iron-clad minds.

The intellectual mulishness of that class of old-fashioned materialists of which Colonel Ingersoll, the late Mr. Bradlaugh, and their living and dead associates are types, has never been more neatly and succinctly put than in the paragraphs which we take from *Light*, of June 17th. Referring to a published account in *Mind*, of a recent interview with Colonel Ingersoll, the Editor of *Light* says:

The Colonel is probably the best-known agnostic in the world, with an unconscious affectation of readiness to believe if any one could prove anything to him; but there are few men whose mental doors are more palpably double-locked against anything and everything that threatens to upset his determined materialism. One paragraph in the *Mind* article amusingly illustrates this. The interviewer starts him on Psychical Society Research work, and the Colonel leaps, positively leaps, into his beloved corner and behind his earthwork of Materialism. He said:—

"For every action and for every thought we draw upon the store of force that we have gained from air and food. We create no force, we borrow it all. As force cannot be used apart from matter, it must be used *with* matter. It travels only on material roads. It is impossible to convey a thought to another without the assistance of matter. No one can conceive of the use of one of our senses without substance. No one can conceive of a thought in the absence of the senses. With these conclusions in my mind, I have no confidence in 'spiritual manifestations,' and do not believe that any

message has ever been received from the dead. The testimony that I have heard and have read—coming even from men of science—has not the slightest weight with me."

This has about it an air of rationality and candour, but it is essentially prejudiced. He has a preconceived notion, and a very limited one, too; and everything has to be judged by that. The upshot of that, ('testimony . . has not the slightest weight with me') is amusingly naïve. Elsewhere, the Colonel admits that he does not know what matter is, but he does know, he says, that there can be no force, no life, no thought, without it. But if matter is *x*, we may all agree that there can be nothing without *x*; at all events, it is a safe enough assertion. Even Colonel Ingersoll, in the plentitude of nescience, might admit that the use of some form of what we call 'matter' might be quite compatible with the manifestations of what we call 'spirit.' But these agnostics are, as a rule, remarkably certain.

A man can now remain a materialist, only at the price of ignoring the recent advances in physical science.

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The Magic of Sincerity.

Mr. Wm. De Witt Hyde writes so excellently on the subject of "Sincerity," in the *Independent* (New York), that we copy nearly the whole of the article and most heartily recommend it to the attention of our readers :—

Sincerity, if not the crowning ornament, is at least the corner stone of character. Give man every other virtue, and woman every other charm, if sincerity be wanting, they are poor indeed; we cannot trust them; we do not want them for our friends. The insincere man is not a whole. He is broken into fragments, and these fragments are not consistent with each other. We do not know which of these inconsistent pieces of himself we shall find in any given case. A friend of mine wishing to say of a certain person what we do not ordinarily say of one another in polite society, remarked, 'Professor A. has the unfortunate habit of presenting different aspects of a matter to different persons.' The insincere man presents different aspects of himself to different persons and to the same person at different times. Sincerity, on the contrary, is wholeness, unity, consistency, coherence. The secret of it is well set forth by Goethe: "*Wo du bist, sei alles,*" "Wherever thou art, be all there."

Industrial sincerity consists in putting one's whole self into whatever one undertakes. What is worth doing at all is worth doing well. There are many ways of failing to do this besides the lazy way of downright shirking. Worry is one. When we worry about our work we are not putting our whole self into what we are actually doing. The best part of us is wandering off into the remote future and dealing with possible evils that may then arise "Sufficient unto the day is the evil thereof."

Concern about what people are thinking of us, and may say about us, is another subtle way by which our energies are too frequently drained off in profitless waste. To be wholly engrossed in the work, and at the same time highly sensitive to what people are going to say about it, is impossible. It is the attempt to do these two inconsistent things at the same time that makes, for many of us, public speaking and the more elaborate social functions such a drain upon vitality and such a wretched failure. When asked how he could accomplish so much, Henry Ward Beecher used to reply, "I don't do more, but less than other people. They do all their work three times over; once in anticipation, once in actuality, once in rumination. I do mine in actuality, alone." It takes most of us a long time to learn to do these things just once, to do nothing but the one thing while we are about it, and to assume for the time no responsibility for the comments and criticisms of other people. The criticism of our friends, and even of our enemies, is a valuable discipline; and when it comes it is desirable to learn meekly and patiently the lesson that it brings. But it is the most fatal folly to let the imagination of that criticism come in to distract and divide our attention when every bit of it is needed for the immediate task in hand.

Intellectual sincerity is the assent of the whole mind to whatever conviction it accepts at all. A poor creed wholly and heartily accepted, whether it be Theosophy or Christian science, Mormonism or Millenarianism, will do more to take fear and fret and fever and weakness and wickedness and worry out of life than the most orthodox creed in Christendom which is merely assented to in a formal, half-hearted, coldly intellectual way. [How about the creed of the Vedantist? Does that usually get much further than the "coldly intellectual state."—Ed.] In Professor Patten's recent "Development of English Thought" there is a passage which throws a flood of light on the ineffectiveness of our current theological beliefs. Speaking of the characteristics of a "general environment" like ours as compared to the local environments in which the intenser faiths of the world have been born and reared, he says:

"Men divide and classify the surrounding phenomena endlessly until they become hair-splitters in their distinctions. Ethics and theology become so formal and discursive as to conceal the vital relations on which they depend. Scientific facts are too minutely divided and specialized for embodiment into race-knowledge. As it is impossible to have a definite motor reaction with each of these numerous distinctions, such men readily perceive the qualities in objects, and analyze them into their ultimate forms, but they act with less promptness than their primitive ancestors, and see less clearly the few essentials upon which race-survival depends."

Now sincerity does not of necessity imply narrowness; but it is much easier to give one's self up wholly to a simple than to a complex and highly elaborated system of ideas. It is not impossible for the intellectually rich to enter into the kingdom of Heaven, but it is harder for them than for the intellectually poor. For the practical value of belief depends less on how much of the truth the mind grasps than on how much of the mind the truth controls.

One thing is sure. No two inconsistent beliefs can be entertained in the mind at the same time without disaster. There is not one standard of truth for geology and another for Genesis. There is not one standard of credibility for secular and another for sacred history; one for Herodotus and another for the authors of the Pentateuch; one for Romulus and Remus and another for Joshua and Jonah. The truth is one, as the mind is a unity. No man who tries to hold unreconciled inconsistencies in different chambers of his mind can ever feel the sweet compelling charm of truth, or experience the blessed constraint of certainty which is in store for the sincere alone.

Emotional sincerity requires that we never permit a fine emotion to escape by any other channel than the narrow raceway that drives the wheels of will. Now that we have outgrown the indiscriminate condemnation of opera and theatre and novel of our Puritan ancestors, we need to assert in place of it the responsibility for the right uses of these things. Of course one of their main functions is pure relaxation and amusement. With that a wise ethical insight will not wish to interfere by the intrusion of an extraneous moral. In so far, however, as theatre and concert are resorted to as means of culture and education, then sincerity demands that it be the whole soul, not the emotional fringes of its border that we cultivate. We must not leave the will standing upon the sidewalk, and usher only our dreamy sentimentality into the comfortable seat inside. The psychological reason for this is well stated by Professor James in his Psychology:

"When a fine glow of feeling is allowed to evaporate without bearing practical fruit it is worse than a chance lost: it works so as positively to hinder future emotions from taking the normal path of discharge. One becomes filled with emotions which habitually pass without prompting to any deed, and so the inertly sentimental condition is kept up. The remedy would be never to suffer one's self to have an emotion at a concert without expressing it afterwards in *some* active way. Let the expression be the least thing in the world—speaking genially to one's grandmother, or giving up one's seat in a horse-car, if nothing more heroic offers—but let it not fail to take place."

Social sincerity requires us to say nothing to one person or of one person, which, so far as the tone and temper and spirit of it is concerned, we would not be willing that all persons should hear. It permits us to say nothing behind one's back we would not dare to say to his face. While it would not exclude all criticism of other people, it would lift it to a kindly, courteous and courageous level. All this is obvious. There is, however, a much deeper form of social sincerity, which is not so generally understood, but which is vital to domestic and social happiness. Stated in terms of our fundamental formula, the rule for it is,—"Never address a person with only a part of yourself." All of our unintentional unkindness comes from this partial speech. The father, as a whole, loves his child and does not wish to grieve him. But just now he doesn't wish to be interrupted; he gives expression to that temporary desire not to be interrupted, in a cross word. The child takes the word which came from this temporary and fragmentary bit of his father as if it were the expression (as all words ought to be) of the whole father; and he is deeply grieved. The husband loves his wife, and would not wound her for the world. But he is irritated and depressed by business reverses or worn out with business cares; and the irritation and depression come out in the harsh and bitter tone and look which fill that woman's day with sorrow and her night with tears. . . . .

Moral sincerity goes deeper still, and cherishes no thoughts, imaginations or desires which we could not talk over with our father, confide to our mother, or publicly avow before the face and eyes of all men. It tolerates no dark secret corners of consciousness into which one sneaks away to hold disgraceful revels with himself, unfit to see the light. It permits no single appetite or passion of our nature to sit up on its own account; recognizing with Plato that all vice and injustice is "this rising up of a part of the soul against the whole soul." It insists that the self as a whole shall be represented in and realized through the particular appetite or passion; or else that in the permanent interest of the whole self, the partial and temporary appetite or passion shall be repressed. The moral man, from this point of view, is the man whose whole self is present in each act: who is "all there" in each appetite or passion which he consents to gratify at all.

Deepest of all, religious sincerity demands that we bring to God everything or nothing. We may not come to church with our fine sentiments for our Saviour and our high hopes of Heaven alone. There is that hard, disagreeable duty we have been shirking and postponing. Sincerity says, "Bring that along, or else stay away yourself. That is a part of you; and until you bring that part this is no place for the rest of you. You must have both or neither: Christ and the duty, Heaven and the task well done; or else the Devil and your laziness, your shirking, and the hell it deserves." As Jesus put it, "If thou rememberest that thy brother hath aught against thee, leave there thy gift and go thy way; first be reconciled to thy brother and then come and offer thy gift." As he repeatedly tells us, we cannot be at the same time forgiven and unforgiving; half love to God, half hate to man. In the one state or the other, in the divine love or out of it, we must wherever we are, be all there.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

*OLD DIARY LEAVES.**

SECOND ORIENTAL SERIES, CHAPTER XXIX.

BOTH nature and the Prince gave us a warm welcome to Limbdi, our next station, for the mercury stood at 102° Fah. in the shade, and Thâkur Saheb Jaswantsinhji Fatehsinhji did everything to show his pleasure in our visit. Limbdi is a small Kâthiâwâr State of the second class (its area is 344 sq. miles), whose rulers are of the Jhala Râjput caste, that is to say, hereditary warriors and possessed of the usual vices and virtues of the class, the former active in the olden time of fightings and struggles, the latter now developing rapidly under the changed conditions of to-day. Among the Râjput princes of Kâthiâwâr there are, however, some who do not throw great credit upon their stock—drinking, gambling and amusement filling up the round of their years. But the Limbdi Thâkur is an honor to his family and his people, well educated, kindly, an enlightened ruler, and deeply interested in the profounder questions of thought. He and Harisinhji were school-fellows, I believe, at Rajkumar College, where the reigning cricket favourite, Ranjitsinhji, and all the young Chiefs of Kâthiâwâr have been and are educated under the eye of the Government. His Private Secretary, Mr. Khimchund, F. T. S., and other gentlemen, met us on arrival at the station, and conducted us to the place assigned for our entertainment. The Dewan, Harilal, called in the morning and the Prince received us at the Palace at 1-30 P.M. We had a long and friendly talk together about Theosophy and Hindu religion, in which His Highness is greatly interested. He showed us in his fine library a shelf where I saw "Isis Unveiled," the volume of my lectures, and other theosophical literature, all bearing marks of having been much handled. The Palace, a new construction, is a handsome building, and in the Durbar, or reception room, we had the opportunity to admire, if we

* Two full series, or volumes, of thirty chapters each, one tracing the history of the Theosophical Society up to the time of the departure of the Founders from New York to India, the other subsequently, have appeared. The first volume is available in book form. The present series will make the third volume.

so chose, a large gold and silver framed *gâdi*, or throne-seat, with a pair of carved, silver mounted arm-chairs with lion-head ornaments, for visiting dignitaries to occupy on occasions of ceremony. Considering that the State has a population of only some 50,000, and an annual revenue of, say, £25,000 to £30,000, it seemed to me that so much display was rather unnecessary; yet that is the Râjput character and there is nothing to be said by outsiders, save this—which I have said before—that if the commercial travellers for the great jewelry houses of Bombay and Calcutta were less glib as talkers and less cunning in playing off the vanities of Indian ruling princes against each other, there would be fewer of such costly toys as these thrones, chairs and sofas in Indian palaces, and less financial embarrassment felt when paying the bills. There seems no remedy save the interference of the Paramount Power, and yet it is hard to see how even that can be resorted to without invading the private rights of both buyers and sellers. It would be possible to create some sort of a safeguard about the young Princes in one way, *viz.*, by educating them at the Rajkumar Colleges as sensibly and practically as the Royal Princes of Great Britain have been educated, so that they might at least begin their rule with characters well grounded in the homely virtues, and not, as at present, spoilt in boyhood by sycophantic flattery and left to be the prey of tradesmen who bribe the *durbaris* and charge the exorbitant commissions in the bill. I beg pardon for having been led into this digression, but the sight of the costly seats in the Palace of Limbdi brought up before me the recollection of this great evil as I have seen it exhibited throughout India. The poor victimized Rajahs, Thakurs, Nawabs and Mahârajahs of this country are sponged upon by whites to an extent that nobody would believe who had not seen it himself and got the facts at first hand. This, however, is not at all *à propos* of our host, the Thakur Saheb, whose sweet hospitality calls for my most kind and friendly remark. Each day of our visit he came and took Prince Harisinhji and myself out for a drive and to show us the sights. One day he took us to see his Guru, a Sanyasi, whose feet he worshipped in the Eastern fashion, by prostrations and the placing of the teacher's feet on his own head. We all sat on the carpet cross-legged, and for a couple of hours or so discussed religious questions. It was a picturesque scene, and would have made the subject of an excellent photograph.

One day, at the Prince's request, I lectured in the palace Durbar Hall on Mesmerism, and as my friend Mr. T. V. V. Naidu, who was with me as volunteer Private Secretary, is, fortunately, very susceptible to my influence, I was able to show some interesting scientific experiments. His Highness, after the usual evening drive, returned with us to our bungalow, and spent another hour in talk about Mesmerism and Hypnotism, with illustrative experiments on my friend. After we had called at the Palace (on the 8th April) to say farewell, the Prince sent to our lodgings a present of Rs. 500 for the Adyar Library, with a very kind and too complimentary letter to myself.

From Limbdi we went on to Baroda, the grand capital city of the Guikwar Mahârajah, where we were received as State guests and lodged sumptuously. The new Palace is one of the finest buildings in India and compares favorably with European palaces which are not fortresses. The Guikwar is one of the premier feudatories of the British Government, and, at the same time, one of the most intellectual and best educated. My only complaint against him is that he was so thoroughly anglicised by his English tutor as to have got out of touch with his ancestral religion. In my various discussions with him at Baroda, Calcutta and Ootacamund, he has always posed as agnostic, and shown a decided skepticism about the existence of spiritual powers in man. I have had talks by the hour, most interesting yet unsatisfactory, because of his ignorance of the facts now proven by modern psychical research. His manners are most courteous and there is an entire absence of that reserve and hauteur one somehow expects to see in Asiatic princes.

A much more congenial spirit to me is Mr. Manibhai Jasbai, then Naib Dewan (Under-Secretary of State, as one might say), a man of the highest character and most brilliant acquirements. When H.P.B. and I first came to Bombay, in 1879, he was Dewan of Kutch, and from the beginning showed a real interest in our work and in ourselves personally. Naturally, one of my first visits was to the house of my old friend, in company with my other old and dear friend J. S. Gadgil, Judge of the Baroda Varishta (High), Court. The next day I lectured at the College to students, but many adults, including H.E. the Dewan Saheb, Mr. Cursetji, Chief Justice Judge Gadgil, Mr. Manibhai and others, were present. After the lecture the Dewan Saheb took me for a drive, and later he and several other notables of the State spent a couple of hours at my quarters in conversation, about Mesmerism among other things, and as the rumour of my Limbdi experiments on "Dorasawmy" had reached town, I was asked to repeat them for the instruction of the company present.

On the following day the Dewan Saheb headed a subscription in aid of the Adyar Library, with the gift of Rs. 200, and Messrs. Gadgil and Manibhai followed suit. I was very ill that day from having eaten some bad plantains and milk for breakfast, but I determined to stick to my programme, despite the friendly protests of Mr. Gadgil and others; so at 3-25 P.M. we took train for Surat, which we reached at 8, and were put up at the Travellers' Bungalow on the banks of the River Tapti. During my stay the Surat T. S. (an efflorescence of the Sanatan Dharma Sabha) was formed with that most respected, unselfish and pious Mr. Navtamram Ootamram Trivedi, as President. Under his fostering care the Branch has been ever since one of the best on our roll and, with the accession of Dr. Edal Behram, Surat has been one of the strong centres of our movement in India. Among others who acquired membership during my visit occurs the notable names of the

popular Guzerati poet, Vijiashankar Kavi, and Dr. Nariman, the Civil Surgeon, a learned Parsî gentleman.

We reached Bombay on the 17th, and from thence, two days later, went on to Poona, that great centre of progressive ideas and intellectual culture. Lectures were given at Heerabagh and the Albert Edward Institute to large audiences, after which we returned to Bombay and I took up the task of preparing the Programme for my projected tour through Northern India—the Central and North-Western Provinces, Punjâb, Behar and Bengal. It was printed for circulation, and from the copy now before me I cite a passage or two as of general interest, *viz.*: it says that "by strict economy the tour expenses have been so reduced that the share payable by each Branch will not exceed Rs. 17 .....If 1 rupee (1*s.* 4*d.*) per diem be also given, this will cover every expense for fuel, milk and food required at the station and bought elsewhere. Col. Olcott particularly notifies Branches to pay no more than this on his account to anybody for anything. This caution is suggested by the wasteful generosity often hitherto indulged in by his friends as well as by impositions practised upon them in his name. The travelling expense account covers every item for tongas, bullock dâks, steamboat fares, meals at railway stations, extra luggage charges, porterage, etc. etc." It was most disagreeable for me to seem to wish to interfere with the hospitable impulses of my affectionate colleagues and friends, but I really could not stand by quietly and see sometimes hundreds of rupees thrown away on my visit when the merest trifle would have satisfied all my necessities. Anyhow, the precaution was a good one, for the 10,000 miles of my tour of 1887 were made at the cost of less than £100, everything included. I was much amused on arriving at a certain station in Bengal to see how literally the following paragraph in the printed Programme Notes had been complied with:

"Branches will kindly have ready upon Col. Olcott's arrival the following articles, the cost of which may be deducted from the per-diem allowance, *viz.*, 2 large earthen water pots; firewood; 1 seer of milk; 1 loaf bread; 1 seer sugar. Also one Mahommedan cooly to assist in the kitchen."

Before the greeting salutations were fairly over, one of the Reception Committee took me aside and showed me that the articles I required had all been brought—to the station platform! A queer place for me to set up my kitchen, to be sure.

It must not be inferred from what precedes, however, that an outsider could travel so cheaply in India, for in my case there were no hotel bills to pay, I travelled second-class everywhere, I was a vegetarian, and my food cost less than a pet dog's would in England or France.

I note an entry in my Diary for April 25, 1887, to the effect that "very bad news is received to-day from Ostende about my dear 'chum's' health. The physicians report H. P. B. as lying between death and life. But she will *not* die yet." She didn't.

With K. M. Shroff, Dr. Rây and Tookaram Tatya I paid a visit to

the Bai Sakerbai Hospital for Animals, one of the worthiest charities in all India. The initiative of this benefaction was either made by our colleague Mr. Shroff or he was the one who made it the great success it is. Mr. Shroff went into the great Bazaar, of Bombay, got the Shetts or headmen of the different classes of traders to call them together separately, addressed them upon their duties as Hindus to care for the brute creation, and actually persuaded them to self-impose a tax on their trade returns, for the upkeep of such a Hospital: the headmen agreeing in each case to be responsible for the collection of the tax. In this way, an annual income of some Rs. 30,000—if I rightly remember—was assured. He then persuaded the high minded, philanthropic wife of Sir Dinshah Maneckji Petit, Bai Sakerbai, to give a suitable piece of land and, I think, necessary buildings. The Hospital being thus founded, Mr. Shroff set other forces to work and got the Bombay Government to take the wise step of attaching the Hospital to the Veterinary College, thus at once affording to the students the best possible chance for professional training and giving the sick animals every necessary medical and surgical help. If a monument should ever be erected to Mr. Shroff he ought to be represented, as Srî Krishna is, leaning against a cow. For infinitely smaller services than his, hosts of men have been decorated and incensed by the Government of India.

On the 27th April, I started for the North, my first objective point being Nagpur, in the Central Provinces. I was alone with Babula, my servant now, Prince Harisinhji having left me in Guzerat, and L. V. V. Naidu at Bombay. It was the hot season and travelling was about the most unpleasant thing to do, the mercury standing even at midnight at about 100°·Fah. Some friends tried to persuade me not to incur the risk of heat-apoplexy, often so fatal to Europeans, but I was quite willing to take the chances and so held to my Programme. At Nagpur I was kept busy day and evening with conversazioni, initiations, visits, Branch formation and public lectures to packed crowds, with the heat of a furnace, almost, to bear. We got at this station one of our most important members, Mr. C. Narainswamy Naidu, the leading Pleader of the Central Province, whose activity in Society matters, including the Adyar Conventions, up to the time of his death, everybody knows. No good scheme for promoting its interests went unhelped by him, no call was made in vain. At the close of my lecture in the native theatre, Nagpur, on "Chitragupta," Mr. Narainswamy threw over my shoulders—as Indian Princes do to guests—a red Kashmir shawl, handsomely gold-embroidered. A number of European officials showed a considerable interest in Theosophy, attended the lectures, and some of them joined the Society. To Hoshangabad next, a day's train journey, with the heat at 106°, and nothing to suggest the need of a blanket or overcoat. Elsewhere I have described the beauty of a moonlight scene on the steps of the great bathing-ghât on the bank of the sacred Nerbudda River, the silvery splendour of the massive stone staircase, the white-domed temples, and the river flowing

along between its history-crammed banks. The night of my arrival I received two addresses on the platform of the ghât, the company sitting on Oriental carpets and the whole picture an Asiatic one. There was not even one European costume to mar its effect, as I wore my Indian muslin dress because of the oppressive heat. I lectured at the same place the next evening on the necessity for promoting the study of Sanskrit. On the third evening the Branch celebrated its Anniversary, Brahman pandits reciting benedictory slokas, after which the Branch members distributed wheat to beggars, after the ancient custom. The evening's proceedings closed with another lecture by myself. Each morning, before sunrise, I enjoyed the luxury of a swim in the sacred stream. On the 5th May, I went on to Jubbulpore, the home of my old friend, Nivaran Chandra Mukerji, and his family, all most interested in the work and welfare of our Society.

A notable incident of my visit to this station was a call at the Prison where I saw some of the very Thugs, Dacoits and Prisoners described in Col. Meadows Taylor's thrilling Indian tales. One old man told me he had "only killed one man," thus seeming to imply that he was a very pattern of moderation. He showed me how they handle the *roomal* (handkerchief) in strangling—a very simple and efficacious process. Shall I describe it? Perhaps not, lest it might suggest to some ripened yet not actually developed assassin the easiest, quietest, least brutal way of disposing of a troublesome witness or other chosen victim. Doubtless the thing has been described in print before, but that is not my fault; let every one look to his own karma. I saw at another prison once an old Thug who had killed many men and who, at the request of the Heir Apparent, had practically shown him how to do the trick, by putting the roomal about the Royal neck and giving a preliminary twist. I was told by a Jail Officer that on seeing a strange fire of ferocity flame up in the Thug's eyes at that moment, he stopped the experiment on the instant. Had he not, the Prince might have had his neck broken, for the skilful Thug kills his man by a single twist of the roomal, before his body has time to fall to the ground.

Thuggee is now practically extinct in India, but it was a fearful pest while it lasted. The Thugs were hereditary assassins, ostensibly cultivators and, in fact, they did work their farms during a portion of the year, after which they would start out on their expeditions of pillage and murder, followed by the blessings of their families, the approval of their tainted neighbors, and the protection of Native rulers, who shared with them the fruit of their spoils, and gave them refuge when danger threatened. From father to son, generation afterg eneration, the tradition of the glory of their calling was handed down and the training of their youth was most carefully attended to. In the "History of the Thugs" (Nattali and Bond, London, 1851) the author says:

"The children of Thugs, during their more tender years, are, it appears, kept in ignorance of the occupation of their fathers. After a time, they are permitted to accompany them; but a veil is thrown over the darker scenes

of the drama. To the novice, indeed, the expedition presents nothing but an aspect of pleasure. He is mounted on a pony; and being, by the laws of the Thugs, entitled to his share of the booty, he receives a portion of it in presents suited to his years—the delight attending the acquisition being unalloyed by any consciousness of the means by which it has been obtained. The truth reveals itself by degrees. In a short time the tyro becomes aware that his presents are the fruits of robbery. After a while, he has reason to suspect that robbery is aggravated by a fouler crime; at length, suspicion passes into certainty: and finally, the pupil is permitted to witness the exercise of the fearful handicraft which he is destined to pursue. The moral contamination is now complete; but it is long before the disciple is entrusted with the performance of the last atrocity. He passes through a long course of preparatory study...before being *elevated to the dignity of a strangler.*"

The book from which the above is taken is doubtless out of print, but one can get a graphic account of Thuggee, that most detestable of crimes, by reading Meadows Taylor's "Confessions of a Thug," which is procurable almost anywhere. My reader will understand with what painful interest and loathing I gazed at the conscienceless assassins before me in the Jubbulpore Prison, wondering how many times each had inveigled unsuspecting travellers to their doom and broken their spines with a twist of his fatal noose. From the conquest of Mysore in 1799 to 1808 the practice counted its victims by hundreds annually, some of the more audacious villains had been concerned in above two hundred murders, and it has been computed that a Thug of fifty years has slain at the very least ten victims a year during the twenty-five years of his active work. Here is a nice problem in karma for the metaphysical Theosophist to work out. Whose the greater crime, the father strangler who deliberately corrupts his son and destroys his moral sense, or the child whose murderous arm has been trained to destroy life?

H. S. Olcott.

ATOMIC EVOLUTION.

THE subject of evolution, regarded in the new light which Theosophy has shed upon it, has proved more bewildering than ever to the ordinary enquirer and even to the student. Not only does it clash with former ideas, both from the religious and the scientific standpoint, but the greater part of the enquiry is removed from the physical to planes where ordinary sense perceptions are utterly deficient for investigation, where the ordinary student has to rely solely on his teachers and inferential deductions. True, the scientific hypotheses of evolution are based on inference also; but they are apparently supported by physical facts, and the student, from the very nature of his education, shrinks from the acceptation of evolutionary activity on planes inaccessible to his consciousness, or by force of habit tries continually to reduce everything to the physical level.

That man should have preceded the other kingdoms on our present globe seems to be a veritable stumbling-block, and it is even suggested that our teacher, H. B. Blavatsky, might have misconveyed and blurred the archaic teaching on this subject.

The blundering of students is partly caused through losing sight of the clearly stated fact, that man appearing first on *this* earth, refers only to this globe and this round. Before that, the monad, which here appears as man, or in man's form, has passed through all the lower kingdoms on this earth-chain in previous rounds, and must therefore have passed through the animal form. The larger scheme of evolution coincides, therefore, in this respect, and so far as the evolution of form is concerned, somewhat with the evolutionary theory established by science.

Another difficulty is, the statement that minerals and vegetables have to develop and continue their further evolution through man ("Secret Doctrine," n.e. volume I, page 113). That is another subject, the actual knowledge of which can only be attained from the higher planes of consciousness, though by analogy and inference we can obtain evidence satisfactory enough to accept the teaching as a working hypothesis.

To clearly grasp the evolutionary scheme in connection with our globe, in all its details, is a hopeless task, as long as we are limited to consciousness in our lower vehicles. The complexity of the scheme of human evolution alone is so great, that we have to be satisfied with a general outline, and fill in details as we advance. However, the information first conveyed through H. P. Blavatsky, has been supplemented and extended, through the labors and writings of Mrs. Besant and others, to such an extent that the student should be able to grasp the general scheme with comparative ease, and begin to draw inferences, based on what he has learnt, from the study of nature surrounding him.

Most of us have, of course, to be satisfied to restrict our investigations to the physical plane, and if I venture to draw any conclusions from my observations of it, I beg it to be understood that it is, so far, mere speculation, based on study outside the lines of strictly scientific investigation, and unaided by those means of perception which make the conclusions of the advanced occultist authoritative.

In "The Ancient Wisdom" (page 56), Mrs. Besant tells us to firmly grasp and bear in mind, that three great waves of evolution poured out from the Logos, are distinguishable in connection with the evolution of humanity on our earth; the evolution of Spirit-matter, the evolution of Form and the evolution of Self-consciousness.

From the further study of the scheme we can infer that the monad of form, although it becomes by the third outpouring only the vehicle of the human monad, continues its evolution and will in the future merge into, become itself, a human monad. Likewise Spirit-matter,

the atom, will merge ultimately into the monad of form. The evolution of both is even accelerated by the outpouring of, and the contact with, the monads evolved in past Universes.

We have learnt that the first great wave of evolution is "the involution of the life of the Logos as the ensouling force in every particle, and its successive enwrapping in the spirit-matter of every plane" ("The Ancient Wisdom," page 55), the forming of the atoms. The mode of this involution, and its progress through the various planes, forming the matter of these planes down to the physical, has been lucidly described by Mrs. Besant.

The atoms thus formed are utilized to build the vehicles or bodies of the evolving monads on their respective planes. On the physical plane, however, two different bodies are formed from the atomic matter. The more permanent body, the etheric double, is built of the matter of the four higher levels; the dense body, built into or filling the etheric double, often in our literature designated an illusion, is composed of the matter of the three lower levels—solids, liquids and gases.

The atoms on these three lower levels seem to be almost outside and disconnected from the monadic evolution, but as they are the only ones whose activity we, who are blinded and imprisoned within them, can observe, I propose to follow them in some phases of their activity.

We have learnt, and it is clearly demonstrated by science, that in our own physical bodies as well as in those of animals and plants, a continuous change of particles is taking place. With the food we consume and with every breath, we introduce matter into our bodies to replace that which has become effete and which is continuously ejected. This waste is absorbed by lower organisms to build bodies which, in their turn, become the food or building material for higher bodies. It is a continuous circling round of matter from the higher bodies to the lower, and back again to the higher.

But if we look a little closer into this activity, we will find that there appears to be a distinct tendency, on the part of these migrating particles, to take a higher position than they held previously; that they also seem to follow the general law of evolution to something higher, and show even a kind of consciousness in their activity, in the choice of their associations.

To the theosophic student it should of course be an accepted fact that an atom possesses consciousness, because he has learnt that an atom is the involved life of the Logos, or that matter is spirit in differentiation, and therefore differentiated consciousness. However densely spirit be veiled in a material atom it retains the power to respond to the great evolutionary impulse. As every private in the great Napoleon's army was said to carry the marshal's baton in his knapsack, so every atom has the inherent power "to become a God—and ultimately God." ("Secret Doctrine," I, 183.)

It is somewhat difficult to think of minerals as entities, which use the atomic matter of our globe for their visible vehicles, and this difficulty leads so often to the mistake of confounding the mineral monad with its visible covering. The mineral monad within its atomic shell is itself so much veiled, being on the lowest point of the evolutionary arc, that it can only very feebly respond to extraneous influences and therefore show only feebly the characteristics of an evolving entity. We may except perhaps crystals, which begin to show a kind of individuality; we can distinctly recognise in them a specializing power, which attracts and arranges the atoms forming its visible body in definite geometrical lines and forms.

Modern science suggests, even, through Professor E. von Schroen of Naples, that crystals not only possess life but also reproduce their kind, which in turn grow, develop and generate living successors.

The energy and perseverance with which scientists investigate the hidden secrets of nature is truly admirable, and their labors and methods, though faulty from the occultist's point of view, will bear their fruit in good time. They are preparing and training a body of investigators who, when in the future the veil of the next planes shall be further lifted, will accomplish marvellous results.

The law of evolution in the mineral world is beginning to be recognised by them already, for Professor Roberts-Austen plainly stated that "a future generation will speak of the evolution of metals as we now do of that of animals." (A lecture by Professor Roberts-Austen, C.B., F.R.S., delivered at the Royal Institution, March, 15th, 1895, on "The Rarer Metals and their Alloys."—*Nature*.) But that there should be a dual evolution going on within the mineral, will complicate matters very considerably, and such proposition is sure to be met by ridicule and unbelief.

At present the chemist and metallurgist labors in his researches to isolate the metals from their oxides and other combinations in which they occur in nature. To the occultist these combinations and oxides represent an evolutionary advance from the pure metal-state.

The oxides are a combination of the metallic atoms with oxygen, and this oxygen seems to play an important part in atomic evolution. As a chemical element it constitutes about one-half of the earth's crust and is found in almost every combination. One might call it the Fohat of the physical plane. Like its cosmic prototype it traces "spiral lines" (see diagram to "Occult Chemistry," by A. Besant, *Lucifer*, November 1895) to disengage the atoms, which the former has united and hardened, and force them onwards on the upward arc.

The atom forming the pure metal is at a low point of obscuration, almost inert, till oxygen digs it out and sets it free to enter the vortex of evolution. It is a life, a soul that shall become a God. And modern science in its blindness has managed to harness a son of Fohat (electricity) to force oxygen out and the atom back again. The alchemists of

old knew better, for "Basil Valentine symbolizes the loss of metalline character, which we now know is due to oxidation, to the escape from the metal of an indestrictible spirit, which flies away and *becomes a soul.*" (Professor Roberts-Austen, in lecture quoted; italics mine. H. F. K.)

A verse quoted by the same lecturer from "Les Remonstrances ou la complaint de nature a l'alchimist errant," a poem of the thirteenth century, is applicable with equal force to the proceedings of the modern chemist:

"Comme nature se complaint
Et dit sa douleur et son plaint
A ung sot soufflour sophistique
Qui n'use que d'art mechanique."

This may be roughly rendered in English;

"How nature sighs and complains
In telling her trouble and pains,
With such alchemist, silly, sophistical
Who only applies art mechanical."

When we find that oxygen combines with certain substances, or that different substances enter into certain combinations in preference to others, we are in the habit of calling such preference chemical affinity. But we get no explanation as to what chemical affinity really means like gravitation it is simply a word to designate certain observed phenomena, without explaining the causes behind these phenomena. Now, if we watch these processes, we will find that such preferential combinations seem generally to be in a direction where the substances or atoms combined are brought nearer to a state in which they can be assimilated into organic bodies. It seems as if chemical affinity were nothing but the evolutionary impulse which urges the atoms to enter into combinations where they can experience fresh and higher phases of life.

The metal sodium, for instance, has a strong affinity for oxygen, forming in combination with it, soda, but a stronger affinity for chlorine, an elementary gaseous substance, usually found in combination with hydrogen. Neither of these compounds is singly assimilated into vegeable or animal organism, the latter indeed acts as a strong poison to plant and animal life. But bring these two compounds within reach of each other and a change takes place at once. The chlorine attacks the soda and, expelling the oxygen, it combines with the sodium to form salt, and the remaining hydrogen and oxygen enter another combination and thus form water—both being substances readily assimilated by plants and animals.

A pretty experiment which is made use of in the manufactures in the refining of gold and silver, shows this preferential selection very plainly. The—to the man of the world—most desirable metals, gold and silver, seem to be despised or neglected by oxygen; their main value to man consists in their resisting the influence of oxygen, and gold

takes, in this respect, rank before silver. If we take an alloy of gold and silver, which contains the latter in preponderance, and subject it to the action of nitric acid, a substance where oxygen in combination with nitrogen and hydrogen is held in a more concentrated form, the acid will slowly dissolve the silver out of the alloy, leaving the gold in its pure metallic state. That is, the acid, or mainly the oxygen atoms, combine with a certain number of silver atoms in preference to the gold atoms, and the silver is held in solution in a clear, watery fluid, with no visible trace of any metallic character.

If now we place a piece of copper into this solution, a strange activity commences. A cloud of tiny brilliant particles forms a thick mist in the previously calm and clear fluid; slowly they settle to the bottom of the vessel, while the copper disappears, leaving again a clear, but blue fluid.

Now the chemist says that copper has a greater affinity for oxygen, each copper atom binds twice as many of the nitro-oxygen atoms as the silver atom did; the silver atoms are therefore released and return to their metallic state, while their place has been taken by the copper atoms.

In introducing into this coppor solution now a piece of iron, a similar process takes place; the iron has again greater affinity for the acid than the copper; each iron atom binds three of the nitro-oxygen atoms to every two which the copper had bound, and the copper is precipitated out of the solution, giving up its place to the iron.

Now what is the reason for these changes? The term chemical affinity does not convey any explanation to the inquiring mind. But if we look upon oxygen as taking the place of Fohat on the physical plane, as the propelling vital force, then the reason becomes evident. Then the iron atom has attained a higher place in evolution than either copper or silver, as it can hold more oxygen atoms, or can carry a greater amount of vitality, and as such it is ready to enter into spheres of greater activity.

And such is the fact in nature. The combination of oxygen and silver is not taken up into organic bodies, it is even destructive to organic tissue. The copper-combination is not so destructive, but is not yet assimilated by plants and animals. But the iron in its combinations with oxygen is readily taken up by organic bodies; we find it in plants and animals, in the latter it forms an important constituent of the blood.

Apropos of iron, some remarks made by John T. Kemp, M.A., Cantab., will be interesting in this connection. He states that probably not more than 8 or possibly 10 of the elements occur in the earth's crust in larger proportion than iron. About half of the earth's crust is composed of oxygen and another 35 per cent. is made up of silicon and aluminium. Altogether 99 per cent. of the earth's crust is composed of some 6 elements, leaving 50 or more which constitute the remaining 1 per cent.

Iron forms somewhat less than 1 per cent. of the whole, but in proportion to the other elements it takes a very high place. Its compounds pervade every portion of the earth's crust, and with regard to the colors imparted by them, it has justly been called "the great pigment of nature." The production of chlorophyl in plants has been experimentally proved to be in some way, as yet imperfectly understood, dependent on the presence of iron in their nutriment ("The Place of Iron in Nature," by John T. Kemp, M.A., Cantab.—Knowledge, 95). To the deeper student of Theosophy this abundance of iron in nature should induce thought. Iron corresponds to kamarupa in the human principles ("Secret Doctrine." III., page 452, diagram II.). Our globe is in its kamarupic state; it has reached its fourth principle in this fourth round ("Secret Doctrine," I., page 280.) It seems therefore that perhaps iron bears a similar relation to the kamic element of our globe as it does in the human body where it forms an essential constituent of the blood, for "Kama is life, it is the essence of the Blood" ("Secret Doctrine," III., page 578).

Let us now try to follow some of the phases of atomic evolution, choosing a part of the rocky crust of the earth, a stone, as our starting point. We know so little about the real stages of evolution in the mineral kingdom, that it is still questionable whether a metal or a rocky substance is at a higher stage. The general view of the world would of course place the more valuable or economically useful metals before the rock, but the more complex structure, the partly crystalline character, seem to indicate to the occult student, that the minerals composing the rock have had a larger experience, and attained a higher place.

The mineral monad in a rock or stone is encased in matter of the various planes, and has also filled its etheric envelope by attracting such atoms of physical matter as can respond to its vibrations. The solid molecules, which make the stone visible to physical sight, are an aggregation of physical atoms, and the characteristic of such stone is determined by the vibrations to which this aggregation can respond.

Now the range of vibrations to which a stone can respond is not very great, it is almost or apparently inert. It gives to our physical senses the impression of form, color, hardness, a faint odor and flavor, but these attributes remain rigidly the same so long as no external influences disturb the vibration of its particles, and even then they change only slowly and with difficulty.

But in nature these influences are incessantly at work. Light and darkness, water and dryness, alternately act upon the stone. The sun's rays heat it and stimulate the atoms to greater vibratory activity; then a sudden shower of rain chills it and reduces the normal activity, and in time, after many such changes, the original range of vibration of the atoms becomes somewhat extended and the outer appearance of the stone becomes altered. I say the *outer* appearance, because the influences, acting upon the unresponsive stone do not act equally upon the whole

aggregation of atoms, the whole mass of the stone, but only on the outer layers, and it is only those atoms directly exposed to these impacts which become altered in their range or rate of vibrations. And as soon as their rate of vibration becomes altered from that of their fellow-atoms, harmony is disturbed, the bond between them is loosened, they become ultimately detached, and are no longer part of the stone.

H. F. KESSAL.

(*To be concluded.*)

THE KINGDOM OF RAVAN.

I HAVE long been of opinion that Ceylon never could have been the kindom of Râvan, the Lanka of antiquity. Our word Ceylon is a corruption of the Malay word Salang, and the Arab name Sarandip (Salangdwip) is a very similar corruption. Ceylon in its palmiest days must have been a small place, and probably in the days of the Râmâyana was merely a dependency of the Dravidian kingdoms in the South of India. Without accepting all the details of the Râmâyana, we may yet assume it was built upon a basis of historical fact. When the Râmâyana took place will form a bone of contention among the learned until the date is finally settled by the Hon. Balgangadhar Tilak, or some other equally learned Indian Sanskritist and Astronomer. For present purposes we may assume that the Râmâyana happened several thousand years ago. At the time of the Anabasis of Ram Chandra, Oudh was one of the three Aryan kingdoms in Bhâratavarsha, the Eastern one; the other two being to the North and West of it. Between these Northern Aryan kingdoms and the Dravidian kingdoms of South India stretched a waste of deserts, forests, and mountains (Satpura, Vindhya, etc.) inhabited by Bhils, Gonds, and other non-Aryan tribes. It would have been as impossible for Rama Chandra to have forced his way through this No-man's Land, as it would have been for Râvana to have carried Sita across it. The Oudh of Râma Chandra probably comprised all the country South of the Himâlayas and between the rivers Ganges and Brahmaputra.

It may be asked if Ceylon was not Lanka, where then was the kingdom of Râvan? If I reply, in Salangdwip, I shall be told I am merely juggling with words; and so I must now proceed to locate the real Lanka. If a good map showing ocean depths be available, it will be seen that South of Siam and Cambodia, Southern China and the Philippines, and East of the Malay Peninsula, Sumatra and Java, and West of the Celebes, lies a very shallow sea, containing the great island of Borneo. Well then, in my opinion, the kingdom of Râvana contained all Burmah, Siam, Cambodia, Cochin-China, Annam, Tonkin, the Shan States, part of Southern China, Hainan, the Malacca Peninsula, the present great islands of Sumatra, Java and Borneo, with the shallow sea

surrounding them, which in those days was dry land. Salangdwipa, or Lanka, was a continent, not an island. To modernise the name, we might call it Malaysia, for the subjects of Râvana were almost certainly Malays. The probabilities are that the Northern part of Malaysia was Assam, and the great Brahmaputra River the boundary between the kingdoms of Rama Chandra and Râvana. If this explanation be accepted, most of the difficulties presented by the Râmâyana will disappear.

Those who go for fresh light on this subject to "Isis Unveiled" or the "Secret Doctrine" will not gain much, for these two monumental works are mostly traps for the unwary; for Madame Blavatsky was certainly not one of those who "suffered fools gladly"—still, however, for those wary enough to avoid these "literary booby traps," a hint is given in the first volume of "Isis Unveiled." To save the trouble of reference I will quote, speaking of Nagkon-Wat: "This gallery of sculptures, which forms the exterior of the temple, consists of over half a mile of continuous pictures, cut in *basso-relievo* upon sandstone slabs six feet in width, and represents subjects taken from Hindu mythology, from the *Râmâyana* . . . The contests of the king of Ceylon and Hanouma, the monkey god, are graphically represented. There is *no keystone* used in the arch of this corridor. On the walls are sculptured the immense number of 100,000, separate figures. One picture from the *Râmâyana* occupies 240 feet of the wall." In a footnote to the above Madame Blavatsky shows how thoroughly she enjoys laying "literary booby traps" for fools. "The Hanouma is over three feet tall, and black as a coal. The Râmâyana, giving the biography of this sacred monkey, relates that Hanouma (Hanuman, why is he always painted red in Hindustan? Is it because *Rhoesus Macacus* is usually seen end on?) was formerly a powerful chieftain who, being the greatest friend of Rama, helped him to find his wife, Sita, who had been carried off to Ceylon by Râvana, the mighty king of the giants. After numerous adventures, Hanouma was caught by the latter, while visiting the city of the giant as Rama's spy. For this crime Râvana had the poor Hanouma's tail oiled and set on fire, and it was in extinguishing it that the monkey god got so black in the face that neither himself nor his posterity could ever get rid of the colour. If we have to believe Hindu legends, this same Hanouma was the progenitor of the Europeans; a tradition which, though strictly Darwinian, hence scientific, is by no means flattering to us. The legend states that for services rendered, Rama gave in marriage to the monkey warriors of his army, the daughters of the giants of Ceylon, the Rakshasas; and granted them, moreover, as a dowry, all the western parts of the world. Repairing thence, the monkeys and their giant wives lived happily and had a number of descendants. The latter are the present Europeans. Dravidian words are found in Western Europe, indicating that there was an original unity of race and language between the populations. May it not be a hint that the

traditions are akin to elfin and kobold races in Europe, and monkeys actually cognate with them in Hindustan?" Now all this is pure chaff on Madame Blavatsky's part; she means no more than that Hanuman was the chief of the Lemurian forest tribes that lived in those regions. They are of the same Negritto race as the Andamanese and the Veddahs of Ceylon. Similar races exist in the Philippines, and only the other day formed part of Aguinaldo's force. Those in the Malay peninsula build houses high up in the tallest trees. The Basques are the last of the Dravidian races in Europe; though as late as Cæsar's time there were Negritto races in England, but the Saxon invasions following the lead of Hengist and Horsa cleared them out, together with most of the Celtic races. The European races will scarcely object to their Rakshasa descent, since in the Vishnu Purana there is a direct reference to their becoming the Saviours of Humanity * * * * Madame Blavatsky informs us that Lanka formed the northern portion of Lemuria (the four maps with Atlantis show that Malaysia was North Lemuria), and that Lemuria extended *vid* the Atlantic into Europe, our English Wealden forming the valley of a great North Lemurian River. This is corroborated by Dr. Alfred R. Wallace who discovered that the Arjuna mountains in Java are covered with our English vegetation, as are the Himâlayas. We have thus a direct line of mountains from Java, South of the Equator, the Himâlayas, the Hindu Kush, Elburz, the Caucasus, the Carpathians Alps, Pyrenees, etc. This is of importance, as in Rama Chandra's Anabasis the Aryan invaders had only to keep the mountains on their left hand to arrive at their destination, Malaysia.

The next thing to be done is to trace the Anabasis of the Aryan invaders from Ayudhia to Malaysia. This is by no means such a difficult task as one would suppose. In those days time was no object; and Rama Chandra's Anabasis occupied several years. It was carried out very much on the lines of the recent Chinese invasion of Yarkand. As long as their commissariat lasted they marched on. When supplies ran short, they halted, built a city, and cultivated all the surrounding country. Harvests being reaped and supplies once more abundant, the march South was resumed. In this manner, by the Aryan names of their cities and halting places, amid an Atlantian Mongolian people, we are enabled to trace the course of the Anabasis. The Brahmaputra must have been crossed and an Aryan city founded, the present Gauhatti in Assam. Leaving Gauhatti, the march continued through Sylhet and Cachar to Manipur. Thus came this Aryan city to be founded among the Naga tribes, that a few years back rose to notoriety as a more than usually vivid instance of that official incapacity and incompetence of which we have had so many instances since. The next march of the Aryan Anabasis brought them down the Chin Win, into Upper Burmah. This led to the founding of the Aryan city of Amarapura, in the neighbourhood of the present capital, Mandalay. Thence the march was continued till the Menam was reached, a little above Bangkok, the present capital of Siam. Now that the Aryan Army were near the goal

of their objective, they christened the Aryan city they founded after their own capital in Oudh, Ayuthia. When the last and final move was made, the Aryan forces crossed a narrow sea into the present Sumatra, not at Rameswaram, but at a place now called Junk-Ceylon; a corruption of Lanka-Salang.

It is now-a-days impossible of course to identify the actual site of Râvana's capital, but the probabilities are, that if not now submerged in the shallow Java sea, it must have been in Java, which is so full at the present day of the ruins of its former magnificent cities. I am myself inclined to identify the site as the present Sourayabaya, the city of the Sun, opposite the large island of Madura. It is but natural to suppose that as the Kings of Oudh belonged to the Royal Solar Race (Surajbansi) they would have re-christened Lanka after its capture, Sauyanagar; similar to the two cities of the Sun which exist at the present day in Cashmere and Garhwal. A reference is also made to this Sourayabaya, at page 323, in the second volume of the "Secret Doctrine." From this it would appear that Lanka, or Salangdwip, formed part of Sâkadwipa. From this Sourayabaya, came the Magas, the forefathers of the Persian Magi; and also Asura Mâyâ, the father of all Indian Astrologers. To commemorate the conquest of Lanka to all future ages, the immense pile of Nagkonwat was built in Siamrap, Cambodia. Here every incident of the Râmâyana is portrayed in imperishable stone. Those who wish to know more about these, the most wonderful ruins in the whole world, can refer to Vincent's "Land of the White Elephant." The ruins of the ancient buildings in Java surpass anything else of the same kind in the whole world. The Hindu religion flourished in Java till 400 years ago, when it was superseded by Islam; but the island of Bali still remains. Hindu and Lombok, the next island, has a Mahomedan population ruled by a Hindu Rajah. The Ancient Hindu ruins of Java were first described by Sir Stamford Raffles in his history of Java. A very good account of them can be found in Dr. Wallabe's "Malay Archipelago." These ruins are found at Brambanam (Brahmanam) in the centre of Java, and at Borobada on the West Coast as well as at Gunong Prace, forty miles from Samarang on the East Coast. The whole country between these three places also abounds with ruins. The old Hindu people of Malaysia are called, to this day, Klings, which shows that their ancestors must have come from the ancient Kalingadesha, near Puri, now Kalingapatam.

Recent scientific researches have established the fact that the Nagas of Assam are of the same race as the Malays. The forests of Assam cover the ruins of immense ancient cities, similar to those in Burma, Siam, and Java. The Râmâyana sings the commencement of the Aryan Colonial Empire, similarly as the Iliad (the Greek Râmâyana) preceded the Greek colonies. No doubt Rama Chandra had as little intention of founding colonies, as Henry VII. had when he engaged the services of Sebastian Cabot. It is quite possible also that

the Sita Haran was as much the cause of the sack of Lanka as the Rape of Helen was of the Burning of Troy. There must have been an immense demand for white Aryan girls in the harems of ancient Lanka; and the white races have always stopped this sort of miscegenation as summarily as the Râmâyana tells us Rama Chandra and his warriors of the Solar Race did. The Aryan conquest of Lanka gave India a Colonial Empire second only to that of our own times. It must have extended on the West to Central America, as the presence of Ganesha on the Mâyâ Temples shows; on the South to Australia, of which New Guinea then formed the Northern portion; and on the East to the great Central African Lakes. It may yet be found that the ruined cities and abandoned gold mines of Mashonaland were the work of Hindu colonists. The great island of New Guinea is, especially the Eastern or Dutch portion, quite unexplored. Great discoveries may yet be made there. There is a considerable infusion of Aryan blood in Tahiti, and other Pacific Islands, whose aristocracy, as Aryas, hold themselves aloof from the rest. It must be remembered that there are two separate and quite distinct races in the Malay Archipelago, the Malays and the Papuans; and that the dividing line is the deep sea channel between Borneo and the Celebes. The Papuan is frankly Lemurian, and resembles the giant statues found on Easter Island. I have written this article in the hope of arousing the interest of Hindus in their former great Colonial Empire. If some of them could but be induced to visit Java, and see there the magnificent achievements of their ancestors, they would gain that pride of race which would for ever prevent their losing heart even in the depressing days of the present.

THOMAS BANON.

JNANA AND KARMA.

(*Concluded from page* 652).

FROM the preceding explanation it will be seen that there is the individualized being, the individualizing influence in association with him, the Reality beyond the individualizing influence, and the course and differentiating nature of the individualizing influence.

The individualizing influence, as the veil through which the *Jneya* beyond is cognized, is *Jnâna;* the same as the course is the generator of action, Karma. According to the attitude of the individualized being towards the veil, either as a veil to cognize the *Jneya* through, or as the generator of, Karma, there springs up one or the other of the two Trinities—*Jnâtâ*, *Jnâna* and *Jneya*, and *Kartâ*, *Karana*, and *Karma*. The *Jnâtâ* in the first appears as *Kartâ* in the second; the *Jnâna* appears as *Karana*. The *Kartâ*, chiefly bent on the coursing activity, pays no attention to the *Jneya* beyond the veil, as the *Jnâtâ*, intent on what is beyond the veil, heeds not the coursing activity giving rise to *Karma*.

These two Trinities are mentioned in the following sloka of the Bhagavad Gîtâ, XVIII., 18:

"*Jnâna*, *Jneya* and *Parijnâta* form the three-fold impulse to action, *Karana*, *Karma* and *Kartâ*, form the three-fold aggregate of action."

The follower of *Jnâna Mârga*, constantly intent on knowing the *Jneya* ultimately attains his object. How ? It must be by the intervening veil getting clearer till it is perfectly transparent and pure.

The follower of *Karma Mârga* constantly devoted to let the activity have its course, himself unattached to it all the while, arrives ultimately at a stage where the whole of the activity that had individualized him gets exhausted. His individuality dissolves in the ocean of Universal Existence as a crystal of salt does in a boundless ocean.

Much discussion often arises as to the power of the two *Mârgas* in securing *Moksha* to their respective followers. It is not uncommon to hear it said that Jnâna is the only thing that secures *Moksha*, because bondage is due to *Ajnâna* which nothing but *Jnâna* can remove. The statement so far is perfectly right. On the strength of this argument one often finds not only *Jnâna Mârga* extolled but *Karma Mârga* decried and its followers alluded to with contempt.

Taking the *Jnâna Mârga*, the first question that occurs is whether the follower of *Jnâna Mârga* *has* or *has not* *Jnâna* while he is treading, and is therefore still *on*, the Path ? If he *has* it, then it may be asked whether acquisition of *Jnâna* (the state of purity of the veil free from all *Ajnâna* or impurity) and attainment of *Moksha* are coincident or are separated by any interval of time. If coincident, the expression that one who has acquired *Jnâna* is *on the Path* to *Moksha* is meaningless. If separated by some interval of time, it may be asked, what happens in that interval between his adoption of the Path and arriving at its end ? And, if anything, what does he acquire in that interval ? Reason forbids that the time taken up in traversing the Path should be purposeless. It is not for the acquisition of *Jnâna* because it has been supposed that he has it already. To take it to be anything else than *Jnâna* would amount to admitting the necessity of something besides *Jnâna* in the attainment of *Moksha*. This the advocates of *Jnâna Mârga* do not allow, and rightly too.

Thus the follower of *Jnâna Mârga* *has not* *Jnâna* *while* he is treading the Path. It must be remembered that the *Jnâna*, as here used, means the clear transparent veil through which the Reality, the *Jneya*, is cognized. There are various degrees of *Jnâna* short of this, the highest. But all these are more or less tinged with *Ajnâna* which dims and clouds the veil. The *Jnâna Mârga* helps to remove the cloudiness ; in other words, to make the veil, the *Jnâna*, brighter and brighter till the highest and purest state is attained. How is it effected ? It is said, by *S'ravana*, *Manana* and *Nididdhyâsana*. How do these effect it ? When a follower of *Jnâna Mârga* is told about the Brahman, or the Reality, and he hears and believes in it, can it be said that he now knows it or that he has *Jnâna* ? All will reply in the negative. Thus, mere belief in the One Reality and admitting the truth of what the

Sâstras say about It, do not constitute *Jnâna*. *Manana* must be added to *S'ravana*. What is this *Manana* for? It is to be satisfied in one's own mind that his reason agrees with what he has heard the Sâstras say. While *Sravana* generates connection of faith, *Manana* engenders conviction of reason and strengthens faith. The former says that something ought to be true, because the Śâstras say so, the latter, that it is true because it is consistent with reason. They are not different from *Sraddhâ* and *Samâdhâna*, the last two of the *Shatsampatti*. But to have firm faith in, and to be by one's reason convinced of, the truth of what the Sâstras say about the One Reality, are not sufficient by themselves to have the *Jnâna* of It. *Nididdhyâsana* (meditation) is demanded, on what one has faith in, and of the truth of which he is convinced by reason. It thus seems that *Nididdhyâsana* is able to effect what *S'ravana* and *Manana* fail to do.

What is required is, as all admit, *not taking in* the *Jnâna* from without, but by removing *Ajnâna* thus discover the *Jnâna* which is *in* oneself. The individual self, as the "I" he believes himself to be, has between himself as the "I" and the Reality he in essence is, the individualizing influence with which he has become associated. The grossness and opacity of this intervening veil prevents his recognizing the Reality beyond. He, as the "I," is what this individualizing influence has made the underlying reality he in essence is, appear. Every "I," therefore, as such, is the outcome of a particular modification of the individual influence. This individualizing influence, regarded independently of its particular modification in association with a particular "I," is the same in every being. As what has given rise to the being, it is his Antahkarana, the innermost cause or instrumentality. The modification of the individualizing influence is the modification of Antahkarana, *i.e.*, Antahkarana in a state other than the purest. The individualizing influence in its purest state is, as said before, of the nature of activity in a state of possibility, and activity running its course gives rise to differentiations and modifications and various states of grossness. The further any of its modifications is removed from its original state of purity, the more impure is the Antahkarana of the particular being who identifies himself, and is associated with, that particular modification, and the more limited and cloudy to him is the view of the Reality beyond. In proportion to the limitation is the being's bondage; in proportion to the cloudiness owing to grossness is his *Ajnâna*. Reduction of limitation and removal of *Ajnâna* go together.

Now it remains to be considered how *Sravana*, *Manana* and *Nididdhyâsana* act in removing the *Ajnâna*, and to discover, so to say, the *Jnâna* to which the being aspires.

By *Śravana* he receives certain impressions. It is not improbable, nay, it is very likely, that he is more or less prepared to receive such impressions. Perhaps his *pravritti* in *Sravana* represents the course of a portion of the individualizing activity in association with him. Thus while receiving impressions favourable to his rise, he at the same time

ensures the exhaustion of a part of the activity in association with him, by leaving it to its course. *Śravana* marks his *pravritti* on the plane of the senses, towards objective existences. But he has, very likely, other activities and impressions entering into his constitution and representing his leaning towards parents, wife, children, possessions, &c., and his likings and hatreds for certain harmonies and disharmonies he may come in contact with through the senses. To shut in all these activities and impressions and thus prevent the senses from functioning, would amount to not letting the activities he has become associated with, and which are the cause of limitation and obscuration, exhaust themselves. Any attempt at such a restraint is no less *pravritti* than driving them on. Thus he will be engaged, virtually, in two efforts, so to say; first that of *Śravana*, and the second that of restraining certain activities. While the first can help him to rise, the other tends only to keep him where he is. For the *Śravana* to be effectual, he ought to let the other activities have their course towards exhaustion; not because he wants them to go in a particular way, but because he is unconcerned as to whether, where or how, they go. Harmonies and disharmonies there will be. But he, devoted to *Śravana*, neither holds to the former nor shrinks from nor tries to avoid the latter. There are some things that must needs come by the force of his *Prârabdha*. He has to enjoy them without attachment, or endure them with resignation, feeling not pain at the cessation of the former nor joy at the cessation of the latter. In short, he must go on, and accept whatever comes, himself remaining free from *Raga* and *Devesha*. This leads to the exhaustion of the activity in association with him and as manifesting on the plane of the senses.

Next comes *Manana*, by which one reasons out for himself the truth of what he hears in the Śâstras. This supplies a healthy engagement to the mind. It prevents grosser thoughts from coming, or drives away those that come, and thus leads to the mind being rid of gross impressions which enter into its constitution. Thus by *Manana* one ensures the purification of the subtler plane of Manas. When *Śravana* and *Manana* are combined, the being, while unconcerned about the objects of the senses wherever and whenever they present themselves, does not think of them when absent. He is less aware of the objective world in *Manana* than in *Śravana*.

But simply hearing the truth from the S'âstras and reasoning it out by one's reason, is not all. The S'âstras say it, reason grants it, but is it really so? The verification of the conclusions of S'âstras and of reason comes only with realization. This necessitates *Nididdhyâsana*, fixing the mind intently on the reality as pictured by the S'âstras and acquiesced in by one's reason. This intentness on one point, severs the being from all other activities with which he has become associated. They are left to their course unheeded and undisturbed, on the various planes from the subtlest to the grossest. As this proceeds, the intervening veil gets thinner and clearer, the once impure Antahkarana is

being rid of its impurities, light breaks through it more and more, giving better view of the beyond. While intentness on the Reality sought after brings the light, however faint, the light once presented strengthens intentness in its turn. When every impurity removed leaves the veil perfectly transparent, the once differentiated individual, the self, who had in the beginning engaged in his attempt to realize the Reality, has disappeared into the One Universal Individuality, the All Self, and rests in front of the veil, clear, transparent and resplendent, and in view of the Infinite, all around. The only idea which there obtains is one of Existence Infinite, Light or Intelligence Infinite, and Bliss Infinite. It is the Divine vision, the one that S'rî Krishna makes Arjuna experience in the Gîtâ, when he finds himself before the indescribable splendour. The perfect transparency of the intervening veil unifies the One Universal Existence, the veil and the Supreme Reality beyond, making Unity of the Trinity—the idea expressed by the following S'ruti (Tai. Up. II. 1) सत्यंज्ञानमनन्तंब्रह्म. The veil is the perfection of *Jnâna*, the indescribable *Yoga Mâyâ*, the Divine *Śakti*, the *Brahma Yoni*, the originator of the First Trinity. The once individual self as the One Universal Existence he finds himself to be, in view of the all resplendent veil not distinguishable from himself as from the One Reality beyond, realizes ब्रह्मास्मि "I am Brahma," and finds the verification of तत्त्वमसि "That thou art," he had been told before. The veil vanishing or rather non-recognized, even the One Universal Existence passes into Silence, the Supreme Peace.

From the course of the *Jnâna Mârga*, as traced above, it will be seen that while perfection of *Jnâna* coincides with the realization "I am Brahma," all the time the aspirant is treading the Path, impurities of his Antahkarana are being removed at every step he advances towards the goal. And this removal of impurities is effected by the activities and impressions, from the subtlest to the grossest, in association with him as at present constituted, being allowed to run their course towards exhaustion. Bent on the acquisition of *Jnâna*, he is said to be following the *Jnâna Mârga*. But while following the *Mârga*, before the sought-for *Jnâna* comes, the activities in the form of impurities of Antahkarana, already in association with the aspirant, must needs be exhausted. This is effected by leaving them to their course, in other words by actions being performed. It is quite immaterial whether the aspirant takes cognisance or not of those actions, so long as he does not in any way interfere with their course nor feel attachment for them or their fruits.

The *Karma Mârga* advocates the performance of actions, *i.e.*, leaving the activity in association with oneself to its course. If all interference is avoided under the conviction that all attachment to actions or to their fruits engenders pain, the purification of Antahkarana will be as effectually accomplished and the consequent acquisition of *Jnâna* will be as certain and perfect as in the case of *Jnâna Mârga*. The follower

of *Jnâna Mârga* arrives at his goal the moment all activities in the form of impurities get exhausted and the individual being has left with him no activity he can call particularly his own—in other words when he becomes *Nishkarmi*. The follower of *Karma Mârga* too follows the same course, in search of bliss which, he is convinced, must be, if at all, beyond impermanent and ever changing activity. To say that *Karma Mârga* is intended solely for the purification of Antahkarana, and that the *Jnâna Mârga* is to be adopted *after* such purification is accomplished, is equivalent to saying that one treading the *Jnâna Mârga* has his Antahkarana free from all impurities. But one with such Antahkarana is, as shown above, not *on* the Path, but *at the end* of it. If the Path towards the Reality which one treads is to be styled *Karma Mârga* while the Antahkarana continues stained with the least impurity, there will be only one Path, and that the *Karma Mârga*, which, rightly followed, ensures the purification of Antahkarana by the exhaustion of activities, and ends in simultaneous perfection of *Jnâna* and realization of "I am Brahma."

But the S'âstras speak of two Paths, the *Jnâna* and the *Karma Mârgas*. In view of such a statement, as the *Mârga* cannot be the end, and as the end is attained when all obscuration vanishes, both, and not *Karma Mârga* alone, must be taken as contributing to the removal of impurities. If such a conclusion is not allowed, it will have to be admitted that the follower of *Jnâna Mârga*, who has not yet reached the goal, cannot but have some impurity in his Antahkarana, and to remove this he will require the help of *Karma Mârga*. Similarly, if the *Karma Mârga* ensures purification of Antahkarana without the coincident rise of *Jnâna*, the latter will call for *Jnâna Mârga*, when in point of fact, with the complete purification of Antahkarana, there is left no obscuration and therefore no *Ajnâna*.

These considerations point to one conclusion only, *viz.*, that each of the Paths, rightly followed, tends to the purification of Antahkarana by the removal of *Ajnâna* or obscuration, and the realization of the One Reality, and that the Path is styled *Jnâna Mârga* or *Karma Mârga* according to the attitude of the individual towards the activity which is left to its course.

One thing requires mention in connection with *Karma Mârga*. If an individual merely seeks the exhaustion of activity in association with him, by leaving it to its course, and has no ultimate object in view, if, in other words, he puts himself in a position, no better than if he were in a state of unconscious sleep, he exposes himself to the risk of passing into a state of *laya*, a state of unconsciousness while immersed in the One Universal Existence, as unconscious of the One Reality as a mote is of the Sun in full glare. He will be what he was when in the long past he first started on his evolutionary course, and will have deprived himself of the fruits of milleniums of evolution. He will have to start afresh and again accomplish what he had once failed in.

But the follower of *Karma Mârga*, when he leaves the activity to its

course with a view to the attainment of bliss which must be somewhere beyond activity and liability to change, does not run such a risk. As the activity in association with him gets exhausted, he experiences more and more happiness and less limitation. But this too, being not perfect, does not satisfy him and on he continues. Thus he is wide awake to the experiences he meets with as he advances. Only he does not attach himself to any of them so long as he finds them subject to change and impermanency. The follower of *Jnâna Mârga* is intent on the One Reality, oblivious of everything else in the intervening stages. The follower of *Karma Mârga* experiences all that he meets with in his Path, but when he perceives limitation, change and impermanency, he does not attach himself to it and patiently waits for what comes next. Thus advancing step by step, he arrives at the goal where he finds what he had been seeking, a state of existence, Infinite, Unchangeable.

It will thus be seen that both *Jnâna Mârga* and *Karma Mârga* help the being to attain the same goal, and Śrî Krishna in the Bhagavad Gîtâ tells as much when in Ch. V., Sl. 5. He says :—

"The place which is gained by the *Sankhyas* is reached by the *Yogis* also; he seeth who seeth that the *Sankhya* and the *Yoga* are one."

The veil immediately before the course of evolution begins, is the *Jnâna* giving rise to the Trinity of *Jnâtâ, Jnânâ* and *Jneya*. The course of activity gives rise to limitation and grossness and makes the once transparent veil appear dim and clouded at the various stages of the course of evolution. The being not recognizing the *Jnâna*, the purest veil, and attaching himself to the coursing activity, appropriates more or less limitation to himself. His *Jnâna* thus becomes enveloped more or less with *Ajnâna* and he is deluded, as Śrî Krishna says in the Gîtâ, Ch. V., Sl. 15 :—"*Jnana* is enveloped by *Ajnâna*; therewith mortals are deluded." So deluded, he believes himself to be the "I," the individual self, and concerns himself with the harmonies and disharmonies of activities, thus perpetuating his individualized existence and subjecting himself to births and deaths on the ever-revolving wheel of *Samsâra*. When experience makes him alive to his state of bondage and teaches him that attachment for whatever is transient ultimately leads to misery, he seeks liberation and a state of bliss with misery unknown. His old attachments are in his way. They constitute his bondage ; from them, only pain to him is possible. Their exhaustion is necessary for him to be free and beyond pain. He allows them to go along their course. He who has brought this bondage upon himself by having attached himself to the coursing activity, now withdraws himself from its course, and he will have to keep himself thus withdrawn till, step by step, with the exhaustion of all activity in association with him, he arrives at the highest point, *i.e.*, at the subtlest veil where the course had first started. Here arrived he is beyond the course. All the actions that were being performed in relation to him had their end in this veil, the *Jnâna* devoid of all grossness and limitation. Bhagavad Gîtâ, IV, 33. "All actions in their entirety, O Partha, end in *Jnâna*."

Jnâna and *Karma* have a very intimate relation. Non-recognition of *Jnâna* leads to attachment to Karma and obscuration of *Jnâna*. Non-attachment to Karma leads to *Jnâna* and a state of actionlessness. What is the source of *Moha* and of action to the Germinal *Jiva* at the commencement of evolution, is the *Jnâna* to the same *Jiva* returning full of experience and wisdom, a full-blown adept, a Mahâtma.

C. G. KAJI.

THE WORKERS OF THE FUTURE.

THERE is a story of an old Roman philosopher who stood watching a triumphal procession at Rome. He was looking beyond this magnificent display and with patriotic zeal was eagerly watching for signs of Rome's future prosperity, the causes which would in working out still further extend the power and glory of his native state.

He looked at the carts heaped high with the spoils of the conquered. He saw hordes of captives preceded by their chiefs in golden chains. The old philosopher was heard to say—"Alas for Rome if this is all!"

He saw the victorious general in his gilded chariot, followed by his battle scarred veterans who had carried the Roman eagles triumphantly over bloody fields; but again he was heard to sigh—"Alas for Rome if this is all!"

Now the youth of Rome marched along; those who were eager to enter the army, eager to give their young lives, if need be, in upholding the honor and dignity of Rome, and in extending her power. Then the old man smiled and exclaimed "Thank the gods, Rome is safe!"

The Theosophical army has its generals. We honor them. It has its veterans; those who have given and are still giving money, time, talent, life itself to this movement. But like the old general we may say—"Alas for the Theosophical Society if this is all!" Even the magnificent theosophic literature, the world's recognition of Theosophy as a system worthy of study, the defeat of conspiracy, and the wreck of traitorous camps; all these are not enough if Theosophy is to realize its possibilities. The young must be trained to take the place of the veterans. The new recruits, whether old or young, must become ready to enter the ranks of the active workers. They must be taught and be encouraged to take part in discussions. Those who are liable to be called upon for an opinion will acquire the habit of listening attentively. It is a great thing to have a leader who can teach classes, lecture, and direct the affairs of a Branch. It is a still greater thing to have a leader who can train new members so that all alike will feel the responsibility and be ready and willing to act. Recollection of such a teacher suggested this article. Every one who was associated with her shared the responsibility of branch work. She encouraged timid members to express an opinion, to read a short extract or serve on a committee. Not the least valuable part of her various theosophic activities was this discipline of

the raw recruits. They proved the value of their training in keeping up classes and meetings when no recognized leader was available. In the course of time these workers will become the leaders in other Branches, spreading enthusiasm and love of active theosophic work. In this way the raw recruits of the present may become the veterans of the future Theosophic army.

S. E. PALMER.

THE MANIFEST AND THE OCCULT.

THOUGHTS ON THE FIRE PHILOSOPHY.

(*Concluded from p.* 681.)

OF Fire or Heat, in that sense in which we are treating it, there are two principal divisions—the *objective* or visible, and the *subjective* or latent. The first needs no description; but the second, in its lowest aspect, may be described as the condition of fire "when so combined with . . . . matter as not to be perceptible"—* to the senses. It is said to be indestructible, and inherent in all matter; and in a more or less latent form it is essential to the active existence of all animated forms. It is only when the conditions of its existence become changed from latent into the extreme objective form, that it becomes a destructive force; and consequently those who admit the occult to be the opposite pole of the manifest, may look upon it that the latent form of fire is the preservative or life-principle in all things—that, in fact, it is analogous to, if not in some sense identical with, *spirit*, which according to Occultism is inherent in matter. "Aeswar [Fire] resides in every mortal being, and puts in movement, by his supernatural powers, all things which mount on the wheel of time." † Therefore it doubtless is, that the visible objective form of fire, a flame, has always been held to be typical of spirit; not as being, in that form, identical with it (since spirit is formless) but as its outward aspect, the opposite to the inward reality.‡ Hence the Fire Philosophers, the Rosicrucians, Illuminati, or earlier Theosophists, held as a great general principle, that the spiritual power objectivised in man is like a fire taken from the great ocean of light, the universal spirit. Like the flame which we force into a temporary outward existence, so is the life of man; and as the flame passes back into its own invisible or imperceptible world until the time comes for it again to be called forth, so does the inner principle of man retire into the region whence it came, until again made manifest on the surface of things.

In pursuance of such trains of thought, the mystic students of two centuries back, like their more ancient brethren, reached some curious conclusions. They appear to have held, as now said, that when a spark

* "Imperial Dictionary," *sub voce* Heat, p. 902.

† "Bhagavad Gîtâ," as quoted in "Celtic Druids," ch. v, sec. xii, p. 169.

‡ "Key to Theosophy," p. 106.

of fire disappears *to us*, it goes into the universal ocean of invisible fire; and that is what constitutes its disappearance. Metaphysically, itself a particle of *objective* light, it disappears out of what is light to our senses—therefore, to its inner essence really darkness, as belonging to the lowest physical plane—and reappears in the true Light, which necessarily *to us* is darkness. As the Real, when viewed from contrary planes, is the opposite of the apparent, so that which is light to us (and a material thing) is darkness in the subjective world; and consequently that which is light on that plane, is darkness for us—for spirit, not being itself material, is darkness and non-entity to us, but to its own plane, light and reality. For we know that light is a material thing upon our own plane; and therefore it must, from the spiritual plane, be dark; so that spirit, not being dark, must be as darkness to us.* Such appear to have been some of the views, very briefly expressed, of the oldest of all Theosophists, the founders of the magical knowledge of the East; and of the Fire Philosophers, who taught that all knowable things (on this world-plane) were evolved out of the invisible fire, and were finally resolvable into it, as they tried chemically to illustrate—or rather, that spirit or Primordial Fire lies at the basis of the Manifested Universe, as Theosophists now put it. Their Mystic Fire is therefore the foundation and ultimate of all things, as may be seen in a far-off way through its objective form in connection with matter. When we strike sparks from a flint, and thus instantly evolve fire where no appearance of it was previously, we are perhaps forcing spirit into manifestation for an instant, and so revealing what it is that holds the flint together as a flint; but if we compelled that innate principle to continue on the same objective plane as the flint itself, that principle would turn destroyer in place of preserver—and it would then be the flint which would disappear into the subjective state. By the same rule of contrary in regard to the two planes, since we are able to make of objective fire our temporary servant, it is an argument that the subjective or latent fire is in reality master of all—and that which is supreme master is spirit.

These metaphysical abstractions may be somewhat difficult of comprehension; but when grasped, it will appear no great wonder how the earlier peoples (who, in their endeavours to give forms to their ideas capable of appealing to the multitude, were the founders of Fire Worship) considered that, in the presence of the Sacred Flame, they stood, if not face to face with their Deity, at least in the presence of all that in their innermost thoughts they could imagine of such a Being. They saw in that flame, not the common ordinary fire, which has so little of the abstract about it as to be always dependent upon matter for its support, but an occult, mysterious, inner fire; † the only possible abstract entity containing all things, and into which all-devouring

* Cf *Path*, Vol. ix, No. 1, p. 22. and "Rosicrucians" H. Jennings, pp. 86, 87.

† "Rulers in two worlds are They, each in his own."—*Path* cited, p. 23.

flame the very worlds themselves must fall in succession,* as they doubtless had emanated from it. We can no longer feel surprise if ancient nations,—such as the Persians and their masters the magi—concluding that they saw the All, or a type of the Absolute, in this magnificent fire-element, made it the visible representative of their highest Deity, and were led from its unchanging and universal character, to believe, on Pantheistic principles, that their Deity was in all things as all were therein.† Consequently they were themselves as entities making a part of the Divine Totality,‡ in their essence immortal and imperishable as the essence of the flame—the everlasting energy of nature. As a recent writer has put it, "There is no more certain law than that of the conservation of energy; but if the human soul is not a mere attribute of matter, but an independent energy, it follows, if this law extends to it, that it can never die, but only be transferred. The Calvinistic theory of death for the immense majority, and life for the few select, disappears, and instead of it we have a religion like that of the Brahmins and Buddhists, teaching the transmigration of souls from one life to another, and the final absorption of all the separate rills of individual life in the great ocean of Pantheism."§

We have been accustomed to look upon the ancient Persians, whose doctrine the foregoing resembles, as being the typical, if not the only Fire Worshippers; but a close examination will show that their beliefs were only another phase of the more universal underlying principles to be found in all religious systems. The peoples who are represented as worshipping fire were not either ignorant or idolatrous in the sense in which it has been too usual to speak of them; because they only regarded fire as the symbol or visible sign—the last and the nearest to the absolute; and it was by them used in that sense because they, in their mystical speculations, had, as we may say, arrived at another world by means of their deductions from what we deem the "facts of nature." Passing beyond these, and coming out, as we may figure it, *on the other side*, and thus penetrating into the secrets of things, they finally evaporated all powers, and resolved them figuratively into the Last Fire. Beyond this they found nothing, as into it they had resolved all things. Thus the so-called worshippers of the Sun, or Light, or Fire, whether in the old or the new worlds,‖ did not in reality pay reverence to the physical objects named, whatever the ignorant multitudes may have done; but recognised rather the Unknown Infinite, in the last image that was

* "Is not the Fire the devourer of all; of men, gods, powers, even of the worlds in space?" *Path* cited, p. 22. "The Devourer of worlds rose before me." *Ib.* p. 23. The primitive fire was supposed to have an insatiable appetite for devouring all things. According to Maximus Tyrius, the ancient Persians threw into the fire combustible matters, crying "Devour, O Lord!" Max. Tyrius, Dissert, xxxviii, in "Cel. Druids," v, xii, p. 168.

† "In Thee is my only real Life, a god am I, now I know It." *Path* cited, p. 23.

‡ "Are we not One, I, thou, and It?"—*Ibid.*

§ Laing, "Mod. Science and Mod. Thought," p. 352.

‖ H. Jennings, "The Rosicrucians," p. 112.

possible to man at all—the fire, and they chose that, as may appear from what has been already said, as being to the Infinite what shadow is to light*—although the very opposite of what they really imagined, yet, as being the crown or apex of all tangible things, coming the nearest to that ideal. In it they saw the beginning, middle, and end, the symbol of spirit in time, of the finite in the Infinite. We find these ideas both in the East and in the West, in the oldest times as well as in those more recent. Surviving through all the ages, they lie buried amid the ruins of empires, hidden under the rocks, hoarded in the legends, maintained in monuments, preserved dimly in beliefs, suggested in traditions, borne about in all sorts of emblems, gathered up in mystic rites, spoken in the field of hieroglyphics, shining among the ceremonies of all peoples, figured forth in religions—symbolised in endless ways, if we can penetrate its many disguises, do we percieve the underlying Fire Philosophy, the outward form of recognition of the one Spirit. In connection with these views, we often hear it said that Theosophy is the true underlying principle of all religious systems; and since it holds that spirit is the one Reality, while the Fire Philosophy covers the same idea, therefore if the latter has been so universal, so has Theosophy also; and the whole round of disputed emblems, which are found in all countries, seeming to point to this belief in Spirit or Fire as the first principle, shows that it was the very first idea to be embodied in formal religions, lying at their foundation † in times when there was no practicable access to the minds of mankind except through religious ideas. The attestation of these facts will be found scattered in religions and other remains all over the world—the rites and usages of all creeds, down to our own day, bear reference to it—and the problems and puzzles in religion, which cannot be otherwise explained, stand clear and evident when regarded in this light. In all Christian varieties of belief—as truly as in Buddhism, Mahomedanism, and Heathenism whether Eastern, Western, Northern, or Southern—this "Mystery of Fire" stands ever recurring and conspicuous—for it is beyond measure old, and extensive past all common recognition. It is universal, in fact, as man himself, and his thoughts, and is that beyond which, in natural philosophy, we cannot further go. It appears to carry truth with it, however difficult it may be to comprehend; for a thing so universal and indestructible is not likely to be founded in error.‡ All faiths appear to have diverged out, the narrower or the wider, as rays from the great central sun of this Fire original—the Spiritual sun of the world-religions. In China, where these things remain the longest unchanged, perhaps, they still have the worship of the Tien, or earliest Fire, or Light, in their temples, and with this we may compare other usages and imagery. In Troy they had the image of Pallas, as that of the manifestation of the world by the Fire-soul; while in Athens was

* H. Jennings, *op. cit.*, pp. 109, 113.

† H. Jennings, *op. cit.*, p. 111.

‡ *Op. cit.*, p. 88.

Pallas Athene, signifying the same. The flames of the Greeks, the story of Prometheus, and the myth of his stealing the fire from heaven, wherewith to ensoul the visible world, the mysteries of the Etruscans, the rites of the Carthagenians, the torches borne in processions in all times and places, the vestal fires of the Romans,* the very word *flamen*, as indicative of the pontifical office, the whole mystic meaning of flames on altars,† and the legends of the ever-burning tomb-lights of the earlier peoples, whether in classic or barbarian lands‡—everything of this kind was intended to signify the reference to the occult Fire. Fires are lighted at the funeral ceremonies § of the Hindus and Mahomedans, even when the body is not burned. The city of Heliopolis, the city of the sun, in lower Egypt, contained a temple in which the flame-secret was preserved and the tradition guarded, the symbol alone being presented to the world; and the same may be found in other countries. As regards the use of fire in the disposal of the dead, cremation, which was practised in all times and localities, and which the most highly civilised nations are now seeking to revive, has a more profound meaning than the simple sanitary one usually advanced; for the inner signification of this fire-burial is the commitment of human mortality into the last of all matter, overleaping any intermediate states; dispersing at once the astral body with the physical counterpart, as it is taught at this day in the East, and recognised by Theosophists.

The architecture of the world, and more especially that of the temples and other religious edifices, recognises the Fire Principle in the most emphatic manner. For all obelisks, spires, minarets, tall towers, upright stones, and architectural perpendiculars of every description—or, generally speaking, all erections conspicuous for height and slimness, seem to have been, among other things, representatives of the Flame.|| They bespeak, wherever found, and in whatever age, the idea of the First Principle; and are a manifest symbol of the occult. The Chinese pagodas are nothing but innumerable gilt and belled fanciful repetitions of the primeval flame-monolith; for the very form of these pagodas symbolises the transition from the seemingly solid reality of the world, out into the spiritual beyond, which is architecturally emblemed in the diminishing stories, carried upward until they pine away into a series of discs pierced by a vertical rod, which culminates in a blazoned and gilded ball; referring to the final ending of the world of appearances in that of the abstract reality. We may recognise the same embodied myth in all spires, whether tapering to the globe of the Egyptian Mœus or disc, or in whatever form. Again, the same is seen in the Mahomedan minarets, and also in the steeples of the Christian

* *Op. cit.*, p. 112.

† *Ib.*, pp. 107-109.

‡ *Ib.*, p. 110.

§ *Ib.*

|| "The Fire-self appeared, a gigantic pillar." *Path*, *loc. cit.*

churches. In the Fire Towers of the Sikhs, in the dome-covered and many-storied spires of the Hindus, in the vertical-turreted temples of the Buddhists, of all classes and of all sects; in the religious buildings of the Sinhalese, in the upright flame-fanes of the Parsees, in the originals of the *campaniles* of the Italians as seen in the Tower of St. Mark at Venice—in the flame-shaped or *pyr*-amidal architecture of the Egyptians, we see the same ever-recurring symbol. All the minarets that, in the Eastern sunshine, glitter throughout the land of the Moslem, all testify to the deification of Fire. It seems curious how the modern nations, whose ideas on the subject of the Fire-Myth are all but extinct, should yet be compelled by the very necessities of their own utilitarian policy, to perpetuate the old form of the Fire Towers in their modern light-houses, to which no other form is so applicable.* They are identical in principle with the "Round towers" of Ireland, which were evidently not light-houses as we understand them, although they appear to have had some connection with the Phœnician navigators.

The Babylonian tower of Belus is said to have been a fire-tower,† as were the pyramids of Egypt; and the Colossus of Rhodes certainly was, as likewise the Pharos of Alexandria, and Cleopatra's needles and other obelisks symbolise flame among other meanings.‡ The rocks at the entrance of the Mediterranean, Calpe and Abyla—called the Pillars of Hercules—were used as fire towers.§ This was also doubtless the case with reference to the two hills called Mont St. Michael on the coast of Normandy, and its counterpart on the English coast, which also seem to have been fire-stations.

The lighting of signal-fires on hill-tops points to a mythic origin.‖ So "the festival of the 25th of December was celebrated by the Druids in Britain and Ireland with great fires lighted on the tops of the hills. This festival was repeated on the twelfth day, or on what we call the Epiphany. In some parts, the fires are still continued. . . . . On the 1st of May the Irish made great fires in honour of Bel or Baal, and offered him sacrifices. They have yet a festival on the 1st of May called Bealtine, when, on the tops of their hills, they light great fires. . . . On May-day we find the Druids made prodigious fires on these cairns, which being everywhere in sight of some other, could not but afford a glorious show over a whole nation. These fires were in honour of Beal or Bealan, latinised by the Roman writers into Beleners, by which name the Gauls and their colonies understood the sun." **

The connection between the sun and fire will readily be seen from what precedes; and how fitting an emblem of the sun fire in reality was.

* H. Jennings, *op. cit.*, p. 89.

† *Op. cit.*, p. 91.

‡ *Ib.*, pp. 92—94, 107.

§ *Ib.*, pp. 96, 97.

‖ *Ib.*, pp. 103, 104, 106.

** "Celtic Druids," pp. 163, 180, 181, 219.

"For the sun was the outward emblem of spirit, as fire also was; and on the twenty-fifth of December, at the first moment of the day throughout all the ancient world, the birthday of the God Sol was celebrated."

This was the moment when, after the supposed winter solstice, and the lowest point of his degradation below our hemisphere, he began to increase, and gradually to ascend. At this moment, in all the ancient religions, his birth was kept; from India to Ultima Thule, these ceremonies partook of the same character; everywhere the god was feigned to be born, and his festival was celebrated with great rejoicings. Thus came the 25th of December, the Heathen festival of the God Sol, to be selected as the birthday of Christ, and the Druidical festival of the winter solstice to become a Christian rite."*

These are merely a few of the instances where the fire-principle comes prominently forward in customs, buildings, and other remains of antiquity; but the list might be indefinitely extended if research were carried further. They are the efforts made, as previously noted, to embody the idea of the Formless under some symbol of its opposite, or Form, as the only means available whereby to perpetuate the underlying idea in a tangible manner, conprehensible to all who were made in some measure acquainted with the fact that there was an ideal of some kind hidden behind them. This ideal reappears at intervals through the mist of outward knowledge; and, like a beacon light, it tempts the enquirer to penetrate deeper into the fire-arcana by means of more profound study and thought. Those who may pursue this one of the many avenues leading to the unveiling of Theosophy will find themselves surprisingly enlightened; for all sorts of side-issues present themselves —and in the end we reach things which appear to belong to the common radix of all knowledge, transcending that of the schools.

If, however, we calmly review what seems to be the general tendency of modern philosophical speculation, we shall probably find that science is reaching the confines of its domain in the investigations of the relation of material things to each other, and the enunciation of the laws which govern those relations—and consequently, that there is a demand now, not merely for that definite expression of such laws which satisfied previous enquirers; but, having got together a body of those rules of nature, the men of science begin to demand the collective reason and origin of them. Hence their theories as to the unity of Force, and other similar speculations; the general direction of which is towards the re-discovery of that antique knowledge of the primordial fire or spirit with which we have been dealing. That is, it would appear, the direction in which modern science is drifting, if we are to credit the pronouncements of Occult Philosophy; whether the scientists know it or not—and, by the light of theosophic study, it is our privilege "to trace the reviving truths, through each new discovery of the philosopher and chemist," and to be the witnesses to the recovery of "some few of

* *Op. cit.*, pp. 164, 165.

the starry truths which shone on the great shemaia of the Chaldean Lore, and gleamed dimly through the darkened knowledge of later disciples, labouring . . . . to revive the embers of the fire which burned in the *Hamarin* of the East."* For the age of the contented study of illusive appearances, the mere utilitarian application, on the lowest plane, of the corresponding discoveries, although it seems at its height, is not the only application sought. Science begins to be done with simple externals; and her highest minds are now bracing themselves to the task of unravelling the inner meaning, the underlying and most abstract secrets, of the visible creation. Chemistry, apart from its simple application to current necessities, is departing from the mere trite analysis conducted by aid of its bottles, its retorts, its furnaces and its balances, and is beginning to lean more towards a metaphysical investigation of method. In place of the assumed physical elements, she leans towards what have been significantly called *meta*-elements; and her progress in this and similar directions will probably lead to that kind of method which was essentially the characteristic of the ancient alchemy—so that the pioneers of this new development are now carrying their abstruse investigations into regions where the science of but a short time ago was content with mere faithless conjecture, which led to nothing practical.

Then the astronomers, so long contented with the mere calculation of the planetary motions and the numbering of the stars, are now finding something very like a limit to their capacities in those directions; and in doing so, they are coming across certain puzzling phenomena which are leading them to speculate about the possible verity of the old ideas as to the Ether of space; and to enquire more narrowly as to the origin and continued existence of the everlasting motion of the heavens—concerning the laws governing which, there is beginning to be a vague feeling that they are not so thoroughly understood as it was formerly thought. Moreover, they have for some time past been making endeavours to trace a connection between certain periodic phenomena, terrestrial and celestial, and thus tending towards something by no means unlike the ancient science of astrology. More and more does it become evident that many, if not all, of the abstract sciences, are but branches of the one tree of true knowledge upon which grew those once called occult—and by insensible gradations they run one into the other, as did the older arts attributed so wrongly to the sorcery and enchantments of the weird and far time of the past. We are every day coming nearer and nearer to another world of thought and action, and the outward seeming is no longer looked upon as any guide to the inward reality in the way it formerly was; unless it be by way of those laws of analogy and contrast which have hitherto been the sole property of the mystic and the occultist.

S. Stuart.

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* "Zanoni," Bk. III., ch. v., p. 138.

HAUNTED TREASURE.

THE belief in haunted treasure is a long established and widely prevalent one in the countries of the East. That this should be so will not be regarded as surprising by any one acquainted with oriental history and customs. With Eastern people it has been from time immemorial the habit to bury their hoardings, and in consequence of the frequent invasions to which, up to almost modern times, their lands were subjected, and the general insecurity of life and property which was so often a characteristic of Eastern life, this concealment of treasure had frequently to be effected suddenly, and as it often happened that the owners had to seek safety in rapid flight to distant localities whence some of them never returned, all traces of the place of concealment became lost. "The sword," says De Quincey, "has been moving backwards and forwards, for instance, like a weaver's shuttle, since the time of Mahmoud the Ghaznevide, in Anno Domini 1000—*i.e.*, for eight hundred years—throughout the vast regions bounded by the Tigris, the Oxus, and the Indus. Regularly as it approached, gold and jewels must have sunk by whole harvests into the ground. A certain percentage has been no doubt recovered; but a larger percentage has disappeared for ever . . . . . In these circumstances why should it surprise us that men will pursue the science of discovery as a regular trade? Many discoveries of treasure are doubtless made continually, which, for obvious reasons, are communicated to nobody. Some proportions there must be between the sowing of such grain as diamonds or emeralds, and the consequent reaping, whether by accident or by art. For with regard to the last, it is no more improbable, *prima fronte*, that a substance may exist having an occult sympathy with subterraneous water or subterraneous gold * than that the magnet should have a sympathy (as yet occult) with the northern pole of our planet."

Many of the treasures thus concealed are believed to be guarded by tutelary genii who must be propitiated or expelled by magical art if the hoard which they protect is to be recovered. How these genii come to be there is variously explained according to the history of each particular case. In some cases it is believed that gold, silver, and gems, if left for a long period in the soil, attract towards them, by some kind of astral affinity, the earth elementals or gnomes, who thereafter possess themselves of the treasure and battle all attempts at recovery, by shifting it from its place of deposit. This is the explanation I have generally found given by natives when they have heard that some individuals who had many years before buried their savings and gone away to other lands, had, on their return, failed to recover them although

* In the *Theosophist* for 1893 (Vol. XV., p. 267) will be found a description of a "gold magnet" stated to be in the possession of a certain Indian Initiate. Apparently it was a piece of some variety of wood prepared in a particular way.

they had searched the spot most diligently. In other cases, however, it is believed that the "djin" are invoked and placed on the haunted spot by the spells and ceremonies of a competent magus in proper planetary hour. Such treasure can be removed from its resting place only by a magician who is a master of yet more potent spells than he who buried it. It is said also that in some cases, as a further safeguard, in addition to the ghostly sentinels, there is thrown over the spot a magical glamour or "Maya," which entirely alters its natural aspect and effectually hides it from prying eyes. Another method which was sometimes practised by the Barbary corsairs and the buccaneers of the Spanish Main, is thus described by that grim war-dog and sea-rover, Bertram Risingham, in Scott's "Rokeby":—

"An ancient mariner I knew,
What time I sailed with Morgan's crew,
Who oft, 'mid our carousals, spake
Of Raleigh, Frobisher, and Drake;
Adventurous hearts! Who bartered bold,
Their English steel for Spanish gold.
Trust not, would his experience say,
Captain or comrade with your prey;
But seek some charnel, when at full,
The moon gilds skeleton and skull:
Then dig and tomb your precious heap;
And bid the dead your treasure keep;
Sure stewards they, if fitting spell
Their service to the task compel.
Lacks there such charnel?—kill a slave,
Or prisoner, on the treasure-grave;
And bid his discontented ghost
Stalk nightly on his lonely post." *

That the form of *diablerie* mentioned in the last four lines was not confined to the Western seas, will be seen from the following narrative which I give as it was told to me by a Mahomedan merchant-skipper of Zanzibar. He had occasion, some years ago, to visit the seaport town of H., on the Malabar coast, on private business. During his stay there, he became somewhat intimate with a Maghribi † magician who confided to him the fact that a valuable treasure lay hidden in a rocky islet in the bay; that it was under a spell, and that he would like to secure it. As my friend expressed his doubts about its existence, the Maghribi told him that if he would accompany him to the island, he would give him an opportunity of judging for himself. Accordingly, a few days later, they took a boat and, towards sunset, arrived at the island. The Maghribi, carrying in his hand a long narrow box containing certain necessary articles, led the way to the spot which he identified by certain peculiar features known only to himself, and by the light of the newly risen moon described his circles in the centre of which he sat with his companion. He then proceeded to burn incense and other perfumes in various parts of the circle and, lighting a lamp which burned

* "Rokeby," Canto II, Stanza 3, XVIII.

† Maghribi, literally a Western (from the Arabic *Maghrib*, west), is a term applied to the natives of Morocco and the other Barbary States.

with a large flame of great brilliancy, began to repeat his Arabic incantations. The wild and solitary character of the place, the stillness that prevailed, and the weirdness of the ceremony, all conduced to fill the skipper with awe, and this feeling was soon heightened to terror when—apparently as a result of the incantations which were being repeated—he saw rise through the volumes of smoke given off by the burning incense, the dark figure of a gigantic negro who, with a diabolical and threatening aspect, attempted, every now and then, to break into the circle, while the Maghribi, still repeating his spells, with a long guardless * sword on which were inscribed mystical verses and diagrams, was keeping him off. As his eye caught that of the magician, the latter, without interrupting his proceedings, pointed with his disengaged hand to a certain part of the circle on which the light of the lamp fell with its full brightness. What was the astonishment of the skipper when he discovered that here the earth had gaped open, and in the chasm or vault thus caused, the singular effulgence of the Maghribi's lamp revealed a sight of extraordinary splendour!

"The spoils of Indian seas and mines,
Hoarded in nether caverns dark;
Ingot of gold and diamond spark,
Chalice and plate from churches borne,
And gems from shrieking beauty torn."

At this stage, however, the magician repeated the dismission, his ghostly opponent vanished, the ground within the circle assumed its wonted appearance, and the ceremony came to an end. When asked why he had thus abruptly brought the operations to a close, he replied "you saw the demon who attempted to enter the circle? Well; had I gone on for a few minutes longer, a similar one would have made his appearance on the opposite side, and although I could keep this one in play, it would need another as potent as myself to manage the other one; otherwise neither of us would leave the circle alive." "How came this treasure to be here, and who are these sable guardians?" asked my friend of the Maghribi. "This treasure," replied he, "was buried here, some two centuries ago, by Portuguese buccaneers, and the guardians, which so terrified you, are the spirits (elementaries) of the African slaves sacrificed on the spot. There is another; a comrade of mine and my equal in knowledge, who could help me in this matter, but, unfortunately, he is detained at present in Arabia by certain adverse circumstances. Some day, if it is so willed, he may join me, and we may recover the treasure." The pirates referred to were evidently part of that huge gang which were so long the terror of the Indian seas, and it is to these miscreants, according to Sir William Hunter, that we owe the utter destruction and disappearance of the cities which once flourished in that vast tract of forest and swamp now known as the Sundarbans.

An old Hindu servant of our family—long since gone over to

* The magic sword is always without a guard.

the majority—once gave me an account of an incident which happened more than forty years ago in his native village in the Godavery district, which I here relate, as it exemplifies the dangers that sometimes attend the quest for hidden wealth. On the outskirts of this village, not far from the neighbouring jungle, was a large dilapidated well of unknown antiquity, to which the more venturous youths of the place would occasionally resort for the purpose of enjoying a swim. One day, while thus amusing themselves, one of the party of four who had just come up from a deep dive to the bottom, informed his companions that he had come upon a large metal cauldron which, from its mouth being closed with a plate, he surmised to contain treasure. As it was too heavy for one to lift, he proposed to one of his comrades, also a good diver, that they should go down together and bring it up. No sooner said than done. They descended into the depths of the well, seized the cauldron by its side rings, and brought it up to the surface. While taking it through the water its weight caused them no inconvenience, but once the surface was reached, they felt that to raise and place it on *terra firma* would be beyond their powers. This difficulty, however, was soon overcome by one of their number giving them a helping hand, and the burden was then brought to land. Hardly had this been done when the two adventurous divers were seen to throw up their hands in the air, stagger, and fall to the ground, as if struck by some unseen agency. Torrents of blood poured from their mouths, and in a few minutes they lay stretched out, inert and inanimate. He who had helped them to land the cauldron next succumbed, in the same manner and with the same symptoms. The sole survivor and witness of the tragedy, thoroughly terror-stricken, made for the village where, on arrival, he communicated the news to the local officers. The magistrate was soon on the scene of disaster, and after going through the usual formalities, he had the cauldron opened. It was found to contain a large number of rusty looking and antique gold and silver coins which, as treasure-trove, he consigned to the Government cash-chest.

I shall close this article with a strange story related to me, some years ago, and vouched for as true by my old Mahomedan Munshi. In the ancient frontier town of B. there dwelt, several decades back, a householder whose family, though very old and respectable, had, by a series of reverses, been lowered considerably from its former position. Tradition had it that in the fraction of his patrimony to which he was now restricted, there lay hidden a valuable treasure. With the aid of a sorcerer skilled in the knowledge of the ink-mirror or "Unjun," and a clairvoyant boy,* he managed to identify the spot where it was buried; and on a day previously decided upon, the three together, with a few near relations, hastened to the locality and began operations. After

* The boy usually employed for this purpose is a *footling child*, *i.e.*, one born foot foremost, or a seventh son. If neither of these is procurable, in Egypt and Syria, according to Burton, a child is chosen in whose palm the *linea media naturalis* or cephalic (head) line is very long. According to works on Palmistry, a long line of the head sloping downwards towards the wrist is a sign of mystical tendencies.

digging several feet into the earth, they descried the cover of an iron pot, but on attempting to seize it, they found it slip away from their grasp and sink into the ground, digging lower, it again made its appearance and again disappeared, as before. This occurred several times when, almost desperate at losing what seemed almost within his grasp, the householder enquired of the boy gazing into the mirror, "What do you see?"

"A hairy Pisacha" (demon), replied the boy, "and he says he will not give up the treasure unless he is propitiated with a human sacrifice." "Impossible!" exclaimed the treasure seeker, "the Government would punish us for murder!" "Nay," said the boy, "He says the victim chosen need only prick himself with a needle, and he will do the rest." Hardly were those words spoken, when an elderly, sad-faced woman, the widowed sister of the householder, pressed forward to the edge of the pit, and before any one could prevent her, pricked her finger and held it over the treasure pot, exclaiming in determined tones, "I am old and useless: I willingly give my life for the prosperity of my house!" Having uttered these words, she seemed to be overcome with a deadly faintness and sank down unconscious. Her brother rushed to her assistance, only to find that her brave altruistic spirit had fled from this troubled sublunary sphere

"Where nothing is, but all things seem,
And we the shadows of the dream."*

As for the treasure, the moment the ruddy drops of life fell on the lid, the pot became stationary, and one of the bystanders, leaping into the pit, secured it and brought it to the surface. "With the wealth thus obtained," said the Munshi, "the householder soon repaired his shattered fortunes, and his family are now the most prosperous people in the town." But there must have been many a moment in his life when a dark cloud settled over his happiness, at the recollection of the noble, unselfish soul that had sacrificed herself for his sake.

P. J. G.

PHYSICAL LIFE AND SPIRITUAL LIFE.†

(*Concluded from page* 667).

PHYSICAL science, of course, has nothing to do with involution, and that is where it makes so many blunders in its inferences and deductions; but, according to Theosophy, there is the emanation of the spirit from its divine source (the monad), which, by its own inherent force when involved in the matter of this physical plane, builds or moulds for itself these innumerable forms, of which I have tried to give you some idea, until it acquires an organism that is perfect, which it can use, and through which it can express itself with facility.

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* Shelley: "The Sensitive Plant."

† An address delivered at Auckland, N. Z., by Mr. A. E. Webb.

On the devachanic planes, and on the astral planes, before it reaches this physical plane, it created similar innumerable forms. Coming to this plane, it uses the ether wherewith to construct the ethereal model whereon to mould the physical matter to form the dense body in the mineral kingdom; and when it reaches that kingdom its involution in matter is completed, because then it has got to the nadir on the lowest point of materiality; emerging from that kingdom into the vegetable it moves along the upward or ascending arc, and then its evolution has commenced; and from the densest matter of the mineral kingdom it gradually returns through the more refined matter of the higher kingdoms (the vegetable, animal and human) and onwards, back to the divine source whence it emanated.

We have now to deal with it on this upward journey that it is making. In following it we have so far seen it evolve the nervous system and the brain and, by these means, natural intelligence has become transformed into intellect, and it is from about this point, or it may be somewhat earlier, that we have to take into consideration the other half of the truth, of which Herbert Spencer has taken no account, so that we can fully comprehend that, while physical life is "the continuous adaptation of internal to external conditions," spiritual life is the continuous adaptation of external to internal conditions. This is what is taking place with each of us at the present time; we are all striving in different ways—the great majority of us perhaps not so much of our own free will as through the compulsion of natural law—to adapt our lives here, or the conditions which we experience here, to the conditions that exist on the spiritual planes, as those planes are the goal to which we are all moving.

To better understand the position, it will be necessary for us to get as correct a conception as possible of these spiritual conditions, and reason by deduction from the spiritual to the physical. I am not going to attempt to define what spirit actually is, because I do not know; but Theosophy tells us that the Universe is Divinity in manifestation. We therefore can abstractly conceive of Divinity as that which is infinite, which permeates all, pervades all, containing all within Itself; all emanates from It, and though all Its creatures are in constant motion, It is Itself immovable and unalterable. To present the idea to you more clearly: the Infinite may be likened to an ordinary large glass jar containing gold-fish and other life; these creatures we see moving hither and thither, performing different actions, but the glass jar containing them is motionless and ever the same—the simile is a poor one but it may help you to follow me. We, and the denizens of the earth generally, are similarly contained within Divinity; we all having emanated from Its source, and emanating us in this way is, on Its part, a divine sacrifice, and it is only by this divine sacrifice that we evolve to what we are—that we as mortals enjoy existence here, and gain immortality. It is a voluntary self-sacrifice, because the Infinite, which is all, or absolute consciousness, cannot derive any benefit in being the cause of our existence,

whether we are as imperfect as we are at present, or even when we become perfected beings such as the Mahatmas are claimed to be.

You must understand that the object of all this material life is for the purpose of our developing into individual, self-conscious, spiritual beings, so that when we get back to, or nearer to, the divine source whence we primarily proceeded, we will be able to exist as self-conscious spiritual entities, and not become re-absorbed into the Absolute Spirit in which *all* life is contained. If we did become re-absorbed therein, after having become spiritually perfect men, we could not possibly confer any benefit on the absolute spirit, because all that is, and all that becomes, is what It yields, and is what is latent within Itself, so that It cannot be added to nor subtracted from. Divinity is much like the flame of a candle, which can light myriads of other candles without being diminished in the slightest, and if the flames of all those myriads of candles could be re-absorbed by the original flame which kindled the whole of them, that original flame would not be in any way increased or affected. Therefore it is not difficult to understand the great sacrifice that the Divine makes in sending forth Its emanations, for It (apparently at any rate) does so without having for Its motive, any benefit for Itself; the benefit necessarily accrues to, and is intended for, those who become perfected beings, and really gods when they have done with all material existence, and such is the destiny of the whole of humanity.

Regarding the matter in this light we see that while spirit in itself is absolutely attributeless and qualityless, yet its nature or its sole and only characteristic is that of pure unselfishness, and this one characteristic assumes many different aspects as the manifestation of spirit proceeds; by that I mean, as the monad passes out from its source to where we are now. Thus we have degrees of virtue as the descent from the higher to the lower goes on; *viz.*:—Justice, compassion, and wisdom with their dual aspects, love, mercy, and truth; for, directly manifestation commences, unity is replaced by duality. These then are the six spiritual virtues synthesised by, and emanated from, the seventh or the one which is unselfishness; and these seven therefore are unselfishness, justice, love compassion, mercy, wisdom, and truth; and what these each signify and demand of us, represent the conditions of the different spiritual planes as we ascend from our worldly surroundings, and are what correspond to the 'internal conditions' of the modern philosopher; they are the conditions of the monad, or as we must now more correctly term it 'the Ego,' as it has now acquired individual self-consciousness.

Having made this explanation concerning the higher realms, we can once more return to the earth where we have traced the development of the physical body which the Ego uses, to a state of completeness (when I refer to the Ego, I mean ourselves—each one of us—we are Egos; these forms are our bodies); and, as I said before, we have to harmonize our actions and lives here with the conditions demanded on the higher planes—a task that is not easy of accomplishment, because these external worldly conditions are governed or created almost

entirely by selfishness, while the ego can remain satisfied with nought but what is unselfish; but being endowed with intellect, the means are placed within our reach of forcing on our development, and we have just to reverse the order of things, and not depend entirely for our progress on the laws of nature, as the Monad had to do before its form was complete; then all it did was merely, as it were, to quietly take advantage of whatever reached it from without. Something would come in contact with its form, and it would at once respond to the vibration causing a movement, contraction or expansion, on the part of its body. With us, however, (we egos) the position is altered; our duty being to make the conditions here accord with the spiritual conditions just treated of. We have to convert selfishness into unselfishness—in other words, to make the *responses from without* (that is, our actions) accord with the *impulses from within*.

This we learn to do through the intellect or the mind—as it is through this that the ego is able to come into closer touch with its physical vehicle—having now a complete apparatus in the shape of the mechanism of the brain, the matter of which is much more refined than that of the other parts of the organism, and capable of receiving impressions from the ego. As we have noticed, before the brain developed, impressions had to come from without, and only in that way could the ego communicate with the outside world; but the presence of the brain alters the position, because it is susceptible to impressions from without and from within, which causes the growth of the intellect; because psychology teaches us that all impressions received from without, that cause certain sensations, are noted by the operation of the mind, and then perception takes place.

However, I need not pursue that line of reasoning further; it is sufficient to recognise that the intellect is the outcome of the growth of the brain, and only when we are endowed with intellect are we enabled to discriminate between the results of our different experiences; this gives rise to reason, and by reason, more than anything else, we acquire knowledge; but learning by our experiences in this way seems a fearfully tardy process, especially when we take a glance back and try to realize what development by evolution means. For instance, the impressions that reach the ego from without, it translates into perceptions, which instruct the untutored brain, creating faculties such as the memory. The savage man puts his hand in the fire and suffers in consequence; he will thereafter remember that little experience, and not repeat it in a hurry, because he is able to remember the effect of such an action; and remembering the results of his experiences improves him; whenever he abuses himself in any manner suffering is inflicted upon him, and thus he is taught to take care of his body; thus he becomes careful of himself—temperate and abstemious, though still purely selfish, because all he does is for his own particular benefit. We may regard him from another point of view; if this savage man kills and eats his fellows, his fellows will try to kill and eat him; he

knows this by experience, and is fearful of that treatment being meted out to him; and only do tribes of men emerge from this state of barbarity by the fear of being treated as they treat others; and this fear in time abolishes the brutal custom of cannibalism among them, compelling them to resort to a different food, and in doing this they begin to lose a good deal of their previous animosity towards each other, and live more harmoniously together; thus their condition is elevated. But here also what has actuated them has been the motive of selfishness; and strange though it may appear to my mind, it is this selfishness which constitutes the seed and is the root of what is termed the moral instinct in man, because in tribes, states and communities, he began to learn that selfishness when carried to extremes by all, resulted in continued strife among themselves, and he found it wiser to give and take so that all would be satisfied with each other; and no doubt this feeling among groups of men soon possessed the individual members of those groups in their relations towards one another; and out of all this, rules and laws were established until every civilization as it has appeared has always had a system of morality purely human. Look at our own civilization—our rules and laws. I cannot help coming to the conclusion that they were originally due entirely to man's selfishness; established to protect himself against his fellows rather than because of any particular idea of right and wrong, or only of right and wrong as he chose to view it—in short they have been the outcome of man's necessities. It may be said that this correctly applies to our legal laws, but not to our moral laws; but if our legal laws are devoid of justice and mercy as well as wisdom, as they too often are, then our standard of morality cannot be true; for do not our legal laws reflect the sort of moral laws we (practically, not theoretically) subscribe to? What I am contending for is that morality does not evolve apart from intellect. The moral instinct in man evolves, along with the intellect, because according to his intellectual calibre so will be the extent of his understanding—large or small. And while he may fix his own standard of truth concerning nature, the Deity, and any of the other abstract problems of life, he is not permitted to fix his own standard of morality (though he persistently tries to ignore what he is taught in this direction)—that is fixed for him by different spiritual teachers from age to age, as embodied in all the world's religions; and what each teacher imparts to his people does not differ from what others preceding or following him impart. The truths are exactly the same with all, only perhaps differently stated or presented in order to meet the requirements of the time.

These teachers then give us a true ethical code as a guide to our conduct, and what enables us to conform to that code, and that which reveals to us the essential difference between right and wrong, is something that needs not conventionalism, and that exceeds human inventions and necessities—that is, *conscience*; the unwritten law of God; the voice within that loudly speaks yet is silent and still.

Therefore we come back to this: in the first place, man's necessities

are responsible for his elevation, and we realize that his very selfishness forces him to cease abusing himself; and as his body is better taken care of, and his actions are better regulated, greater harmony is at length set up between the mind and the body, and with the increase of this harmony, the ego, expressing itself as conscience, dictates our motives and our deeds in consonance with those conditions I have already explained, which are governed by unselfishness, justice, love, compassion, mercy, wisdom and truth. As man progresses, conscience declares itself more emphatically and irresistibly; and as it does so, slowly and surely we find individual conduct altering. No longer is everything gauged by self-interest; no longer is life reduced to a question of the survival of the fittest. On the contrary the mind is enlarged, and the nature expands with it; the brutally selfish instinct of the world, all the conditions pertaining thereto, from day to day become transformed and moulded to the purpose of the higher conditions above or within us. The mind detects error and evil as it were at a glance, and that error and evil are avoided or removed; the mind impresses the brain with its knowledge—a knowledge that is clearer and broader; the purpose of life is realized, understood; and that brain, though receiving and noting the impressions coming to it from without, so strengthened, fortified and controlled by the power behind it, does not necessarily respond to them.

We have now an altogether higher type of man dominated in all he thinks and does by a spirit of altruism, who does not seek everything for his own special benefit, and whose endeavours are as much on behalf of others as of himself, and perhaps more so; for he lives more in his mind than in his body, and functioning actively on the higher mental and spiritual planes he acquires wisdom, and gains an insight into some of the mysteries of nature, and comes to understand the deeper meaning of unselfishness, and all it implies; he perceives its unity just as he perceives the unity of God; that all that exists is a part of divinity, emanating therefrom and returning thereto; all the virtues, such as justice, love, compassion, mercy, wisdom, and truth, having their origin in the one divine characteristic of unselfishness, revealing to him the fact that spirituality and unselfishness are synonymous; that the one cannot possibly be without the other; that to be the one he must be the other; that in no possible way but by unselfishness can he be truly just, can he truly love, can he be truly compassionate, can he be truly merciful, can he be blest with true wisdom, and can he be initiated into the mysteries of the truth.

The recognition of all this, the breaking in upon him of this great light, for which through incarnation after incarnation for past ages he has been steadily preparing himself, compels him to take himself more strictly in hand; to exercise his will, and boldly and bravely combat the influences of the external world—which is the opposite pole of spirit—where selfishness obtains, and the conditions of which keep constantly leading him into temptation; and the

more he struggles, the more resolute and determined he is, the greater are his triumphs, and the greater is his success in adapting the conditions of his physical life to those of the spiritual life to which he now so earnestly aspires. It is then that help comes to him from those to whom I have just referred, who are more advanced than himself, and who have all along been watching his progress; and they aid his efforts, teach him the way in which he can develop the higher faculties of the mind so that he can *consciously* function on planes higher than this, and ultimately, after the severest trials, he overcomes all the difficulties that beset him here; and, conquering the world, he at length becomes in his turn a helper of humanity. In his body he may appear a separate unit, but in his true self he is one with the Divine; and then it is that he can look back over the long pilgrimage, which has made him the perfect being that he is; and only one in such a perfected state can possibly realize the wonderful truth concerning the emanation of the spiritual monad, which, while remaining united to its divine source becomes apparently separated; for until in its descent it reaches the denser physical planes, its consciousness is that of the all—consciousness of Divinity. But, passing through the astral and physical worlds, this absolute consciousness—that consciousness which makes the Divine one with everything—becomes, through the extreme selfishness which constitutes all material conditions, self-consciousness; and the monad is gradually transformed into the ego, a self-conscious spiritual entity with an individuality of its own. When that is accomplished the work of involution, that is "the continuous adaptation of internal to external conditions," and of evolution, the succeeding continuous adaptation of external to internal conditions, is finished, completed; and its achievement, its glorious result, is that which we can regard as the perfect man, the Mahatma who, being a god in himself, unites more closely man and Deity, for he is not to be a dweller entirely in the realms of the invisible. He is what we might call, without any irreverence, cosmopolitan, being now able to accommodate himself, if necessary, to all circumstances, simply because he can control them, and because by all he has passed through he has acquired the power of contracting his consciousness within the narrow limits of the brain, and of expanding it so as to embrace at will all the different planes of nature.

The final deduction I think we can rightly make from all this is, that selfishness is as indispensable as unselfishness in the production of perfection; and therefore that the proposition which I stated at the opening of my remarks is correct, *viz.*:—that physical life is as much the basis of spiritual life as spiritual life is the basis of physical life.

A. E. Webb.

*ANUBHAVANANDA LAHARI.**

(*Continued from page 370*).

"I AM self-shining; I am always spiritual; I am in every way full of pure wisdom:"—Such self-knowledge it is that is acceptable to the greatest of the wise. Therefore think of the One without a second, always meditated upon by the righteous.

26. "I am of inconceivable form; I am freed from all bondage; I am pure; I am enlightened; I am without limbs or organs":—Such self-knowledge shines indeed like the sun. Therefore think thou of the One without a second, always meditated upon by the righteous.

27. Contemplating upon such self-knowledge does a person become possessed of pure intellect and unbroken meditation upon Parabrahman and having lost fully all bondage, never (thereafter) enters into the whirl of existence. Therefore think thou of the One without a second, always meditated upon by the righteous.

28. The disciple said:—"I bow to Thee, O Reverend Master, who art pure and enlightened, who art the receptacle of great calmness, who art unrivalled, and who art worthy of being waited upon by persons intent upon beatitude. I earnestly desire to know the blessed and supreme Lord, the One without a second, worthy of being meditated upon."

29. The Guru said:—"O (disciple) meditate upon the One Reality, Parabrahman, the substratum of all; the secondless, from which cause of all manifestation has evolved the whole of this visible universe; into which at the end everything becomes absorbed, and in which Pure Splendour even a very minute portion of the visible universe is not manifest.

30. O (disciple) meditate upon the One Reality, Parabrahman, the substratum of all, the secondless, whose form is Existence-Consciousness, who is the Lord of the lords of all worlds, who is never under any illusion, who cannot be measured, who is worshipped by the sages, and who can be approached by means of sacrifices, gifts, and practices of yogic concentration (such as Samâdhi, &c.).

31. O (disciple) meditate upon the One Reality, Parabrahman, the substratum of all, the secondless, who cannot be cognised by materialists sunk in worldly pleasures, having no settled belief as to the existence or non-existence of the supreme, who is represented by Pranava or the mystic syllable Aûm, and who can be understood only after a study of different scriptures and various sciences.

32. O (disciple) meditate upon the One Reality, Parabrahman, the substratum of all, the secondless, which is devoid of the duality of

* Translated by members of the Palghat Branch.

liking and disliking, it is known as Purusha,* which is the receptacle of eternal and inexhaustible bliss, which is worthy of adoration, and which is untainted with the hallucinations of separation and non-separation."

33. The disciple said: "Master, spiritual perception, such as has the excellent fruit of self-emancipation during life, and such as is practised day and night by the wisest, has been attained by me during your elucidation of the secondless, Parabrahman. O best of knowers of Brahman, (please) tell me what persons are always in the enjoyment of self-emancipation, are pure-minded, and are possessed of souls meditating upon the One Brahman, so that my doubt may be cleared."

34. The Guru said: "O (disciple), he alone is in the enjoyment of self-emancipation during life and is a very great sage respected by all other sages, whose mind cognises Brahman everywhere, who even in the waking state always sees Átma (or the Self), who, regarding alike respect or disrespect,† is of unsullied understanding, who has attained perfect quietude, and whose mind neither desponds nor is exhilarated in times of sorrow or happiness.

35. He alone is in enjoyment of self-emancipation during life and is a very great sage respected by all other sages, who sets at naught the delights of dreamless sleep and keeps awake,‡ who while awake is free from attachment, who having burnt up the good and bad impressions of previous births by means of spiritual perception is not agitated by births (and deaths), whose mind is liberated from the evil bond of egotism, and who, even under temptation, is unstained and immovable.

36. He alone is in the enjoyment of self-emancipation during life and is a very great sage respected by all other sages, whose soul, though immersed in desire, hatred, fear and the like (brought on by ignorance), is yet unpolluted by them; whose soul, enjoying purity like permeating ether, is uncontaminated by sensual desire, &c., who has subdued vain lust (and made himself pure), who is perpetually chaste, and who delights the hearts of those who look at him.

37. He alone is in enjoyment of self-emancipation during life and is a very great sage respected by all other sages, who is proficient in different rules of conduct,§ in discrimination, and in polity,‖ who wields the sceptre bravely,¶ who, though apparently enjoying the pleasures of the world, is yet aware of the evil sensual desires being really so many diseases,** who is free from death due to ignorance brought on

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* The soul of the universe. Lit. Lying in all bodies.

† See Chap. XII. slokas 14-19. Bhagavad Gîtâ.

‡ See Chap. II. sloka 69 of Bhagavad Gîtâ.

The enjoyment of a person during dreamless sleep is limited: but that of a jivanmukta is unlimited.

§ As Vasishta.

‖ As King Janaka.

¶ Srî Rama.

** Srî Krishna

by selfishness, &c.*, and who has the *sankalpa* (or determination) of fulfilling his actions.

38. He alone is in enjoyment of self-emancipation during life and is a very great sage respected by all other sages, who, setting aside (his) birth agitated with hundreds of desire-bonds in this ever-transitory and painful, forest-like, worldly existence, and resting (himself) in a solitary (undisturbed) place, is acquiring the boundless state of discrimination between the self and the non-self.

39. He alone is in enjoyment of self-emancipation during the life and is a very great sage respected by all other sages, who leads his pure and calm intellect which is free from the taints of incontinence, &c., and which is attained by a series of virtuous actions, to the state of being one-pointed towards Brahman (the Supreme), a state which is adverse to (all) worldly perturbations and desires, and who, being resolute in plunging into the ocean of bliss of the Supreme, does not resort to the pleasures of the senses."

(*To be continued.*)

ASOKA-SANDRACOTTUS.

Date of the Buddha.

(*Continued from p.* 617.)

ONE of the reasons why the date of 477 B.C. as the year of the Buddha's death is adopted by most Orientalists is, the supposed error of 66 years in the Ceylonese chronology, detected by some scholars of Europe, such as General Cunningham. They hold that it is impossible for two kings, Pandukabhaya and Mutasiva, to have reigned from 437 B.C. to 307, a duration of 130 years. But according to "Rajavali," a native history of Ceylon, Ganatissa, son of the first, reigned for a period of 13 years between the two kings, which considerably lessens the so-called impossibility of two long reigns. Besides, the fact of the long-lived grandson of a long-lived grand-father continuing to reign beyond the age of average humanity does not seem absurd and unreliable, when it is remembered that the Buddhistic patriarchs were very long-lived; and even in our degenerate days, our gracious Queen Victoria is nearing the 70th year of her reign. From 1760 A.D., when George III. ascended the throne of England, to 1899, when Queen Victoria is in the 63rd year of her reign, we get a duration of about 140 years, occupied by three sovereigns of one dynasty, that is, about 47 years to a reign.

543 B.C. being thus found as the great landmark of Indian history, already accepted by such authorities as Turnour, Lassen, Bigandet, Duncker, and others, we can now proceed to find out the dates in B.C. of the contemporary kings of Ceylon and Magadha and of the Sthaviras. Prof. Duncker, in his "History of Antiquity," establishes

* Srî Suka. These five are known to be 'Gnanîs' cf. Krishnô Bhôgî Sukastyâgî Nripan Janaka Râghavan, Vasishtah Karma Kartâcha panchaita gnaninah smritah.

543 B.C. as the Buddha's date, by assigning to the Nandas 66 years instead of 22.

In the Ceylonese chronicles, which count the present year of 1898 as 2441 A.B., three synchronistic dates are given which support and strengthen one another. One is a list of Magadha kings, the second of the contemporary kings of Ceylon, and the third of the Sthaviras, the patriarchs of the Buddhistic Church. There were trifling discrepancies in the "Dipavamsa" and "Mahavamsa" which Dr. Bühler, a great authority on antiquarian subjects, has satisfactorily reconciled. . . . All these three lists are shown in three comparative tables, compiled from Dr. Bühler's "Three New Edicts" of Asoka, which was published in the *Indian Antiquary* for June, 1878.

	Ceylonese.	Burmese.	Tibetan.	Jaina. A. V.	Duration reign.	Accession. in B. C.
1. Ajatasatru ...	8 B. B.	8 B. B.	.....	.....	33	551
2. Udayihhadra ...	25 A. B.	25 A. B.	27 A. B.	.....	16	519
3. Anuruddha ...	40 „	40 „	.....	.....	— 8	503
Munda at Patali-putra ...	.....	48 „	.....	.....	.....	.....
4. Naga dasa ...	48 A. B.	53 ? „	.....	.....	—10—24 ?	490
Interregnum						
5. Sisunaga(Nanda)	72 „	63 „	63 A.B.	60	—18	490-(472)
6. Kalasoka ...	90 „	81 „	.....	.....	—28	463-(453)
Vaisali Council	.....	102 „	110 A. B.	.....	.....	441
7. His 10 sons ...	118 A. B.	109 „	.....A B.	.....	—33	434-(426)
Arya Convention...	.....	137 „	137 A.V.	.....	.....	411
8. Ugrasena and 8 Nanda brothers	.....	140 „	..... A.B.	155	—22	402-(404)
9. Chandragupta..	163 „	163 „	.....	.....	24	380
10. Vindusara ...	187 „	187 „	.....	.....	27	356
11. Asoka ...	214 or 218	214 or 218	234	.....	37	329—5
12. Samprati ...	.....	.....	.. ...	235	.....	292

Thero.	Ordination. In A.B.	Magadha Regnal Year.	Ceylon Regnal Year.	Death. In A.B.	In Regnal Year.	Patriarchate.
Upali	...	...	...	30	Udayabhadra 6	30
Dasaka	16	Ajatasatru 24	Vijaya 16	80	Sisunaga 8	50
Sounaka	58	Nagadasa 10	Panduraja 20	124	Nanda 6 (9),	44
Siggava	100	Kalasoka 10, and ½ month	Interregnum 11½	176	Chandragupta 14	52 (55)
Tishya	164	Chandragupta 2	Pakunda 58	224	Asoka 26	68
Mahindra	224	Asoka 6	...	284	Uttiya of Ceylon 6	40
						284 (287)

The Ceylon Dynasty (Rajavali.)		A. B.	B. C.	Reign.
Vijaya	...	1	543	38
Interregnum*	...	37	505	1
Panduvasa	...	38	504	30
Abhaya	...		474	20
Interregnum	...	89	454	17
Pandukabbaya	...	106	437	57-70
Ganatissa	...		380	13
Mutasiva	...		367	60
Devani-piya Tissa	...		307	40
Uttiya	...		278	267-10
List of Sthaviras (chief of Vinaya).				
Upali	...	1	=	513
Dasaka	...	30	=	513
Sonaka	...	80	=	513
Siggava	...	124	=	419
Tissa	...	176	=	367
Mahendra	...	244	=	299
Dies	...	284	=	259

Magadha Dynasty (Mahavamsa).			
Udayibhadra	...	16	Reign A.B.
Anuruddha } Munda }	....	8	„
Nagadasaka	...	24	
Susunaga	...	18	
Kalasoka	...	28	
His 10th year =			100
His 10 sons	...	22	(? 32)
9 Nandas or brothers	...	22	
Chandragupta	...	34	(? 24)
Bindusara	...	28	
Asoka crowned	...		218
Tissa-Yuvaraj. (Sub-King).			

It will thus be seen that there is a remarkable agreement between all the lists shown above. The slight differences in the list of Magadha kings, between the Ceylonese and the Burmese records, as also that of the Jainas, prove beyond the possibility of any doubt, that the true date must be a mean between the varying ones. According to the Ceylonese records, Susunaga ascended the throne in 72 A.B.; but according to the Tibetan and Burmese authorities, the date was 63 A.B., which appears to be correct, that is, 480 B.C. According to the Jainas, Nanda usurped the throne in 60 A.V. which is equivalent to 467 B. C., and which shows that the Nanda was the Buddhistic Kalasoka, who succeeded his father in 463 B.C., a difference of only 4 years. According to the Buddhists, Chandragupta usurped the Magadha throne in 163 A.B. = 380 B.C.; and according to the Jainas, 155 A.V. = 527—155 = 372 B.C., a difference of only eight years. According to the Lamas of Tibet, Asoka usurped the throne in 234 Nirvana era, (not Parinirvana), from which, deducting 20, we get 214 A.B. (329 B.C.), the year when Bindusara, his father, died, according to the testimony of the Southern Buddhists: Asoka's coronation was held in 218 A.B. = 325 B.C.; and after a reign of 37 years, he died in 292 B.C.; when his grandson Samprati (Sambadi, Tibetan) ascended the throne. According to the Jainas, Samprati ascended the throne in 235 A.V. = (527—235;) = 292 B.C., showing no difference between the two dates, thus calculated. The slight differences in the other cases, in the different dates, show, that they were not derived from one source, and hence prove, beyond the possibility of doubt, that the true dates must be very close to the traditional ones. And so you cannot drag down Asoka by about 66 years.

I may conclude this section by mentioning the names of the four kings contemporary with the Buddha. The first (well known) was Srenika Bimbisara, the son of Mahapadma, the king of Magadha and Champa, whose capital was at Rajgriha. He was five years younger than the Buddha. The second was Prasenajit, the son of Aranemi Brahmadatta,

*In the copy, this word seems to have been substituted for the name "Upatissa." Ed. note.

the king of Kosala, whose capital was Sravasti. The third was Udyana, son of Satanika, and the king of Vadsala, who had his capital at Kausambhi. The fourth was Pradyota, the son of Anantanemi, who was the king of Ujjayani. Of these, Bimbisara became the first and chief disciple of the Buddha. His next disciple was Prasenajit, whose son, Varudhaka, usurped his throne and sacked Kapilavastu in about 146, *Anjana* era, = 545 B.C. King Udyana of Kausambhi also became his disciple; Ananda, the personal attendant of the Buddha, being especially deputed to preach his doctrines to the former's five hundred queens, as recorded in the "Chullavarga" of the "Vinayas." Ajatasatru, who was said to have killed his father, Bimbisara, and ascended the throne of Rajgriha in 551 B.C., latterly became the patron of the Buddhistic church. He was know in the Jaina chronicles as Kunika, who removed his capital to Champa (now Bhagulpur).

P. C. MUKHERJI.

Theosophy in all Lands.

EUROPE.

LONDON, *July 28th*, 1899.

Of course the chief event of July has been the Annual Convention, which has been voted a most pleasant and successful gathering, never beaten in the annals of the Section as regards numbers attending. For the second time the reception of delegates, which always occupies the evening of the day preceding the formal business date of the Convention, was held in the Council Chamber of the Westminster Town Hall. The spacious room was crowded with delegates, members and friends, and the busy hum of voices went on unceasingly for two hours while old acquaintanceships were pleasantly renewed and fresh personal links made between members from widely separated areas of the Section.

On the morning of July 8th the Convention was formally called to order in the same Hall under the presidency of Mr. A. P. Sinnett. The routine business was speedily dismissed but a somewhat lengthy discussion arose out of the Secretary's annual report in which the subject of the forthcoming change in the localisation of Headquarters was alluded to. Opportunity was afforded for a rather more explicit statement to be made with reference to the future financial requirements of the Section, and after some further ventilation of the subject the question of new Headquarters was left in the hands of the Executive Committee.

A pleasant feature of the meeting, as indeed of the whole Convention, was the presence of so many Continental and American friends. Mr. Walters of San Francisco officially represented America, Mrs. Windust spoke the greetings of the Dutch Section, while the Grafin Brockdorf said a few words about the movement in Germany, and our old friend Mr. Keightley as usual conveyed the salutations of our Indian brothers.

In the afternoon the gathering in the garden at Avenue Road was very large and the usual group photograph was taken under circumstances which

bid fair to become increasingly difficult as the number of members continues to swell, for the photographer's camera cannot enlarge its capacities beyond a certain point. A very special interest, of course, attaches to the present photograph, as it appears likely to be the last of the long series which has been taken in the familiar garden whose pleasant lawn and shady trees are associated with happy memories to many Theosophists scattered far and wide.

The day closed with a public meeting in the Westminster Town Hall which was well attended and was addressed by Mrs. Buffington Davis of Minneapolis, U. S. A., by Mr. Bertram Keightley and Mr. Mead. Mrs. Davis spoke on the "Western View" and gave an outline of the way the theosophical thought caught the American mind, and the method of the movement in the United States. Mr. Keightley took "Lessons from the East" as his subject, and made a similar analysis of the Indian method of thought and the view taken by the Eastern mind. Mr. Mead dealt with what one begins to term 'his own subject'—"The Beginnings of Christianity—" and gave a general outline of the sources whence many rivulets flowed to make that stream of thought which has moulded Western Europe for 19 centuries.

On the following day, Sunday, there was a large public meeting in the Queen's Hall. The doors were early besieged by an eager crowd and the Hall was unpleasantly well filled, for a July evening, when the meeting began. The speakers were Mr. Leadbeater and Mrs. Besant, and the chair was occupied by Mr. Sinnett. Mr. Leadbeater spoke for three-quarters of an hour on "The Expansion of Consciousness" and dealt in a clear and interesting fashion with the increasing response to more and more rapid vibrations which was brought about as man raised his line of vision to higher and higher planes as he progressed in evolution. The subject was treated more or less with scientific side lights which were calculated to gain the attention of the uninitiated audience. Dealing with "Theosophy and Social Evolution" Mrs. Besant brought the Convention to a close with one of her impassioned addresses which made a strong impression on the audience, and drove home the points which Mr. Leadbeater had made in his address. The meeting was reported at some length in several of the leading London papers whose representatives presented themselves for admission, and, remembering that the meeting was a Sunday one, the interest thus shown was not less noticeable than the fact that the reports themselves had not one of the characteristics of flippancy and would-be smartness which aforetime have been exhibited in notices of matters Theosophical.

So ended the Ninth Annual Convention of the European Section T. S. Members lingered to bid many farewells and the large audience slowly melted into the summer night to carry seeds in all directions and bear renewed energy for local work in the cause which binds us all together. For several days Headquarters and the publishing offices of the T. P. S. wore an aspect of unwonted life and activity as the numerous foreign delegates interviewed the more prominent members and availed themselves of the Reference Library, or visited the book-store to acquire the newest literature or secure photographs of the speakers they had been listening to.

It should be noted here that the T. P. S, (which being interpreted means Theosophical Publishing Society) is also about to move its quarters and will in future transact its world-wide business from No. 3 Langham Place, London, W. Its new offices are next door to the Queen's Hall, so often the scene

of Mrs. Besant's eloquent triumphs, and therefore well known to all London Theosophists and every one interested in the subject.

During July Mrs. Besant has given three lectures at the Blavatsky Lodge, on the intensely interesting subject of the use of the Emotions in the Evolution of Man. They have been of immense value to students, and the distribution of a couple of printed tables, or diagrams, for the use of members has been a very acceptable arrangement. The tables form splendid Mnemonics for further thought upon the subject. No digest which it would be possible to give here could in the least convey an idea of the scope of the lectures. It may prevent disappointment and useless inquiry if it is added that these lectures were not reported and will not be printed as given, but it is hoped that they will form the basis of some articles in the *Theosophical Review* at no distant date.

The marriage of two of our most prominent workers—Miss Laura Cooper and Mr. G. R. S. Mead—has also been an interesting social event of the month, though the ceremony was happily accomplished without any of the superabundant fuss and commotion which usually renders these functions more or less detestable. The good wishes of Theosophists all the world over will follow Mr. and Mrs. Mead to their new home whither they will repair, after a holiday in Germany, and establish a new centre of activity for the emanation of theosophic work.

Mrs. Besant has given public lectures in Manchester, Leek, Exeter and Plymouth during the past fortnight, and finishes her summer campaign with lectures at Harrogate on the occasion of the quarterly meeting of the Northern Federation on the 29th and 30th of the month.

In the external world there is nothing of special interest to report, even if the chronicler had much space left wherein to discourse of things in general. Steadily and surely the edifice of materialism is crumbling to bits under the blows of psychological research. More and more do we find men's minds are prepared for the good seed of Theosophy; ploughed and harrowed, as it were, by the hail of facts scientific, psychological, archæological, and otherwise, which break up the hard ground of prejudice and open the mental soil to the influence of light and warmth which Theosophy has to give. Here is work for every member of the T. S. to note, collect and synthesize these facts, wherever he finds them, and to serve them up in attractive form whenever he can secure a suitable opportunity in daily press or among the circle of acquaintances which we all possess outside the immediate influence of the T. S.

A. B. C.

NETHERLANDS SECTION.

The Third Annual Convention of the Netherlands Section T. S. was held at Amsterdam on July 15th and 16th.

On Saturday evening at 8 P.M., a number of members from all Branches and centres assembled at Headquarters for a general reception and informal meeting. On account of the overpowering warmth the guests were received in the garden, beautifully illuminated for the occasion, and where pleasant and bright conversation was kept up all the evening which cheered those present into a harmonious and joyous feeling. About 80 people were present and stayed until late, attracted by the fraternal and lovable spirit which prevailed. On Sunday the 16th, the Business Meeting was called to order

by Mr. Fricke, at 10 A.M., in one of the halls of a fine public building in the centre of the city. Some 75 members were present.

Mr. S. Gazon was chosen chairman. The United States was represented by Mrs. Kate Buffington Davis, from Minneapolis, and Belgium by Mr. W. H. M. Kohlen, from Brussels, both of whom addressed the Convention much to its pleasure. These speeches and the letters from other Sections expressing good wishes and greetings were received with enthusiastic applause.

From the General Secretary's report the following statistics are drawn. The number of new members admitted during the year had been 59; the roll now contained 223 names, nearly double the number of two years ago. Among the losses in membership, that caused by the death of "Afra," Mevrouw Augusta Obreen-toe Laar, was specially mentioned with a grateful recognition of her noble character, and of the great amount of work performed by that regretted and recently departed soul.

The total amount of receipts and expenditures has been guilders 1,000—or about guilders 450 more than during the previous year. Guilders 400 had been received from gifts to the General Fund. The Section had been able to contribute an amount of £10 to the White Lotus Fund, started by Colonel Olcott, on behalf of the treasury of the Parent Society. Special stress was laid upon this Fund as a means whereby the Section's Members may prove materially their gratitude to the Parent Society and their desire to help and support it. The General Secretary expressed his wish that the Section might perpetuate this Fund so that it would become a beloved institution for the Section as well as an efficient support to the Society.

The Section's literary work had consisted mainly of publishing a volume (12 numbers) of "*Theosophia*," and Dutch translations of two manuals and three pamphlets. The sale of theosophical literature has been growing steadily but very slowly.

A special feature in the year's propaganda had been the representation of the Section at the Exhibition of Woman's Labour, at the Hague, by a small stall of theosophical literature for sale, and three lectures on Theosophy, in the Congress Hall of the said exhibition.

Besides these, 42 public lectures were given during the year, in 12 places by 11 speakers—5 of whom were inhabitants of Headquarters—who gave 28 lectures.

White Lotus Day was celebrated as usual. Classes for study of the "Secret Doctrine," "Isis Unveiled," "Ancient Wisdom" and "Seven Principles" were held and regularly attended by most of the members.

No new Lodges or centres have been formed. Mr. W. B. Fricke was re-elected General Secretary and Mr. H. Wierts van Coehoorn, Treasurer. It was decided to start a fund for erecting a Sectional building for the library, and offices for the General Secretary and Treasurer, and guilders 1,000 were subscribed on the spot.

The establishing of a Sectional Library by the General Secretary was ratified by the Convention. Every contribution to this library will be welcomed, especially Indian books on Theosophy, philosophy, etc.

A revision of the Sectional Constitution and Rules was relegated to a special commission. This revision will give a legal standing to the Section if recognised by the Government.

The general prospects of the movement are bright and very satisfactory.

In the evening of the same day a meeting was held in the great hall of the same building where speeches on Theosophy were delivered by Mr. W. B. Fricke, Mr. J. J. Hallo, Jr., Mrs. Kate Buffington Davis (in English), Mr. J. L. M. Lauweriks and Mrs. P. C. Meuleman van Ginkel, to a large and appreciative audience, thus bringing to a close this most successful and harmonious Convention.

NEW ZEALAND SECTION.

Our Dunedin Secretary reports: Miss Edger arrived on the 28th May, lectured that evening in the Victoria Hall on 'Theosophy a Living Power in the World,' and thereafter was actively engaged in the work of propaganda, delivering several public addresses in the Agricultural Hall, Dunedin, and in the Currie St. Hall, Port Chalmers, meeting enquirers at the lodge room in the daytime and members in the evening in the same place. A social was given in her honour at the residence of a lady member, on the evening of June 3rd, and after a successful and useful visit, Miss Edger left for Christchurch on the 13th."

She has since last month paid a visit to Wellington, and reached Auckland on her return journey on July 12th.

Mrs. Draffin's Ponsonby lectures have been very well attended and the interest has been sustained all through. These and the popular drawing-room meetings at the Ponsonby College show that the interest in Theosophy in the Ponsonby district is very strong. The concluding lectures of the series were as follows: June 25th, 'One or More Earth Lives'? July 2nd, 'The Growth of the Soul,' July 9th, 'The Masters of Wisdom.'

On July 16th, Miss Edger gave a lecture in the same place on 'The Theosophic Basis of All Religions,' which also drew a large audience, and was said to have been the best lecture she has ever given in Auckland. She left Auckland for Sidney on July 17th, after a very successful tour of the Colony.

In Wellington on June 25th, Mrs. Richmond gave a lecture on 'Caste and Class in East and West.' Giving an outline of the caste system in India in its four great divisions, in the olden days. Mrs. Richmond said she had studied this subject for years, and offered this as the result of her conclusions. The lecture was followed by a most interesting discussion.

AUSTRALIA.

At last accounts Miss Edger was again in Australia and making a successful tour in Queensland, her headquarters being Brisbane. Her unfailing energy and devotion to the cause of Theosophy will surely be productive of good results wherever she may go.

Reviews.

THE VEDÂNTA DOCTRINE OF SRÎ SANKARÂCHÂRYA.

Under the above appropriate title Mr. A. Mahâdeva Sâstri, Curator of the Oriental Library, Mysore, has brought out the second volume of "Minor Upanishads." It includes the translation of four small Sanskrit works and, as an appendix, two of them in Sanskrit.

The attempt to throw philosophy and religion into small poems, hymns or songs addressed to the Deity and intended to be chanted or sung during the daily devotions is known in every country and time. The fruit of such an attempt is the "Dakshinâmurti Stotra" (of Srî Sankarâchârya), a hymn addressed to Dakshinâmurti. It consists of ten ślokas and states in exquisite poetry the barest outline of the great Âchârya's Vedantic doctrine.

The text of this stotra has been commented upon by Srî Sureśvarâchârya, and this commentary is known by the name of "Mânasollâsa." Of this commentator, says the preface, "Very little need be said regarding the high position which Sankarâchârya holds among the teachers of Vedic religion. Of Sureśvarâchârya, however, his immediate disciple and literary collaborator, ordinary students of Vedânta know less than they ought to, simply because his writings have long remained inaccessible to all but the very select few who entered the fourth order of Sannyâsa and were intellectually qualified to study his highly erudite expositions of philosophy and metaphysics. Suffice it to say that, according to all received accounts, the great aim of Sankarâchârya's missionary peregrinations was to secure the eminent mimâmsaka's allegiance to his own system of Vedânta. The nature of the work to which this disciple is said to have been detailed by the teacher, and the masterly fashion in which he has done it—the work, namely, of elucidating, systematising, supplementing and even improving upon the great master's teachings—more than justifies the honorable position which tradition has unanimously accorded him. He is known as the *Vârtika-kâra*, author of elucidative comments on the teachings of Sankarâchârya, who is known as the *Bhâshyakâra*, author of original commentaries."

"Mânasollâsa" is more than a mere commentary and is in fact a learned exposition of the Vedânta. In the course of such an exposition it was natural and necessary, perhaps inevitable, that other systems of philosophy prevailing at the time should be referred to and even refuted at some length. Our learned author, in an able introduction of seventy-five pages, gives a short review of these systems of philosophy, prefaced by a galloping account of the development of the human mind.

The stotra and Mânasollâsa, which is largely supplemented by notes of the author, bring the reader to "The aim of the hymn, which is, to produce in man a conviction of this truth—*viz.*: The Ego is, in himself, one and universal. He becomes many and detached only by attachment to the bodies which are many and separate from one another, his object being to reclaim the Ego from his present separate existence and life."

But how is one to realize this truth? It can only be done by contemplation of Dakshinâmûrti. "The term Dakshinâmûrti is variously explained:—(1) it is applied to a special incarnation of Siva in the form of a teacher, who, seated at the foot of a fig tree, with his face towards the south, is engaged in imparting spiritual instruction to the highest sages of the world, such as Sanaka; (2) it is applied to Siva, who in His mighty form composed of Existence, Intelligence and Bliss, and with His beginningless and unthinkable power of Mâyâ, can create, preserve and destroy the universe, and yet who has really no form whatever; (3) Siva is called Dakshinâmûrti because the spiritual wisdom forms the only means by which He can be known and realized." So that Dakshinâmûrti may be contemplated as the formless Supreme Brahman, or as the Avatâra of Siva of that name having a form. Those who desire to do the former will find the necessary information in the "Pranava-Varthika," the third of the tracts translated; and those who wish to contemplate the Avatâra will find full instructions in the "Dakshinâmûrti Upanishad," the fourth of the tracts translated.

By a judicious selection of books, Mr. Mahâdeva Sâstri has produced in a short compass a readable and useful volume on the Vedânta Doctrine of Srî Sankarâchârya, which has been in demand for some time past. The translation is simple, clear and concise. The notes are rendered complete by the author's own additions. The volume is neatly gotten up and the typographical errors are few. It ought to command a large circle of readers and its moderate price brings it within the reach of every one.

Y. S.

THE ALLEGED HAUNTING OF B——HOUSE.*

EDITED BY

A. GOODRICH FREER (MISS X.) AND JOHN, MARQUESS OF BUTE, K.T.

The work before us contains a Journal kept by the editors during different periods of residence at the house under observation, and numerous letters and statements from other parties as to what they had noticed while temporarily visiting the place. Diagrams are given illustrating the location of the rooms on each floor of the building, and it is evident that much careful attention to details has been observed in the preparation of the work, so that a large proportion of it is about as dry as a census report, or a Government blue-book. But the facts are thus made to stand out in unvarnished baldness,—theories being consigned to oblivion—so that readers may be left wholly free to form their own opinions. Shadowy apparitions, human and animal, were observed, and the "conspectus of audible phenomena" noticed and recorded from February 4th to May 13th (1897) covers four and one-half pages (see p. 245); thus it will be seen that there was no lack of material for the compilation of a book, and a guarantee of good faith is found in the social position of those who witnessed the phenomena. All the time and expense thus devoted to the collection of these dry details serves as an example of the thoroughness with which conscientious British observers gather together [illegible] on which to base their theories.

E.

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* [illegible] Redway. Price, 2s., net.

HINDUISM AND HINDU SAINTHOOD
VIEWED IN THE LIGHT OF
COMPARATIVE THEOLOGY.*

We are indebted to Professor P. N. Patankar, M.A., of Madhav College, Ujjain, for a copy of this useful yet unpretentious pamphlet of 40 pages. The author states that the work was written in reply to a request from "a great Western Scholar" for information about "Hinduism and Hindu Saints" that would aid in refuting certain assertions made by so many Western Theologians, *viz.*:—

I.—"That true charity, chastity, holiness of life, devotion, real true virtue and voluntary poverty, are only possible in their own religion."

II.—"That all the so-called supernatural phenomena in other religions, as for instance, the apparitions of deceased persons, alleged miraculous granting of prayers, efficacy of holy shrines and places of worship, exorcism of evil spirits, all the miracles tending to prove the truth or to strengthen another faith, are always of a diabolical, Satanic origin."

III.—"That in no other religion than their own, have men willingly suffered torture and death for the truth of their own faith when they could escape by apostasy."

Of course one does not need a very exhaustive knowledge of a religious philosophy like Hinduism to see the utter fallacy of the three claims above stated, when viewed in relation to this mother-religion of the world. The author proceeds to show, by numerous quotations from the works of Max Müller, Monier Williams, Hunter, Dutt and Muir, as well as from original Sanskrit authorities, that the Hindu Religion is at least the equal, if not the superior, of other religions in regard to the points claimed by Western Theologians. The evidence offered is overwhelming, and the work before us would serve as an excellent eye-opener in the field of comparative theology, and would promote the cause of truth if circulated in Western lands.

MAGAZINES.

In *The Theosophical Review* for July, Mr. Mead concludes his critical examination of "The Trismegistic Literature." He shows its importance and explains why strenuous efforts have been made during the past two centuries to discredit it. R. Elias writes on "Comprehensiveness," considering its bearing upon religions and governments. "The Philosophy of Plotinus," by Wm. C. Ward, has some excellent preliminary remarks on the mere 'historical' study of systems of philosophy in general. Some of the central conceptions of the philosophy here dealt with are these:—"We can only know what we are; self-knowledge is the only real knowledge." "If you wish to understand divine things you must become yourself divine; there is no other way. Experience, reflection, can help us only by exciting the divine energy which is latent in every one of us; which is, in fact, our own inmost being. In proportion as the divinity within ourselves is awakened, shall we recognise the divinity which is in all things; and this is the true self-knowledge. The practical aim of the philosophy of Plotinus is the *conscious* union of the divine in man with the divine in the universe." The essay is continued. "The Yoga Vâsishtha," and "the Heavenly

* Printed at the "Madhava" Printing Press, Ujjain. Price 4 annas.

Kingdom of the Holy Grail," are each concluded. In the latter, an interesting correspondence between the Grail myth and the theosophic teachings can be traced. Bertram Keightley, in his article, "The Gîtâ as a Text-Book of Devotion," touches briefly upon the three great systems of religious philosophy in India, and concludes that the Vishishtâdvaita doctrine is more in accord with the undeveloped condition of the majority of our present day humanity, though the Advaita theory might readily appeal to the consciousness of one who is very far advanced on the path of discipleship. He offers some very kind words of appreciation and encouragement to our brother A. Govindâchâry, who has spent so much time and labor in bringing out his large work, "Srî Râmânujâchâry's Vishishtâdvaita Commentary on the Bhagavad Gîtâ." Referring to the deviations—in this work—from the usual renderings of the texts of the Gîtâ which are mainly in harmony with the belief of the Advaita School, Mr. Keightley says: "The Sanskrit language lends itself, as we all know, with exceeding readiness, to such divergencies, and hence the student in reading the present volume must not reject as mistaken or erroneous even the most startling departures from the renderings with which he is familiar, for indeed both may be equally legitimate and supported by an equal weight of erudition and authority." He considers the work a "most valuable addition to our literature." As the reader probably knows, the work under notice harmonizes with the views of the Vishishtâdvaita School. Mrs. Besant's essay on "The Christ—Historical, Mythic and Mystic," will be eagerly read by the many who desire to know her views on this much disputed subject. This first instalment treats mainly of the historical Christ. "Understudies," by Louis L. Playford, calls attention to the need of training future theosophic teachers and lecturers for their noble work. "The Reaper," by Miss E. M. Green, is a brief but interesting story illustrating the law of karma.

Mercury has for its frontispiece a portrait of Colonel Olcott, and opens with an appropriate essay which was read before the Aloha Branch, May 8th, 1899, entitled, "Lessons from White Lotus Day." Following this, is the conclusion of Geo. E. Wright's interesting address on "Planetary Influences." Considerable space is occupied by the proceedings of the last Convention of the American Section of the T. S., and the Report of its General Secretary. The "National Committee Letter" offers some good suggestions, and advises "a much more vigorous and earnest study of the T. S. Manuals." The practice of congregational singing, and the reading of a few choice words from some religious or esoteric work, so that in meditation "the thoughts of those present may more nearly vibrate in accord, is recommended."

Theosophy in Australasia (July) opens with an article on "Human Evolution," by H. W. Hunt, which is followed by the substance of an interesting lecture delivered by Dr. Marques, before the Aloha Branch, on last White Lotus Day. "Darwinianism Again," is a rejoinder by Kela.

The Theosophic Gleaner closes its eighth volume with the issue for August, which contains Dr. Marques' White Lotus Day lecture, "The Pasteur Superstition," An Indian Yogin," the remainder of Dr. Richardson's Benares lecture on "Recent Advancements in Science," and other matter.

Teosofia (July) contains a further instalment of Sigñor Decio Calvari's "The Aura and its different Types," various "Answers" republished from

Váhan, Doctor Pascal's article on "Reincarnation," and notices of Theosophical Movements.

The *Journal of the Máha-Bodhi Society* has, among its chief articles, "The Pali Language and Literature," "What is most needed in India and Lanka," and the "Revival of Buddhism in India." There is also an account of the installation of Mr. Wilton Hack as Principal of Dharmaraja College, in Kandy, during Colonel Olcott's former visit to Ceylon.

Revue Théosophique Française, (*Lotus Bleu*) for July gives an opening chapter of Mrs. Besant's "Reincarnation" and also continues the translations of Mr. Leadbeater's "Christian Creed," and Mrs. Cooper-Oakley's "Incidents in the Life of the Comte de Saint Germain." M. Gillard contributes a paper on "Reincarnation and the Daily Life," and Dr. Pascal's valuable essay on "God, the Universe and Man," is continued. Commandant Courmes furnishes a summary of "Echoes from the Theosophic World," in which the recent rapid growth of the Theosophic movement in France, which has resulted in the organization of a new T. S. Section, is first noticed and the untiring labors of Mrs. Besant and Countess Wachtmeister, which contributed so much thereto, are acknowledged. The translation of the "Secret Doctrine" is progressing.

Sophia (Madrid) continues the translation of standard theosophic literature. Mrs. Besant's "The Future that Awaits Us," and "Some Difficulties of the Inner Life," Leadbeater's "Clairvoyance," and Bertram Keightley's "The Sankhya Philosophy" are published wholly or in part in this number. Arthur Soriay Mata contributes an article on "The Pythagorean Theory of Evolution," the first of a series entitled "Pre-Christian Science." Judging from the initial chapter and the literary qualifications of the author it will be a work of great value.

Theosophia for July contains translations from the writings of Madame Blavatsky, A. P. Sinnett, Madame Jelihovsky and Alexander Fullerton, and a translation of and commentary on the "Tao Te King," by Johan van Manen, who also contributes an original article on "Theosophy and Occultism."

Philadelphia (Buenos Aires) contains an article by "Lanu" showing what the term "Theosophist" should mean. Aniketa contributes a scholarly article entitled "Why We Ought to Study the Orient." Other material original and selected completes this interesting number.

The June *Buddhist* has just arrived. In addition to the various articles which have already appeared in other periodicals, we find a continuation of the "Cula Hatthi Padopama Sutta," a brief article on "Buddhism and Christianity," and a letter from Mr. Hack, Principal of Dharmaraja College, Kandy, in which he quotes from a correspondent (a personal friend in Japan) who notices the recent revival of Buddhism in that country, and says that Buddhist Missionaries are soon to be sent from there to China. The closing page is devoted to Buddhist activities.

The Brahmavâdin, June 1st and 16th, has a variety of interesting matter on the Vedânta Philosophy, but one of its contributors does not seem to be guided by the rules of etymology in using the words "evolution" and "involution," where he says: "Iswara represents the starting point of evolution and the goal of involution" . . . and again,—"Thus man, by practising *Yoga* and completing it, has finished his involution and has

become one with the *Brahman*." The *Brahmavâdin* contributor will find that *involution* means being wrapped up, entangled, involved or complicated; and, when applied to spirit, it signifies its descent into matter; while by *evolution* is meant the process of unfolding or unrolling—the return or ascent of spirit to its parent source.

The *Arya Bala Bodhini* has a brief biographical notice of the late Swami Bhaskarananda Saraswati, Mrs. Besant's appeal in behalf of the Central Hindu College, Benares (as published in the London papers), "Some thoughts on Education" and various selected articles, well calculated to interest Hindu lads.

The Dawn (July) republishes, from the *Theosophical Review*, Mrs. Besant's useful article entitled:—"Some Difficulties of the Inner Life," gives a translation from the original German of "The Mystic Story of Peter Schlemihl," and "Aspects of Hindu Philosophy, No. V.," among other matter.

The following publications are acknowledged with thanks: *Prasnottara The Light of the East, The Light of Truth, Prabuddha Bhârata, Indian Journal of Education, Christian College Magazine, Rays Light, Harbinger of Light, The Vâhan, Modern Astrology, Light, L'Initiation, Lotus Bluthen, Theosophischer Wegweiser, Banner of Light, Mind, Metaphysical Magazine, Phrenological Journal, Omega, Universal Brotherhood, New Century, Flaming Sword, Occult Review of Reviews*, and *Madras Review*.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

Dr. Hartmann on J. W. Keely.

Dr. Franz Hartman writes us from Italy a defence of the late Mr. Keely from his detractors, and confirms his previously published belief in the genuineness of his discoveries. We are glad to have this corroboration of the view taken in an article on this subject in the August *Theosophist*, that if the machinery discovered in his laboratory, after his death, was used for purposes of deception, he must at least have discovered and at times experimentally demonstrated some great force, since it burst the strongest and most costly cylinders constructed to hold it. Dr. Hartmann's testimony, as an eye-witness, to the use of thick glass plates under both the apparatus and "generator" of the force is most important. The letter is as follows:

"I have read about the so-called 'exposure' of Mr. Keely, and that a compressed air machine has been found in his laboratory after his death; but this made no impression on me, because I have no doubt that Mr. Keely, for want of a steam engine in his laboratory, made use of a compressed air machine for his mechanical work, as he himself manufactured the instruments which he used for his invention.

"It is true that H. P. Blavatsky was not at his shop; but if the 'Secret Doctrine' has been written through her by the Adepts, as has been repeatedly asserted, it is to be supposed that they knew what they were writing about. Moreover I have been repeatedly at Mr. Keely's laboratory and I saw his machinery work, on which occasions the apparatus stood perfectly insulated upon a transparent plate of thick glass, and the power was transmitted from his equally insulated 'generator' through a wire of the thickness of an ordinary string of a violin, which could not have been hollow, and if it had been a tube, the hollow would have been so narrow, that no air current could have passed through it. There are other people of greater scientific reputation than myself, who have seen the same thing, and it seems

to me more probable that the newspaper reporters have not been looking deep enough into this matter, or that they wanted to create a sensation, than that all these scientists have been imbeciles. Moreover any one personally acquainted with Mr. Keely and capable of judging character, would have hardly smelled imposture in him."

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Other World Journeys.

The Boston Sunday Globe of June 25th contained a long account of the visions of a blind lady, named Lorella Damon Boisner, who went into an involuntary trance on June 4th, which lasted for seventy hours, with but three brief intervals of consciousness, in each of which she spoke of her soul being upon a journey in the other world. At different times a voice not her own spoke through her lips while she was unconscious.

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Did the mother fetch her child?

A contributor to London *Light*, Mr. R. Seithel, senior, of Freiburg, Baden, furnishes the following interesting narrative—

"About eight weeks ago the wife of a tailor in this city died of consumption, leaving behind a son two years of age. Shortly after the burial, gliding footsteps and knockings were heard by the inhabitants of the premises, and doors opened and shut therein without human aid. Four weeks after the decease of the mother, the child fell sick. In his dying hour the door of the room opened by itself, the boy called out: 'Mama! mama!' the door was closed, and the little one had passed to another existence."

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Abundance of Ghost-stories.

We might fill the Theosophist with stories relating to apparitions of the deceased, which abound in our numerous exchanges, but the appearance of doubles of *living* persons is also getting to be a familiar phenomenon. An ancient occurrence of this sort is mentioned in Prometheus Unbound," as follows:

> "Ere Babylon was dust,
> The Magus Zoroaster, my dead child,
> Met his own image walking in the garden,
> That apparition, sole of men, he saw."

A modern instance is that of the double of Mrs. Milman, wife of the assistant clerk of the House of Commons, who resides on the premises. It has been frequently seen by Mrs. Milman's friends, while walking up or down the stairways or along the corridors, when Mrs. M. was in a distant part of the house; but, strange to say, has never been seen by herself, though it opened her door once, after she had just bolted it; yet, on examination, no one was to be seen by her. On calling the butler he testified to having just seen Mrs. Milman, outside. This could have been only her double.

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Lord Brougham and the Ghost.

The following incident seems to be well authenticated, as it is taken from the Autobiography of Lord Brougham, the great English statesman of a century ago, having been recorded by him in his diary, when he was travelling in Sweden:—

"At 1 o'clock in the morning of Dec. 19, 1799, arriving at a decent inn, we decided to stop for the night, and found a couple of comfortable rooms. Tired with the cold of yesterday, I was glad to take advantage of a hot bath

before I turned in. And here a most remarkable thing happened to me—so remarkable that I must tell the story from the beginning.

"After I left the high school I went with G—, my most intimate friend, to attend the classes in the university. We actually committed the folly of drawing up an agreement, written with our blood, to the effect that whichever of us died the first should appear to the other, and thus solve any doubt we had entertained of the life after death. G— went to India, years passed, and I had nearly forgotten his existence. I had taken, as I have said, a warm bath, and while lying in it and enjoying the comfort of the heat, I turned my head round, looking toward the chair on which I had deposited my clothes, as I was about to get out of the bath. On the chair sat G—, looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling on the floor. The apparition or whatever it was that had taken the likeness of G—had disappeared. So strangely was I affected by it that I have here written down the whole history, with the date, Dec. 19, and all the particulars, as they are now fresh before me.

"On Lord Brougham's return to England he received a letter from India announcing the death of G—. The date of the death was Dec. 19, 1799."

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The Beauty of silence.

The Editor of *Light* says:

"There are times when one may well be forgiven for feeling as the writer of the following poem must have felt,—not that we love human beings less, but that we love the silences and the sweetness more":—

Lord, let me rest in thy deep silences;
My soul sickens with the jar and strife,
I am weary of the noise and fret of men.
Let me go where thy timid creatures dwell,
Where the rabbit hides and the wild thrush nests;
Let me hear the grass grow and the pine leaves fall;
Let me breathe the wild rose and the violet's breath;
Let me see the shadows creep among the trees,
And the still, sweet darkness coming down;
Let me feel the fulness of Thy love, unbound by creed or form;
Let my faith quicken and my soul grow strong with knowledge of Thy nearness;
Lord, let me rest: In me renew Thy life!

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Girls' School at Kumbakonam.

A prize distribution was recently held at the Government Girls' School, Kumbakonam, Miss Arnold, Inspectress of Girls' Schools, presiding. In the course of her speech, after the ceremony, she remarked that "it was a matter for regret that so little attention was paid to woman's education." "Young men, everywhere, were taking some degree or other, year after year, but she was sorry to observe that they kept all education to themselves." She lamented the early removal of girls from school at a time when they should be continuing their studies.

"Even educated men did not appear to interest themselves with education of girls, and to them she would only recall the historical truth that the progress of a country was in direct ratio to the progress of women. She always believed that the future of India lay in the hands of its women."

Surely the future of any country or race lies in the hands of the *mothers* of that race; and it would seem that both fathers and mothers might plainly see that by withholding education from girls they are deliberately dwarfing the capabilities of the future offspring of these girls, and thus lessening the advancement of future generations of the race.

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Camille Flammarion's Bombshell.

The anti-spiritualists are overjoyed at the alleged defection of M. Camille Flammarion, the French astronomer. This scientist is one of the oldest spiritists in France, having assisted Allan Kardec as a medium to write some of his books, which are the classics of French Spiritists, and which teach reincarnation. M. Flammarion now publicly recants his old opinion about Kardec's teachings and largely ascribes mediumistic revelations to the mental action of the persons present in the circle. The following note is copied from a contemporary which took it from an essay in the *Annales politiques et littéraires*, contributed by Flammarion himself, under the title, "Les Problems psychiques et l' Inconnu :"

"The spirit-rapping community has just received a heavy blow through the defection of M. Camille Flammarion, lately one of its pillars and principal mediums. M. Flammarion renounces spiritualist doctrines entirely and, strange to say, his conversion is due to Allan Kardec's book 'Genese,' which was supposed to be written at the dictation of the great Galileo through M. Camille Flammarion himself as entranced medium. M. Flammarion now says it is impossible that the illustrious astronomer could have dictated the blunders contained in "Genese." That work states, for instance, that Jupiter has four satellites and Saturn eight, whereas it is now known that Jupiter has five and Saturn nine. When 'Genese' was written, however, these discoveries had not yet been made, and M. Flammarion concludes that the information transcribed by Allan Kardec was merely the reflection of his own (M. Flammarion's) knowledge and of what was said around him concerning the stars and planets."

"After fifty years' association with the most celebrated spiritualists, M. Camille Flammarion has come to the conclusion that these phenomena are in close concord with the ideas, convictions, and impressions of the assembly amid which they take place. Thus the organ melodies written in the group directed by Eugene Nus were really due to the unconsciously 'exteriorized' spirit of Bureau, the musician. Auto-suggestion is extremely common in these experiments, says M. Flammarion, and the charming fables by M. Joubert, President of the Carcasonne Court, the delicate poems obtained with the *planchette* by M. Mathieu, and many other works, all tend to show that the mediums wrote under their own influence. The human mind is probably a spiritual substance endowed with psychical power able to act outside the limits of the body. This force can be transformed into electricity, heat, or movement, or can bring latent energies into operation, but it remains closely in touch with the mental condition. We put to a table affected by our nervous movements questions on subjects which interest us and unconsciously we ourselves direct the replies. The table speaks to us in our own language, with our own ideas within the limits of our own knowledge, and according to our opinions and beliefs. M. Flammarion adds:— 'We are given the absolute reflection, far or near, precise or vague, of our own feelings and thoughts. All my endeavours to verify the identity of a spirit have failed.'

"On the other hand, close study of many communications has conducted M. Flammarion to their origin. At Eugene Nus's seances the language is the language of Fourier, at M. de Merville's it is that of sorcery, and at the Protestant M. de Gasparin's it is puritanical. M. Camille Flammarion's defection, especially announced in so crushing a way as the demolition of one of the most serious works of the doctrine, has created an immense sensation among the disciples of Allan Kardec. They say that unless energy is shown, the year 1900 will see the end of spiritualism. To prevent this catastrophe they speak of revising 'Genese.'

It is indisputable that a majority of supposed 'spirit messages' received at circles are but reflections of the minds of the people present, transferences of thoughts from them to the medium, usually without consciousness of it and without intention to deceive. In fact, after the

marvellous results of experiments in psychical research, no cautious person should dare to ascribe to spirits disincarnate intelligence conveyed, if there is the remotest chance of the facts being known to anybody present, whether recently or at any time past in their lives. For we now know that the things we have once observed or known sink into the memory, and lie latent until fresh circumstances call them forth. We may have forgotten them many years, yet they have become part of our intellectual life, and cannot be obliterated. This is M. Flammarion's present position, and it certainly is very far removed from his old belief. There are a great many instances of messages having been given through mediums, conveying information about persons and things then unknown to everybody in the circle, but subsequently substantiated after inquiry among outsiders. There is here no room whatever for the theory of telepathy as between medium and questioners, and this is the last vantage ground upon which the enlightened spiritualist takes his stand. *La Paix Universelle*, a French periodical, discussing the Flammarion case, in its June issue, recognizes its grave importance, and M. J. Bouvéry urges his fellow spiritists to be up and doing, without the loss of a single day, so as to be ready to lay before the Spiritualistic Congress that is to sit during the World's Fair of 1900, convincing proofs of spirit identity at seances, as established, not once or twice but many times, in a thoroughly scientific manner, and to show the conditions under which this identity can be most easily proven. They should also, he says, be ready to meet, boldly and victoriously, the arguments and theories of the party of M. Flammarion and his new allies. Mere assertions, based on loose observations, are now worse than useless. And M. Bouvéry is right, as I have been showing ever since the year 1877 (see London *Spiritualist*, December 7, 1877, and "Old Diary Leaves," p. 280 *seq.*). If Flammarion's defection and Miss Goodrich Freer's new book ("Essays in Psychical Research") should open the eyes of the great body of intolerant and dogmatic spiritualists to the part which thought-transference plays in "spirit-messages," a brighter day will dawn for the parties concerned. I. has transpired, however, that Flammarion has not ceased to believe in spirit return as had been alleged. Defending himself from the charge, he says that he has just been holding seances at his own house with Eusapia Palladino and witnessed wonders. "I myself," says he; "took instantaneous photographs of a table of which the four legs were raised some fifteen or twenty centimetres from the floor. As these phenomena took place at my house, you may be sure I lent myself to no sort of trickery, and that it is not on the morrow of the day when I witnessed such experiments that I should abandon spiritualistic researches. Nevertheless, I shall always be very severe concerning spiritualistic phenomena, which must be very carefully controlled. There are many credulous people whose illusions I do not share.'"

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New volume of the 'Theosophist.'

Our friends will please bear in mind that volume XXI of the *Theosophist* commences with the October number which will be sent by V. P. P., to all subscribers in India who do not order their names removed from the list before October first. We hope all who like our magazine and are deeply interested in the world-wide movement which it advocates, will recommend it to their friends and try to extend its circulation.

GENERAL REPORT

OF THE

TWENTY-THIRD ANNIVERSARY

OF THE

THEOSOPHICAL SOCIETY,

AT THE HEADQUARTERS, ADYAR, MADRAS,

DECEMBER 27TH, 1898, AND FOLLOWING DAYS.

WITH OFFICIAL DOCUMENTS.

The Convention Hall presented a brilliant appearance at 8 A.M., on the 27th December, when the President-Founder conducted Mrs. Besant to the platform to deliver the first of the four morning lectures of her course. The nave and transept together with the outside galleries under the porte-cochêre were packed to overflowing, and the beloved speaker was greeted in the most enthusiastic fashion. His Excellency Sir Arthur Havelock, Governor of Madras, with his Private Secretary, Mr. Sim, a lady friend and Capt. Campbell, A. D. C., was present, and was received with enthusiasm. The hall columns were wreathed with palm branches and the new transept, with its art-tinted walls and its lofty ceiling supported on steel girders of over 30 feet span, was admired by all. Mr. Besant's subject was "Ancient and Modern Science," and the theme was treated in a strain of fervid eloquence that it seemed as if she had never previously reached. In fact, it was evident to all the audience that, within the past two years she has become one of the most finished orators, as she has always been one of the most able teachers, of our day. After the lecture His Excellency and party visited the Eastern and Western Galleries of the Adyar Library and expressed their gatification at what they saw.

THE NEW LIBRARY.

The new Western gallery or hall, which has been begun and completed this year, is undoubtedly one of the finest rooms in India, and barring one or two in princely palaces, perhaps the finest. The room measures 44 × 18 feet, is paved with white Italian marble and polished Cuddapah slates, the shelving is of waxed teakwood of selected quality, the ceiling covered with Lincrusta Walton (embossed *papier maché*,) the gift of a group of London colleagues represented by Miss Edith Ward, the great doors are carved in the best style of the high Madras art, and the

panes in the central French glass window are covered with symbolical paintings representing the basic unity of all the chief religions of the world. Beneath them are two brass panels bearing exquisitely embossed figures of Indian yogis sitting in meditation. On the outside of the wall, on the side of the Convention Hall, are four bas-reliefs in terra-cotta, done at the Madras School of Arts, of which the large one over the door represents Minerva surrounded by the arts and sciences; over it is a smaller plaque showing the armorial bearings of the old families of the two Founders—which, by a curious coincidence, are almost identical; and in long panels to the right and left of the main door are full length figures of "Vigilance" and "Prudence." The entire cost of this great improvement has been met by gifts of devoted friends, *viz.*, the English group mentioned above, the Cuddapah T. S., P. Casava Pillay of Gooty, Meenakshi Sundaram Pillay, Hugo Boltze, A. von Hoffmann, of England, H. H. Mrinalini, the Rani of Pikapara, and Prince Harisinhji Rupsinhji, of Bhavnagar (who generously gave Rs. 500). The President-Founder also contributed. There are nearly 5,000 books already on the shelves, and by carrying the latter up to the ceiling, double that number can be accommodated.

At noon, on the same day, the proceedings of Convention were opened by the President-Founder, who read his Annual Report, as follows:—

The President's Address.

Brethren: We are spared to meet together once more to write off the history of a year and to congratulate each other on the favorable aspect of our affairs. At this 23rd Anniversary of the Society we have a large attendance of Delegates and Branch representatives, while the American, European, Netherlands, Australasian, New Zealand and Indian Sections have sent us friends to bear us their kind messages and best wishes for the future success of this wonderfully vital movement; Ceylon is also represented, and from the far-off Hawaian Islands comes the voice of brotherly love. As the surviving Founder of the Society, my heart runs over with joy to see such manifest proofs of the strong hold that Theosophy has taken on the thought of our age. Most certainly it has come to stay. You and I might now be swept out of sight, yet the movement would run on unshaken in its power for good. How could any one have doubted its destiny at the beginning, who really believed that its guiding reins were held in the hands of the Mighty Ones who preside over the fortunes of the human race? Ah! blind were many from ignorance, and sad the mistake of such as were without the faith and confidence that would make them foresee the inevitable coming of the dawn after the night had run its course. Unhappy the error of those who deserted the work they had been privileged to undertake and wasted this incarnation. When too late, they will look back and mourn the lost opportunities. On the other hand, happy and fortunate are we who have stood fast and kept the faith, and help-

ed to intensify the grand vibration that is reaching human hearts in all the quarters of the globe. Feeble and puny our efforts may have been, day by day we may have committed mistakes and fallen short of our ideals, yet we have with our best intention and in our humble way been loyal to our pledges and a blessing has been poured upon us. I speak this word of encouragement advisedly, for I want each member of the Society to feel that, though he may have stumbled seventy times seven, yet every forward step has been a gain. Errors are venial, the one fatal sin is apathy begotten of indifference; for that checks evolution of the ego, that stops the revolving wheel of personal progress.

The statistical compendium of last year showed that it had been one of unprecedented growth for the Society; sixty-four new Branches had sprung up, and the reports from all quarters were bright and encouraging. A like showing is made by the returns of 1898. The effects of the American schism of 1895 have as completely passed away as the clouds of last week's thunderstorm. The death of the leader of that secession seems to have broken up his party and resolved a compact body into antipathetic fragments; it no longer presents a solid front to the vast public that the movement was intended to draw in. There being no longer the strong personality to rally around, his chief colleagues have fallen out with each other, and some of them have begun to turn their eyes to us and to regret the secession. Meanwhile, we go on in our path, stronger and stronger as each brief year passes by, intent on doing our duty, without envy or malice to even those who have done and are doing us most injustice.

The White Bequest.

Hardly had we passed over the Hartmann estate to the lawful heirs when word came to us from the North-West coast of America that another of our members, the late Mr. Charles A. White, of Seattle, had bequeathed to us his estate. His chief executor, Mr. Barnes, writes me that the property consists mainly of town lots which, just now, have only a nominal value, owing to reaction after a speculative rise; he hopes, however, that after two or three years, if business improves, to be able to sell the lots for good prices and to pay into our treasury a handsome sum. He mentions $50,000, say £10,000, but this is mere surmise and we ought not to build expectations and lay plans on so insecure a basis.

The Convention Hall.

I am not surprised at your enthusiasm on seeing the improvements effected in this Hall since last December. Already, although our plans are but half carried out, it is one of the finest public halls in Madras. I thought it best to improve the transept while we were doing the new Library room, as it was in fact, architecturally, its pronaos. The completion of the nave, which includes the removal of all the old pillars and the raising of the terrace roof five feet, will be taken in hand shortly,

if we get the Rs. 2,500 of interest on mortgage due us, or if I can temporarily borrow the sum on my personal security: at any rate, we shall meet here next December in one of the noblest halls in India, if nothing unforeseen occurs. The economic aspect of the matter is this: from 1882 to 1886 we had to spend Rs. 450 annually for temporary palm-leaf pandals or "wigwams" for the Convention. At this rate we should have spent by this time, say Rs. 5,400. Now to build this Hall, in 1886, cost us Rs. 2,700, so that we have saved its cost and as much more in these last twelve years. By spending another Rs. 2,000 or so, we shall get, without going outside our honest income, a grand place for our annual meetings and for future use for that educational and reformatory Oriental Institute for which my plans are laid and for whose behalf I have built up these two libraries and made these improvements at Headquarters.

The Central Hindu College.

This brings me to speak of the scheme of a Central Hindu College at Benares, which Mrs. Besant and others have recently, with so much eloquence and persuasive common sense, put forth. It is most gratifying to know that a liberal response has already been made and that there are good prospects of winning success. It seems to me right that our Indian members should lead the way in this matter of high national importance since they, if anybody, can best realise what a public blessing it would be if the Indian people can be led back into the path which was traced out for national evolution by the Mighty Rishis of Aryavarta. I believe that wherever the world's Karma opens out a fresh field for philanthropic public work we, Theosophists, should be the pioneers to enter it. To me, it seems as natural that we should work along with Hindu patriots to build up this religio-secular College, in the interest of their religion, as it was for me to lead the Buddhists of Ceylon into the way of education and encourage them to open their now many Buddhist schools and their three colleges at Colombo, Galle and Kandy; as natural as that I should be starting next month for Burma to help the Burmese in the same way; as that I should have welcomed with a glad heart the committee of Pariahs, who came here on last White Lotus Day, and begged me to help them to educate their children and get back the religion which they claim to have lost. To us, collectively, there are no antipathetic tints of skin, no revolting religions, no irredeemable out-caste communities; we know of one human family, one basic religion, one karmic principle which equally affects the entire race. So have we been taught, so should we act.

In this connection I will present to you our American sister, Miss Sarah E. Palmer, B.A., B. Sc., G. Ph., a graduate of the Minnesota State University, a teacher of sixteen years' experience, a lady of the highest character, who has come to work for the Masters' cause with all her powers and without ulterior motives. I bid you welcome her as you have

Mrs. Besant, Miss Edger, Mr. Keightley, Dr. Richardson, Dr. English, Mrs. Higgins, Miss Rodda, Mr. Banbery, and others who have come to us in the same spirit. These brave souls are the future pillars of this edifice of our Society.

Ceylon.

The reports of progress in our educational work in Ceylon are very encouraging on the whole, and I beg you to pay close attention to the documents as read. Mr. Banbery has been most energetic and successful in the Kandyan mountain districts. He has infused a feeling of interest into the higher classes, raised money for new buildings, increased the number of pupils, enlarged the Kandy Boys' School into a College, obtained a charter for a new Theosophical Branch which, like the Hope Lodge of Colombo, will be of the same character as our Branches throughout the world, and not exclusively Buddhistic like our old Branches in Ceylon. He has taken a most important step in beginning a training-class for young monks, to fit them for teaching and propaganda work. Should his health continue good I hope for excellent results from his labors and those of Mr. Panday, Miss Rodda, and his other co-workers in the education of both sexes. Mrs. Higgins is building up her Buddhist Girls' School and Orphanage with unflagging zeal, and is now, with the help of Mr. D'Abrew and other friends, enlarging her school buildings. The Countess Cannavaro, who was at the last minute prevented from attending this Convention, is energetically pushing on her educational work among Buddhist girls, and Mr. Dharmapala's Rajgir College near Colombo has begun work on a small scale. Our Buddhist colleagues at Colombo are as active and devoted as ever, as the reports of Mr. Bnultjens and Mr. Perera clearly show. They have from the first been constant in good work, and to them we chiefly owe the great Buddhist revival that is now so strong. Should we be successful in forming enough purely Theosophical Branches to organize a Section, I hope to be able to group together the purely Buddhistic ones in some more satisfactory form than we have at present.

A change in the Convention programme.

While at the recent Indian Section Convention at Benares, meeting my old and dear friends of Northern India, it became evident to me that it would be best to change the present plan of annual sessions of the Convention at Adyar to that of alternate meetings at Adyar and Benares. The vast area of India, over which our nearly 200 Branches are operating, makes it impracticable to gather together a full representation of the Indian Section. If, therefore, we continue meeting every year at Adyar we virtually cut off from touch with headquarters the whole Northern family of Branches, and thus gradually weaken their interest in it as the federal centre of the whole movement. Upon mature reflection I decided therefore, to hold our Convention and Anniversary at the centre where the Section was in convention, which would make us meet here together in 1899, at Benares in 1900, here again in 1901, and so on. This deci-

sion was most warmly hailed by the representatives of the North Indian Branches, and, I have no doubt, will meet with your approval when you have looked at the matter from both sides.

Sir William Crookes.

A great honor has been indirectly conferred on our Society by the brave stand taken by our respected colleague of many years' standing, Sir William Crookes, F. R. S., in his Presidential Address before the British Association this year. The declaration of his determination to stand firmly by his convictions as to the potentialities of occult science as a solvent of the mysteries of life and consciousness, was a heroic act in which I recognize the spirit which should characterise the true Theosophist. I pray that his example may be followed by us all.

The Subbarow Medal.

I have not thought it best to award the Subba Row Medal this year as Mrs. Besant, to whom it should go, has already received the Medal, and no other completed original work of equal merit has appeared. Translations and compilations, are of course, out of competition, else I should have given it to Pandit A. Mahadeva Sastri for his excellent edition of Gita with the Commentary of Shri Shankaracharya, or to one of the translators of the "Secret Doctrine" into Spanish, French, and other languages.

Zoroastrianism.

I am sorry to say that the Parsi Panchayet, of Bombay, has not yet moved in the all-important matter of beginning a systematic course of excavation and explorations in the Cradle Land of their race, in the interest of their religion. Let us hope that it will be taken up by the University which the princely munificence of Mr. J. N. Tata is bringing into existence. Meanwhile, ground has been broken by our beloved brother N. F. Bilimoria, in his "Zoroastrianism in the Light of Theosophy," recently published.

The Panchama Movement.

The Olcott Free School has done very well during the past year, as many pupils as the building will hold having been registered. It will surprise some of you to hear that out of ten boys sent up for examination in the Fourth Standard, *eight passed*: a percentage that the higher castes and, in fact, Europeans, would find it hard to beat.

The Kodambakam H. P. B. Memorial School was opened for work several weeks ago, although the premises were not repaired, and it is doing well. As soon as Miss Palmer has learnt enough Tamil to begin her benevolent labors among them, she will be put in charge of both schools, and I hope for excellent results within the next twelvemonth. Her paramount duty is to lay the foundations for a wide educational movement among this long down-trodden and unhappy people. She will also second the efforts of their leaders to give a strong religious tone to their minds. The Buddhists of Ceylon are watching with deep interest

the movement which Pt. Iyothee Doss and others have begun, to restore their people to the Buddhistic fold, and several bhikshus are now fitting themselves for future work among them. My best wishes go with them.

The H. P. B. Memorial Fund.

In a recent Notice in the *Theosophist* I announced that, by a two-thirds vote, the General Council of the Society had approved my suggestion that the small residue of the "H. P. B. Memorial Fund" (less than Rs. 3,000), now lying useless, and with every likelihood of remaining so, should be turned into an invested capital for the partial support of the Pariah School to which I have given her revered name. H. H. the Maharajah of Kapurthala, who subscribed Rs. 2,000 to the Fund, has given in the letter which I have here, his consent to my utilising the money in any useful way I choose. The trifling residue having been subscribed by our own members towards an object which has failed, and the precedent having been made at the Benares Convention in the transfer of the Famine Fund surplus to the Central Hindu College, I have determined to put the H. P. B. Memorial Fund money to the excellent use of perpetuating her name in a free school for the poor Panchamas, where they will be given access to Western and Eastern books. The Fund is now earning 10½ per cent. interest on primary mortgage on Madras real estate and the collections are made monthly. I shall be glad if those who love the name and respect the memory of my great colleague and our elder sister, will swell this Fund by their gifts, until her memorial will be free schools for the "submerged millions" opened up throughout the whole Presidency of Madras.

Growth of the Society.

As remarked above, the growth of our Society is unchecked. Gradually we are spreading from land to land and from race to race, daily we find our ideas reflected more and more in contemporary literature. The following statistical table emphasizes this truth:

Charters issued by the T. S. to the close of 1898.

1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898
1	2	10	25	52	95	107	124	136	158	179	206	241	279	304	352	394	408	428	492	542

New Branches.

America has added twenty-one new Branches to our list, during the past year ending November 1st, and five of her former charters have been cancelled.

India has added nineteen new Branches to the list of her Section and seven dormant ones have been revived.

The European Section has formed seven new Branches, and three charters have been given up.

The Australasian Section has added one new Branch, the Scandinavian Section one, and Ceylon one, which makes a total of fifty new Branches throughout the world. I have telegraphic advices of the formation of a new Branch at Moulmein (Burma), but this must be included in next year's list.

Localities of New Branches.

India :—Conjeeveram, Namakal, Tirupatur, Vaniyambadi, Vedaraniyam, Rayadrug, Krishnagiri, Dharmapuri, Purasawalkam, Triplicane, Tiruturaipundi, Nandyal, Tiruvallur, Poonamalle, Wallajanagar, Tirupati, Dharampur, Patukota, and Gudivada.

Europe :—Hampstead, Thornton Heath (name since changed to Croydon), Hanover, Brussels, Hamburg, Wandsworth, and Branche Centrale Belge (Brussels).

America :—St. Joseph, Mo., Worcester, Mass., Findlay, O., Newton Highlands, Mass., Davenport, Ia., Cresson, Ia., Jamestown, N. Y., Lima, O., New Orleans, La., Vancouver, B. C., Indianapolis, Ind., South Haven, Mich., Kalamazoo, Mich., Council Bluffs, Ia., Freeport, Ills., Lansing, Mich., Peoria, Ills., Oakland, Calif., Saginaw, Mich., and St. Louis, Mo.

Australia :—Sydney.

Scandinavia :—Sundswall.

Ceylon :—Dharmaraja (Kandy).

Deducting Branches seceded and surrendered, we have over 450 living charters and active centres remaining.

The Adyar Library.

The growth of our book collections is rapid and we have hardly finished one gallery before we begin to see that much more shelf room will soon be needed. Mr. Ananthakrishna Sastry has been so successful of late in collecting ancient MSS. that I intend to send him on another and longer quest. I hope that many valuable works may have to be reported next December.

We have added to the Library during the year 705 books and MSS. of which 260 were presented and 445 purchased. Mr. Sastry, the librarian, collected and brought with him from the Tinnevelly District, 115 MSS., nine-tenths of which were Mantra Sastras. Many of these are rare and valuable works, and their names have been noticed in the *Theosophist*. The Sastry has, during the past year, translated Gopâlatâpani Upanishad with three different commentaries, and Krishna Upanishad, into English. The latter was published in the *Theosophist*, and the former is being published. Of the 705 books, 514 go to the Western Section and 191 to the Oriental Section.

Following are the details of the collections up to date :—

1.	Vedas and Vedangas	227
2.	Puranas	157
3.	Dharma Sastras	333
4.	Philosophies of the six schools	629
5.	Jyotisha and Vaidya	93
6.	Jainism (Sanskrit)	27
7.	Mantrasastra, including Tantras	258
8.	Grammars and Lexicons	166
9.	Literature	235
10.	The *Pandit*, *Anandasrama*, *Kavyamâlâ* and other magazines	202
11.	Stotras	141
12.	Indian Vernaculars	750
13.	Reference books, including Sacred Books of the East, Trübner's Oriental Series, &c.	644
14.	Buddhism, including Chinese, Japanese, Burmese, Siamese, Pali and other texts	1,490
	Total...	5,352

WESTERN SECTION.

	General Literature under separate headings	4,742
	Grand Total...	10,094

BOOKS PUBLISHED IN 1898.

English.

"Theosophy Applied," Lilian Edger.

"Apollonius of Tyana," A. P. Sinnett.

Esoteric Christianity—five Lectures, by Mrs. Besant (pamphlets).

Occultism, Semi-Occultism and Pseudo-Occultism; Emotion, Intellect and *Spirituality; Individuality*—three lectures by Mrs. Besant (pamphlets).

"A Theosophical Question-Book;" translated from the French of D. A. Courmes.

"Tao-Teh-King," by Dr. Paul Carus.

"Zoroastrianism in the Light of Theosophy," by N. F. Bilimoria.

"Bhagavad Gîtâ" with Sri Ramanujacharya's Commentary, by A. Govindacharlu.

The *Mercury Series* of pamphlets have been issued by the *Mercury* Publishing Co., America, and a number of pamphlets, by Alexander Fullerton, General Secretary of the American Section.

FRENCH (translations).

"The Secret Doctrine," Vol. I.

"The Ancient Wisdom," Mrs. Besant

"The Path of Discipleship," Mrs. Besant;

"Devachan," Mr. Leadbeater.

GERMAN (translations).

"Invisible Helpers," Mr. Leadbeater;
"Dreams," Mr. Leadbeater;
"The Ancient Wisdom," Mrs. Besant;
"Man and his Bodies," Mrs. Besant;
"The Future that awaits us," Mrs. Besant.

SPANISH (translations).

"Secret Doctrine," Vol. II, H. P. B.;
"Reincarnation," Mrs. Besant;
"The Story of Atlantis," Scott Elliott.

NORWEGIAN (translations).

"The Ancient Wisdom," Mr. Besant;
"Invisible Helpers," Mr. Leadbeater.

CZECH (translation).

"Light on the Path."

SCANDINAVIAN.

"Secret Doctrine," H. P. B., Vol. II. (last 6 numbers);
"Four Great Religions," Mrs. Besant (translations); also two original papers (pamphlets) relating to Rabbi Dr. G. Klein's critique, on the "Secret Doctrine," and four translations (pamphlets) from Mrs. Besant's works.

DUTCH.

"Four Lectures on Theosophy," Mrs. Besant;
"Conditions of Life after Death," Mrs. Besant;
"Sketch of Mrs. Besant's Life," Joh. van Manen.
"The Theosophical Society and Objects," Lorenzo;
"The Seven Principles of Man," Mrs. Besant; and
"Reincarnation"—revised translations—by Joh. van Manen.

HAWAIIAN ISLANDS.

Pamphlets on Reincarnation by Dr. Marques, Ph. D., President, and Miss L. S. Mesick, of the Aloha T. S., have been issued.

PUBLICATIONS BY INDIAN BRANCHES.

Bombay Branch.—Mrs. Besant's "Path of Discipleship" has been translated into Gujerati by Mr. M. D. Shroff, and published under the title of "Mumukshu Marga."

Adyar Lodge.—Mr. V. C. Seshachari has issued the Sanskrit text, with Shrî Shankarâ Châryа's Commentary, of the following Upanishads, *viz.*, Isa, Kena, and Mandukya, together with a very well done English translation of both text and commentary. Two pamphlets were also published by the President of the Lodge.

Surat Branch.—A vernacular translation of "Uttara Gîtâ," by brother Indravardan Madhva Charan, and *Karma* and *Kalchakra*, and

Satyaprem Patrika, and other journals prepared by the President, Mr. Nowtamram Uttamram Trivedi, were published during the year.

Bhavnagar Branch.—This Branch has published a translation of Mrs. Besant's Manual, "Reincarnation," and also two original works upon Theosophy.

Mysore Branch.—The Secretary, Mr. A. Mahâdeva Sastri, B. A., has issued the Sanskrit text with English translation and commentary of the Amrita Bindu, and Kaivalya Upanishads, (Minor Upanishads, Vol. 1st).

MAGAZINES.

The Theosophist,	*English*	(Monthly).
Theosophical Review,	,,	,,
Mercury,	,,	,,
Vâhan,	,,	,,
Book Notes,	,,	,,
Prasnottara,	,,	,,
Theosophic Gleaner,	,,	,,
Arya Bala Bodhini,	,,	,,
Theosophy in Australasia,	,,	,,
The Buddhist,	,,	,,
Journal of the Mahabodhi Society,	,,	,,
The Punjab Theosophist,	,,	,,
Forum,	,,	,,
Notes and Queries,	,,	,,
Modern Astrology,	,,	,,
Sanmarga Bodhini,	*Telugu*	Weekly.

POLYGLOT.

Teosofisk Tidskrift (Swedish),	Monthly
Balder (Norwegian),	,,
Revue Theosophique Française (French),	,,
Sophia (Spanish),	,,
Philadelphia (Spanish),	,,
Theosophia (Dutch),	,,
Lotus Blüthen (German),	,,
Theosophischer Wegweiser (German),	,,
Teosofia (Italian),	,,
L'Idèe Theosophique (French),	Quarterly.

REPORTS OF SECTIONS.

We shall now hear from the representatives of our various Sections what has been going on in their several parts of the world.

[The Reports of Sections and remote countries were read as follows: European, by Mrs. Besant; delegate.—American, by Miss S. E. Palmer, delegate; Indian, by the General Secretary; Australasian, by Miss Lilian Edger, delegate; New Zealand, by Miss Lilian Edger, delegate; Netherlands, by Bertram Keightley; Scandinavian, by Bertram Keightley; Buddhist Educational Reports, by Harry Banbery.]

REPORT OF THE EUROPEAN SECTION, T. S.

To Colonel H. S. Olcott, P. T. S.

Dear Mr. President,—This being the first occasion that it has been my duty to forward to you the summarized account of the year's work of the European Section, I trust you will permit me to express how highly I value the privilege, and the great pleasure that it is to me to transmit to you, Mr. President, my report on the occasion of the Anniversary Meeting of the Society.

Although I have no very striking event with regard to the activities of the European Section to record during the past year, yet the twelve months have been, I believe, on the whole, a period of growth and strengthening for the Section. One marked feature of the past year has been the absence of discord and the evidence of a most hearty and harmonious co-operation of Branches, Centres and individual members, a spirit of unity which cannot fail to knit and weld together the many and various component parts of the theosophic instrument. It is, I think, impossible to overrate the value of any progress made in this direction.

With regard to membership, I have to report that during the year ending 17th November, 1898, 306 new names have been added to the Roll of members—a total which I believe is the largest that has been recorded since the first year of the Section.

While a large addition to the membership cannot be taken in itself as a proof that any Section is performing its work efficiently, yet the fact of 306 new members joining during the past year, not as the result of any specially active campaign of propaganda, but, as one may say, in the ordinary course, is fairly indicative that Theosophy and theosophical teachings have an increasingly firm hold on the more thoughtful of the reading public and that an ever-increasing circle is gradually coming in touch with our literature.

Seven new Lodges have received charters during the year; their names are as follows:—Hampstead, Thornton Heath (this Lodge subsequently changed its name to "Croydon"), Hanover, Brussels, Hamburg, Wandsworth, Branche Centrale Belge (Brussels).

The following charters were returned: Bradford, East London, Margate. At one time there were two Lodges in Bradford; it was deemed advisable by the members of one to relinquish their charter, there is therefore one Lodge at present active in Bradford. In the case of East London and Margate it was found that from one cause and another the members who had originally formed these Lodges had removed to other districts and that consequently these Lodges were not in a position for the moment to carry on the active work, and their remaining members decided under these circumstances to return their charters and simply continue as centres, until such a time as they had grown strong enough to again apply for their charters.

New centres have been formed at Leeds, Battersea, East London, Margate and Leipsic.

The total number of Lodges at present holding Charters in the Section is 87, and the Centres number 23.

Ten members resigned from the Section during the year.

The Section as a whole has been most fortunate in having had the advantage of Mrs. Besant's presence for a considerable period in the past year during which time she delivered many lectures. Besides the numerous lectures given in London and the neighbourhood—among which were included the exceedingly valuable series of five Lectures delivered at the Queen's Hall on the subject of Esoteric Christianity, which were reported and published, lecture by lecture, as delivered, and which have been very widely read—Mrs. Besant on two occasions presided at the meetings of the Northern Federation at Harrogate and visited many of the Lodges. She also visited Paris, Toulon and Nice, delivering addresses at each place. In Paris she had an audience of over 600 to whom she spoke in French. Scandinavia, Germany and Holland were visited by Mrs. Besant, who also spent some days in Rome where she gave a public lecture.

In connection with the work of visiting Lodges and attending the Federation meetings, both in the north and south-west, much work has been done, as usual, by Mrs. Cooper-Oakley, Mr. Mead, Mr. Leadbeater and others.

Mr. Bertram Keightley attended a meeting of the North of England Federation and gave an address.

Mr. Chatterji spent some time in Brussels lecturing; he also visited Paris and spoke there.

There have been several valuable additions to the Reference Library during the year, the "Encyclopædia Britannica" (reprint of the 9th edition) being amongst the number. Much care and attention has been given to the work of cataloguing the Library by one of our members, Mr. Cook, and before very long, thanks to Mr. Cook's efforts, we hope to possess an accurate Title catalogue and look forward to a Subject catalogue in the not distant future. In order that the Reference Library may be of as much use as possible to members residing at a distance, the Lodges have been notified by the Librarian that in case any members, for their work, require references to be looked up, if they will notify the Librarian all possible assistance will gladly be given them.

The Lending Library is still very well patronized. There are about 80 subscribers to the books, of whom a large proportion are not members of the Society.

The most noteworthy contributions to Theosophic literature emanating from the Section during the past twelve months are a series of three lectures now published, which were delivered by Mrs. Besant to the Blavatsky Lodge, the subjects dealt with being, "Occultism, Semi-

Occultism and Pseudo-Occultism," "Emotion, Intellect and Spirituality," "Individuality." The Reports of Mrs. Besant's lectures on Esoteric Christianity, to which I have already alluded, were an important feature in the literature of the year.

There has this year been less than usual published in book form, a condition of things which we must expect; if real solid work is to be done it cannot be quickly turned out, and for the moment there is already so much published that we need not be in too great a hurry for more. Most of our prominent writers, Mrs. Besant, Mr. Mead, Mr. Leadbeater, Mrs. Cooper-Oakley, and Dr. Wells among the number, have contributed articles of much interest, with great regularity, to the *Theosophical Review*, which I think all admit has more than maintained its usual satisfactory level of excellence.

The *Vâhan* has been full of interesting replies to questions, on the whole, of general interest.

One very important branch of activity in literary matters has been the number of translations of Theosophical books published in English, which has been carried out during the year. Into French have been translated Mrs. Besant's "The Ancient Wisdom" and "The Path of Discipleship," and "Devachan" by Mr. Leadbeater. Into German, Mr. Leadbeater's "Invisible Helpers" and "Dreams," Mrs. Besant's "The Ancient Wisdom," "Man and His Bodies," "The Future that Awaits us." Into Spanish, Vol. II. of "The Secret Doctrine," H.P. Blavatsky, "Reincarnation," Mrs. Besant, "The Story of Atlantis" by W. Scott Elliot. Into Norwegian, "The Ancient Wisdom" and "Invisible Helpers." Into Czech, "Light on the Path."

The Convention, which took place as usual in July, was very well attended and all passed off harmoniously. Mr. Sinnett, Vice-President T. S., presided. At the Convention we had the pleasure of welcoming Mr. Chakravarti as representing the Indian Section, Miss Weekes as representing the American Section and Mr. Van Manen, the Dutch Section. Countess Wachtmeister acted as representative of the Scandinavian Section. Two public meetings were held in connection with the Convention and the speakers were Mr. Sinnett, Mr. Bertram Keightley, Mr. Mead and Mrs. Besant. A pleasant informal incident in connection with our Convention was the presentation to Mr. Mead by Mrs. Besant, of a testimonial destined to take shape as books subscribed for by a few of his old friends in the Society, to mark their gratitude to him for the devoted work which he had given to the Section in the carrying out of his duties as General Secretary since its organization.

This brings me to speak of the change in the office of General Secretary of this Section. Mr. Mead, gradually finding that the time which he felt should be given to his literary work was being more and more encroached on by his Secretarial duties, felt himself reluctantly compelled to choose between the two. He, after careful consideration, at length decided that his literary work would be of the

greater value to the Society at large and he, therefore, on the 30th of April, finally gave up his duties as General Secretary.

At the request of the Executive Committee I undertook to carry on the duties of General Secretary until Convention, and Mr. Herbert Burrows kindly consented to relieve me in the duties of Treasurer. At the Convention both appointments were confirmed, Mr. Herbert Burrows became Treasurer and I was appointed General Secretary. At the same time a cordial vote of thanks to Mr. Mead for his services was passed.

On the Continent there is considerable activity in many quarters. In Belgium we have had a large increase of membership. In Rome the Lodge works with much activity. In Paris the movement is decidedly gaining ground. In Spain, owing to the troubles through which the country has been passing during the past year, little fresh ground could be broken.

Since the last report a bequest of a property situated at St. Georges, in the Island of Grenada in the West Indies, has fallen to the Section, under the will of the late Mr. Thomas E. Passee, a member of the Society. The property consists of Lamolie House in the town of St. George. The matter is in the hands of the Trustees: the precise value of the property cannot yet be estimated.

In bringing my report to a close I will merely add that, so far as the Theosophical movement in Europe is concerned, I think there is no doubt that it is gradually gaining ground among thoughtful people, that the Section as a whole is distinctly growing in many directions, that there is a gradual gaining of greater balance, that there is no decrease in vitality and that within the Section all is moving harmoniously forward towards an ever-increasing unity of purpose and action.

I enclose a list of Branches and Centres and remain, dear Mr. President,

Yours most cordially,

LONDON, *November 25th, 1898.* OTWAY CUFFE,

General Secretary.

When the report of the American Section was called for, Miss Palmer said :—I come to you a delegate representing the American Section of the Theosophical Society.

We, American Theosophists, have much to encourage us. The spread of Theosophic teaching, the wearing away of prejudice, the rapid increase in the number of branches, due mainly to the visits of Countess Wachtmeister and Mrs. Besant, have rejoiced our hearts.

In coming to India to spend the rest of my life in teaching the Pariahs, I feel that I have a great privilege and opportunity. It was with a feeling of reverence that I entered this land of the mystic Sages, the land held sacred by Theosophists all over the world. It is a piece

of good karma that enables me to participate even in a humble degree in the work of our beloved Society. By continued faithful service I hope to receive the spiritual help always given to those who deserve it; and in another incarnation I hope to be able to perform more efficient work for Those whom we serve.

I cannot adequately tell you what joy has been put into thousands of American hearts by the preaching of this sublime Theosophy. It is my most earnest desire that the teaching of the Wise Ones may continue to spread from land to land until the glad tidings have reached earth's remotest nations.

REPORT OF THE AMERICAN SECTION.

To the President-Founder T. S.

From November 1st, 1897, to November 1st, 1898, 21 Branches have been chartered, and 5 Branches have surrendered their charters and dissolved, to wit, the Narada T. S., Tacoma, Wash.; the Omaha T. S., Omaha, Neb.; the Ann Arbor T. S., Ann Arbor, Mich.; the Dunkirk T. S., Dunkirk, N. Y.; the Dhyana T. S., Indianapolis, Ind. The present number of Branches is 68; last year it was 52.

Members resigned 39; died 13; admitted 461; restored 67. It was found expedient to enforce rigidly the rule to drop from the roll, members derelict in dues, and so many have thus been cut off that the present number of Branch members is but 1,215; of members-at-large, 126; total, 1,341. Last year it was 1,164.

The Countess Wachtmeister contributed five months more of work before her return to Europe in the spring, and the Section, thanks to the ever-generous kindness of Mrs. Besant, is at present enjoying the presence and labor of Mr. J. C. Chatterji of London. Until the exhaustion of the Propaganda Fund, great benefit was had from the tours of our two devoted lecturers, Dr. Mary W. Burnett and Mr. F. E. Titus, and valuable help has also been given by volunteers. In order to increase this Fund, and, if possible, to secure to it a reliable income, enough to keep our lecturers in the field through much of the year, an attempt is now being made to secure from each Fellow a systematic contribution of some small sum weekly. Partly for this attempt, but also because the administration of our other activities has been too scattered and feeble for the best results, the wise policy has been adopted of concentrating that administration in Chicago, it being the natural centre of Theosophy in the United States, and the strongest point since New York lost its predominance by the secession of 1895. A National Committee has therefore been formed there, to which have been transferred the various systems of correspondence work, circulating libraries, propaganda, &c., and sub-committees take charge severally of these systems. Vastly greater efficiency is expected from this arrangement, and it is the more practicable and the more obvious because Chicago has in its four Branches so many zealous Theosophists, able and glad to give their time

to this duty. In the whole field of Sectional activities there is nothing more cheering and more hopeful than the work done in Chicago.

Further improvement has been made in *Mercury*, and, whatever may be the future successes of the Section, they must be traced in no small measure to the zeal, fortitude, and self-sacrificing labor which caused its editor to spring to the front at a period of calamity and to omit no effort which could turn calamity into welfare. The struggles of loyalists to re-awaken public interest in Theosophy have been enormously helped through the repudiation of the name by one of the two bodies antagonizing the Society, and thus the Society has been relieved from an incalculable amount of odium arising from its supposed responsibility for fraud and folly and puerile imposture. There are indications that public confidence is turning again towards the philosophy, and, too, that minds participating and aiding in a strange moral delusion are beginning to sense its nature and to renounce it.

Abundant reason exists for the belief that every succeeding year will abate the painful experiences which since 1895 have confronted the Cause and its workers, and that each will exhibit that steady growth, that expanding zeal, that increasing labor which are the certain means to the successful achievement of the mission that the American Section for so many years has held as a sacred trust,—the permeation of a continent with the truths and motives of the Wisdom Religion.

ALEXANDER FULLERTON,
General Secretary.

REPORT OF THE INDIAN SECTION.

To Col. H. S. Olcott, President-Founder, T. S.

DEAR SIR AND BROTHER,—I have the honour to transmit to you herewith a summary of the Annual Report of this Section for the year ending September 30th, 1898, for inclusion in your Annual Survey of the work of the movement as a whole.

Permit me also to avail myself of this opportunity to officially place on record the gratitude of this Section for your kindness in undertaking the long journey hither to preside at our recent Convention, and still more for your generous and unselfish compliance with our suggestion as regards the holding of the T. S. Anniversaries at Christmas, at Benares in alternate years. I am confident that the great assistance which you will thus render to the work, in India will draw the Section yet more closely to the Headquarters of the whole Society at Adyar, and cause our members to feel and act more energetically and warmly in all matters where the interests of the Headquarters and the Society as a whole are concerned.

I have the honour to remain,
Sincerely and fraternally yours,
BERTRAM KEIGHTLEY,
General Secretary.

To the President-Founder, T. S.

During the past 18 months the whole of the work of the General Secretary has been performed, with the most successful results, by my dear brother and friend, Babu Upendra Nath Basu, Joint-General Secretary, and this summary of the Annual Report of our Section is really a summing up by myself of what he has achieved, as my home duties have kept me altogether in England, much to my own grief and sorrow, during the period in question.

The office.

The improvements in our office system noted last year have been further developed, with gratifying results, and both the registers and the ever-increasing correspondence bear witness to the importance of this mechanical factor in the smooth and effective carrying on of our work.

Visits to Branches.

As regards the visiting of the Branches, we may congratulate ourselves that this most vital part of our work has been very well carried out during the past twelve months.

Since January 1898, Miss Lilian Edger, M.A.—whose claims on our sincere gratitude are very great—has made two extensive tours accompanied by the President-Founder. The first, beginning in January at Calcutta, included Midnapur, Bankipur, Mozufferpur, Benares, Allahabad, Cawnpore, Bara-Banki, Bareilly, Aligarh, Agra, Kapurthala, Lahore, Rawal Pindi, Amritsar, Lucknow, Allahabad (again), Jubbulpore, Gooty, Bellary and Cuddapah. Then, during the hot weather, she devoted herself to the Branch at the Adyar Headquarters, which under her fostering care gives every promise of being a living, energetic and active centre of work. In her second tour through Southern India, she visited Coimbatore, Palghat, Salem, Erode, Karur, Madura, Trichinopoly, Tanjore, Negapatam, Kumbakonam, Chingleput, Conjeeveram, Tirupathur, Chittor and Tiruvallur, a long tour demanding full two months of very hard work for the south alone. At each place she lectured repeatedly, besides devoting several hours each day to answering questions and most ably and patiently removing the difficulties and doubts of the large number of educated and intelligent men who came to converse with her. Thus out of the nine months from January to September of the present year, Miss Edger has spent not less than five on tour, and any one who has had a similar experience will readily appreciate how untiring her devotion and self-sacrifice in our cause have been.

On a par with Miss Edger's work, in its energy and devotion, stands that of our old and tried Brother Mr. K. Narayanswami Aiyer, on whose definitive addition to our staff of men devoting their whole lives to the work, we had to congratuate ourselves last year, and well indeed has he fulfilled the hopes then expressed.

In October 1897 he visited the Branch at Chingleput, in March 1898 that of Sholingur, and in July 1898 that of Tiruvalur, and *revived* them all three, for they had been practically quite dormant for several years.

He has also formed *new* Branches at Conjeeveram, Namakal, Tirupattur, Vaniyambadi, Krishnagiri, Dharmapuri, Purasawalkam, Tiruppattur, Triplicane, Tiruvallur, Poonamalle, Wallajahnagar, Tirupati, Patukota, Vedaranyam and Tiruturaipundi, fifteen in all; besides visiting and lecturing at Mylapur, Saidapet and Adyar, as well as accompanying Dr. Richardson to Chingleput and Conjeeveram and Miss Edger throughout her South Indian tour. He has thus formed fifteen *new* Branches, revived three quite dormant ones, in addition to the other work mentioned, and I am sure that we all agree that this is a splendid record of work for any one man, and should serve as a lesson to us all in showing how much the energy and real devotion of one man even can accomplish for our movement.

Pandit Bhawani Shankar has during the last twelve months visited Bareilly, Lucknow, Mozufferpur, Berhampur, Motihari, Midnapur, Jubbulpur, Gooty, Cuddapah, and Bangalore, remaining in each place for a full week and giving a series of most valuable and instructive lectures, as well as stirring up the hearts of the earnest, by his own example and fervent devotion to a keener realisation of what spiritual life really means. He also accompanied the President-Founder and Miss Edger to several places on the North Indian tour. His invaluable services during the past six years are appreciated by many, as they deserve, and we have been gratified by the many warm and hearty testimonies of the regard in which he is held.

After last year's Convention and in the preceding October, Dr. Richardson visited Conjeeveram, Guntur and Hyderabad, giving a series of lectures in each place and greatly stimulating their activity and the local interest in Theosophy, by his addresses and explanations.

Mr. T. S. Lakshminarayan Aiyar revived the dormant Karur Branch and gave a number of lectures at Chowghat, Palghat, Salem, Coimbatore, Tiruppattur, Vaniyambadi, Kodimudi, and Echangudi.

Mr. R. Jagannathia visited and revived the Branches at Anantapur and Kurnool, and formed new Branches at Nandyal and Rayadrug.

Mr. J. Srinivas Row, to whom the Section has been so often indebted for his admirable management of the feeding and other arrangements at our Adyar gatherings, visited Gooty, and lectured at Anantapur, Cuddapah, Bangalore and Sulurpett.

Mr. T. Ramchandra Rao, Sub-Judge at Masulipatam, visited during the year, Vaniyambadi, Gooty, Nandyal, lectured at these places and also revived the Branch at Kurnool which had fallen into inactivity.

Babu Debi Sahay revived the dormant Fyzabad Branch, while Mr. H. H. Mehta and Dr. Edal Behram assisted in the formation of the new Branch at Dharampor.

Rai B. K. Lahiri visited the Bengal T. S. (Calcutta) and Brother Lala Jagannath spent 27 days lecturing at the Jallandhar Branch.

Finally, our President-Founder revived the long dormant Branch at Aligarh during his visit with Miss Edger to Northern India.

This gives a total of eighty-five distinct and separate visits to various Branches, a total which quite maintains the good showing of last year, but still proves that our staff of Branch Inspectors is as yet not adequate to the demands upon it. What we need is two more men of the devotion and calibre of our dear Brother Bhawani Shankar, and then it seems to us that our working staff would be effectively manned, but if only those we now have could but devote as much time, and work as hard, as our Brothers K. Narayanswami Aiyar and Bhawani Shankar, very much more could be done and the life, interest and activity of our Branches be steadily maintained at an increasingly high level.

New Branches.

The growth of our Section is progressing steadily, even at an increasing rate, for we have this year to record the formation of eighteen new Branches, as well as, what is almost equally satisfactory, the revival into fresh life of seven dormant ones. In addition to these the Hope Lodge of Colombo, Ceylon, has joined our Section. The detailed lists are appended.

New Branches.

1. Conjeeveram.	8. Dharmapuri.	14. Poonamalle.
2. Namakal.	9. Purasawalkam.	15. Wallajahnagar.
3. Tiruppatur.	10. Triplicane.	16. Tirupati.
4. Vaniyambadi.	11. Tiruturaidundi.	17. Dharampor.
5. Vedaranyam.	12. Nandyal.	18. Patukota.
6. Rayadrug.	13. Tiruvallur.*	19. Hope Lodge.
7. Krishnagiri.		

Old Branches Revived.

1. Chingleput.	4. Anantapur.	7. Fyzabad.
2. Sholingur.	5. Kurnool.	
3. Tiruvalur.†	6. Aligarh.	

To render the growth of the Society in India more easy to follow I have summed up, so far as the information at my disposal permits, the progress year by year since 1892.

	New Branches formed.	Old Branches revived.	New Centres opened.	New Members joined.
1890 ...	...	...	...	...
1891 ...	10	...	...	200
1892 ...	7	...	...	220
1893 ...	6	...	...	361
1894 ...	3	...	2	330
1895 ...	...	3	2	93
1896 ...	4	...	2	122
1897 ...	14	6	...	304
1898 ...	19	7	1	383

* Chingleput District. † Tanjore District.

This gives us for the present year 137 active Branches as against 130 which were in existence at the close of our last year's work.

New Publications.

The list of new publications this year is a short one; but this is in part due to the fact that our general work has stimulated other people to activity in this field, though the time is yet far distant when we can afford to relax our efforts in this direction.

Bombay Branch.—Mrs. Besant's "Path of Discipleship" has been translated into Gujerati by Mr. M. D. Shroff and published under the title of "Mumukshu Marga."

Adyar Lodge.—Mr. V. C. Seshachari has issued Sanskrit text with Shrî Shankarâcharya's Commentary of the following Upanishads, *viz.*, Isa, Kena, and Mândukya together with a very well done English Translation of both text and commentary. The President of the Lodge also published two small pamphlets.

Surat Branch.—A vernacular translation of "Uttara Gîtâ" by Brother Indravardan Madhuva Charan and, "Karma and Kalchakra," and "Satya-prem Patrica" and other journals prepared by the President, Mr. Navtam-ram Uttamram Trivedi, were published during the year.

Bhavnagar Branch.—This Branch published a translation of Mrs. Besant's Manual, "Re-incarnation," and also two other original works upon Theosophy.

Mysore Branch.—Mr. A. Mahadeva Sastri, B. A., has issued the Sanskrit text with English translation and commentary of the "Amri-tabindu" and "Kaivalya" Upanishads,—comprising Vol. 1st of a series of "Minor Upanishads" which he intends to bring out.

Prasnottara.

Thanks to the care and zeal of Brother Upendra, our little Sectional Organ has shown great improvement during the last two years and its contents have proved both valuable and of sustained interest. In order, however, to still further add to its usefulness we propose to increase its size from 24 to 32 pages and to devote one-half, *i.e.*, 16 pages, each month to the publication of the short-hand reports of Mrs. Annie Besant's informal lectures to the Benares Branch, which have been taken by the kind care and zeal of our Brother Sirish Chandra Bose.

Finance.

The state of our finances this year continues to show a not unsatisfactory improvement; and the following is a comparative statement of income and expenditure for the last four years, which shows at a glance how we stand. Again our warmest thanks are due to our generous Brother Narendra Nath Mitra for his very handsome donations both to the Section and to the no less important Central Hindu College. Our dear and devoted Brother Tookaram Tatya of Bombay has passed from amongst us, and this therefore is the last occasion we shall have of recording our gratitude for the unfailing liberality and generous help which he always extended to our

work. To his help both the College and the Section are again this year substantially indebted, and I fear we shall in the future feel his loss very sorely, for he was one of the exceedingly few rich men in our Society in whom the sense of their duty to the movement was ever awake and who gave freely in accordance with the need and with their own ability, and not merely according to the dictates of the desire for possessions.—

	Total Net Income.	Total Net Expenditure.	Increase of Income.
1895 ...	3,411 11 6	4,698 7 11	*Decrease.*
1896 ...	5,898 11 0	4,503 4 11	2,486 15 6
1897 ...	6,996 2 11	4,959 14 3	1,097 7 11
1898 ...	8,082. 9 6	6,493 14 3	1,086 6 7

We commenced our financial year with a balance of Rs. 5,781-13-6 and we close it with a balance increased to Rs. 7,370-8-9; but it must be remembered that the building and furnishing of our new Sectional Headquarters and the assistance which it is our duty to give to the Central Hindu College will make very heavy demands upon our resources during the coming year.

The Central Hindu College.

One very important step taken during this year in connection with our movement has been the establishment and opening of the Central Hindu College, Benares—the first educational establishment in India which has made it an essential and integral portion of its curriculum to give its students definite moral and religious instruction in accordance with the Hindu Shastras, in addition to a thorough education upon the best western lines. The College has been affiliated to the Allahabad University and is destined to prove a most important factor in the revival of India's spiritual life.

Obituary.

Among our numerous losses by death, the following names must be specially mentioned as standing high on the Roll of Honour of our movement: Tookaram Tatya, Pherozeshaw R. Mehta and P. M. Ghadiali, of Bombay, and Prof. Manilal N. Dvivedi, of Nadiad. Of these four, two are widely known wherever theosophical literature has spread, while the other two had earned the deep respect and affection of all their colleagues in India.

Conclusion.

Slowly and surely, through the blessing of the Great Gods, a nucleus of devoted and spiritually inclined souls is being gathered together Year after year from India and from other lands ardent and devoted souls are being brought into unison, linked by the imperishable bonds of common spiritual aspiration and work shared for the regeneration of the race. Even in the darkest hour the mercy of the Compassionate Ones has kept a flame of hope, however feeble, steadily burning, and even though the gloom and darkness which envelopes and saddens this earth should grow even more dense and oppressive, yet still They will keep that flame alive; and if we, relying under all trials and tribulations upon Their

Wisdom, Power and Love, strive ever cheerfully and undauntedly to purify ourselves and spread the light of Their divine teaching in the hearts of men, then surely and without fail shall a new and glorious life shine forth in this holy land of the spirit, and spreading ever, more widely, fill the minds and hearts of all with its peace and illumination. Then shall the Golden Age return upon earth and life become truly divine in purity, in nobility, in wisdom and in peace. So may it be!

BERTRAM KEIGHTLEY,
General Secretary.

(Since the date of this Report, one new Branch has been formed at Gudivada).

REPORT OF THE AUSTRALASIAN SECTION: THEOSOPHICAL SOCIETY.

To the President-Founder T. S.

DEAR SIR AND BROTHER,—I have the honour to report to you that the number of Branches now on the roll of the Australasian Section of the T. S. is fourteen (14), one new Branch having been chartered at Sydney under the title of the Egyptian Lodge of the T. S.

The roll of membership in this Section remains the same as that of last year, the thirty-six new members who have joined during the year being minimised by an equal number of withdrawals.

The Fourth Annual Convention of this Section was held in Sydney on April 8th, 1898. Delegates were present representing the Branches at Sydney, Mt. David, Melbourne, Ibis (South Yarra, Melbourne), Adelaide, Brisbane, Perth, Maryborough, and Hobart.

The main business of the Convention was the revision of the Sectional Rules to bring them into line with the Rules of the whole Society, the presentation of the General Secretary's Report and Balance Sheet, and the appointing of the sectional officers for the year.

Mr. T. H. Martyn was appointed Honorary General Secretary, but as he was attacked by a severe illness in the month of May, the Executive Committee requested me to again resume the duties of Acting General Secretary until he should have recovered.

Some correspondence having taken place between the Branches and the Executive Committee with reference to the carrying on of the Sectional Activities in the future, it was decided to accept the offer of Dr. A. Marques, of Honululu, to undertake the duties of General Secretary, and devote the whole of his time to Theosophical work in these colonies without expense to the Section.

Dr. Marques is expected to arrive early next year, and it is hoped that then we shall have more active work to report than we have at present.

During the year the main Branches of Brisbane, Sydney, Melbourne, South Yarra, Adelaide, and Hobart, have continued their public

activities and private classes for study, without cessation, and report favourable results. The smaller Branches, although in some cases of late they have had to cease public work, from lack of funds or public interest, still retain their nuclei of active earnest members, ready to launch out into wider work as soon as opportunity offers.

The Sectional organ, *Theosophy in Australasia*, has been issued monthly during the year. The books left by Mr. Staples to found a nucleus of a Sectional Library have been received and placed at the disposal of the Branches; and the Library has been further increased by a donation from Mrs. Parker, of the Ibis Lodge, of beautifully bound complete sets of all the main Theosophical magazines.

The circulation of type-written lectures has been continued, but for want of suitable MSS. has not been as useful as it might have been.

Although there have been no Lecturing Tours undertaken by any one within the Sectional limits during this year, yet the sale of literature has been as large as ever, and enquiries from those beginning to be interested have been quite as numerous as in other years.

I enclose a list of Branches with the names and addresses of the officers, up to date.

It is hoped that when Dr. Marques arrives and Miss Edger returns from India, we shall have far more activities to report than is at present the case. With best wishes for a successful anniversary meeting,

I am, my dear President,
Most cordially yours,
JAMES SCOTT,
Acting General Secretary.

Miss Edger, in presenting the report of the New Zealand Section, read the following letters:

THEOSOPHICAL SOCIETY, N. Z. SECTION,
14*th November* 1898.

The President-Founder, Theosophical Society, Adyar, Madras.

DEAR SIR AND BROTHER,—On behalf of the New Zealand Section, T. S., I beg to send to the Annual Convention at Adyar a cordial and fraternal greeting, with the hope that your deliberations may be harmonious; that the result may be the further extension of the field of usefulness of our Society; and that it may so continually grow in the right direction that the blessing of the Masters may be more and more bestowed on it as the years go on.

Yours fraternally,
C. W. SANDERS,
General Secretary.

AUCKLAND, NEW ZEALAND,
November 27th, 1898.

TO OUR DEAR PRESIDENT,—This should reach you about the time of the Anniversary Meetings.

From New Zealand we send you our loyal greetings, our kindest thoughts, and offers of devoted service.

May they who have in the past guided the Society through all its difficulties, direct you in your deliberations, so that as a result the Society may be re-invigorated, the cause of Humanity be served, and the Master's blessing rest on all those who shall be appointed to any office.

W. H. DRAFFIN.

REPORT OF THE NEW ZEALAND SECTION, T. S.

From 1st November, 1897, *to 31st October*, 1898.

To the President-Founder of the Theosophical Society.

DEAR SIR AND BROTHER,—I have the honour of submitting to you the Report of this Section, the third since the Section was formed in 1896, and the first which it has fallen to my lot to send in to you.

Since the report forwarded to you last year by my predecessor, Miss Lilian Edger, we have held our Second Annual Convention, a most successful and harmonious gathering. It was held at the Headquarters of the Section, in Auckland, on January 3rd and 4th of this year, and was fairly representative of the various Branches comprising the Section. The various forms of activity recommended by it have been more or less put into force, but not so extensively as might have been expected. One rule of the Constitution was altered, and the alteration received your approval, while one was rendered unnecessary owing to an Executive Notice issued by you early in the year.

The various general activities of the Section continue; the Auckland, Christ Church, Dunedin and Wellington Branches are active in study, and Auckland, Christ Church, and Wellington hold regular weekly public meetings; Dunedin has a public lecture monthly, and Woodville frequently. Pahiatua Branch holds no public meetings, but the members meet more or less regularly for study; Waitemata Branch has sustained a loss in the death of its Secretary, Mr. J. Dinsdale, and has consequently ceased all activity, while Wanganui has also ceased all activity, nor can any members of it see their way to take office, and keep the Branch in existence.

During the year that has elapsed since the last report was sent in, twenty-three new members have been added to the register; but as three have died, five have left the country, seven have resigned, five have lapsed, according to the Rules, and a total of nineteen removed, the list of members only numbers 171 as compared with 167 last October.

The Section has benefited by the donation of a valuable collection of books, known as the Maybank Library, from Mrs. Parker, formerly resident in Melbourne, but now at the Headquarters of the European

Section in London. Additions from other quarters have been made to it from time to time, and it promises to become a very useful and valuable adjunct to the Section. The bulk of the books are in the Headquarters' office, but many are loaned to different Branches.

A group for study has been formed at Port Chalmers, under the direction of Dunedin Branch members; and owing to the activity of Mrs. Richmond, President of Wellington Branch, aided by Mrs. Aiken, a Christchurch member, a fairly large group has also been formed in Nelson; and as the number of members there is slowly increasing, it is hoped before long a Branch may be formed, which should also be the case ultimately at Port Chalmers.

There is not so much increase in numbers as in the previous year, still those that are left are likely to be steady workers. The last twelve months, without the excitement and stimulus of special lecturers, has given members the opportunity of learning to stand upon their own merits. There are always members who join for the novelty of the thing, and who, as soon as they find they have to work, and not remain as spoon-fed infants, take themselves off to other pastures.

The sale of literature (amounting to nearly £150 during the past year) is a very satisfactory proof of the great interest taken in matters Theosophical. We are gradually leavening the masses.

Yours fraternally,
C. W. SANDERS,
General Secretary.

REPORT OF THE NETHERLANDS SECTION.

To Colonel H. S. Olcott, President-Founder, T. S.

DEAR MR. PRESIDENT,—I have the pleasure of herewith forwarding you a report of the activities of the Dutch Section during the last year.

No new lodges have been formed but some of the younger members have formed a centre in Amsterdam with the object of spreading Theosophical ideas among the students, and weekly meetings for debate and study are held.

In Dutch India no lodge has as yet been formed, as the members are too scattered to be able to work together; but several are working seriously and we hope before the year has passed that a lodge will be formed somewhere in Java. One of our members there is busily engaged with a translation of the Theosophical Manuals on "Reincarnation" and the "Seven Principles," into Javanese. The "Theosophische Uitgevers Maatschappy" has published during this last year in the Dutch language,—

Theosophia, 12 Nos.
Four maps of Atlantis after the drawings of Scott Elliott.
Four Lectures on Theosophy, by Mrs. Besant.
"Conditions of life after death," by Mrs. Besant.

"Short Sketch of Mrs. Besant's Life"—Joh. van Manen.

"The Theosophical Society and the object it has in view," by Lorenzo.

New and revised translations of Mrs. Besant's Manuals—the "Seven Principles," and "Reincarnation"—Joh. van Manen.

Last year, after the Section was formed, the number of our members was 124; it is now 177.

During this last year we have lost one member by death, 15 have resigned, and 3 have settled in Belgium and helped to form the Brussels Lodge. 72 new members have joined during the year. The greatest event of the year was Mrs. Besant's visit in January last, when for the first time she lectured in several towns besides Amsterdam. Her lectures, although delivered in English, drew large audiences in Rotterdam, Haarlem and the Hague, as well as in Amsterdam, where she delivered two lectures—one public lecture in the Free Church, which the Committee kindly placed at her disposal, and one in the Amsterdam Lodge, for members only. The whole series of lectures was taken down in short-hand by Mr. J. J. Hallo, Jr., and published in Dutch, under the title of "Vier voordrachten over Theosophie," with a portrait of Mrs. Besant, as frontispiece. More than twenty newspapers printed notices, biographical sketch, and reports of the lectures. A good deal of propaganda work has been going on this year and public lectures have been given in Leeuwarden, Twolle, Utrecht, Gouda, Rotterdam, the Helder, the Hague and Haarlem. The notices and reports in the provincial papers show that the press is much more friendly disposed than was the case a few years ago.

The Second Annual Convention of the Dutch Section was held on Sunday, July 3rd, 1898. The full report of the proceedings will already have reached you. On the evening of Saturday, July 2nd, a conversazione was held in the Headquarters of the Dutch Section, when a large number of members were present. The Morning Session of the Convention was devoted to the business of the Section. The evening meeting, open to all associates and friends provided with a card of introduction, was very largely attended. The General Secretary opened the meeting with a short speech, after which addresses were given by Mme. Windust, on "The one Condition of Membership in the T. S;" by J. Lauweriks, on "The Theosophy of Confucius;" by Joh. van Manen, on "The Future of the Theosophical Movement;" and by Mme. Meuleman on "The use of Annual Conventions."

Although the ordinary lodge work was, as usual, discontinued during the summer months, still a large amount of propaganda work went on. A resolution was passed in Convention that if possible the Theosophical Society should be represented at the Exhibition of Women's Industry at the Hague, and accordingly a stall for the sale of theosophical literature was secured near to the entrance of the Congress Hall. A large number of books and pamphlets in English and Dutch were sold

and a number of people came to the book-stall to ask questions and discuss the points which had interested them in the books they had purchased. The Congress Hall was also placed at the disposal of the Section, for August 5th, by the Committee, and lectures were given by Mme. Perk on "The Part Women have taken in the Theosophical Movement," by Joh. van Manen, on "Reincarnation and Karma," and by Mr. J. J. Hallo, Jr., on "Theosophy and Social Problems." The lectures were well attended and were followed by an interesting debate which did much to arouse public interest, as attested by the increased sale of theosophical works. Our thanks are due to our members, Mmes. Perk, Rauws, Du Prez and Dijkgraaf, who in turn gave their time to take charge of the books and furnish information to all interested in the subject.

The Exhibition was daily visited by large numbers of people from the provinces and from abroad and was, therefore, a particularly well chosen centre for propaganda.

It now only remains for me, Mr. President, to convey to you the good wishes of this Section for a most successful Convention.

We beg you to convey our heartiest greeting to our Indian Brothers in Convention assembled, and to assure them that we are with them in thought and we join them in the hope that you may long be spared to preside over the Society of which you and our beloved and deeply respected H. P. Blavatsky were the co-founders, and to which you devoted your lives.

I am, Dear Sir,
Fraternally yours,
W. B. FRICKE,
General Secretary.

REPORT OF THE SCANDINAVIAN SECTION: T. S.

To the President-Founder of the Theosophical Society,

DEAR SIR AND BROTHER,—Just one year ago the number of the members of the Scandinavian Section was 341. Afterwards 114 new ones have been admitted; but as 9 have left, the total number of members to-day amounts to 446.

A new Lodge was founded 22nd last April, in the modern Swedish town, Sundswall, under the chairmanship of Mr. Aug. Berglund. The Lodge has now 22 Members.

In most of the Section's 14 Lodges there has been a considerable activity during the year, with public and private lectures and discussions.

Two precious visits have given a great impulse to our work. Mrs. Annie Besant arrived during the cold season. She came to Gothenburg, in Sweden, and left for Christiania in Norway,—afterwards to Stockholm, Upsala and Lund, in Sweden, and at last to Copenhagen in Denmark,

where she gave her last public lecture, 24th January, before an audience of about 1,000 persons. In all, she had given nine public lectures during her visit.

Countess Constance Wachtmeister came after her in company with her son, Count Axel Wachtmeister. This visit took place during the autumn and concerned only Sweden and Denmark. August 28th she gave her first public lecture in Luleå, in the north part of Sweden, continued southward and visited Boden, Sollefteå, Hernosand, Sundswall, Gafla, Stockholm and Lund, all in Sweden, and Copenhagen, which she left 25th September and travelled *viâ* Paris to Marseilles, and then on to Bombay. She gave during her visit ten public lectures and led, every day, discussions in our Lodges.

The following officers were elected at the Third Annual Convention of the Section in Stockholm, 30th May: General Secretary, Mr. A. Zettersten; Executive Committee: Dr. Emil Zander (vice-chairman), Mr. G. Kinell, Mr. Fred. Lund, Mrs. Fanny Ingeström, Mr. Gust. Zander (treasurer). Moreover the Presidents of all the Lodges are members, ex-officio, of the Committee.

A great literary work, remarkable for our circumstances, has been finished this year. It is the translation, in Swedish, of "The Secret Doctrine," Vols. I. and II., published in 36 numbers, of which the first appeared 1893.

During the year the following works have been published:—

(*a*) *Translations:* "The Secret Doctrine," by H. P. Blavatsky, Vol. II. (the last 6 numbers);

"Four Great Religions," by A. Besant;

(*b*) *Pamphlets:* Two original papers on account of the critique of Rabbi Dr. G. Klein, of Stockholm, on "The Secret Doctrine."

Four translations from A. Besant.

(*c*) *Magazines: Teosofisk Tidskrift*, published in Stockholm, 10 numbers;

Balder, published in Christiania (Norway), 9 numbers,

The Section has during the last four years carried on a publishing business which, at first rather small, has now come to such dimensions that the value of the published articles amounts to 27,320 Swedish crowns (some fifteen hundred pounds sterling). From our office, 13 Master Samuelsgatan, Stockholm, we sell a considerable quantity of theosophical literature over the whole of Sweden, Norway and Denmark, and it also finds its way to the Swedish speaking brethren in the United States of America.

Yours fraternally,

A. ZETTERSTEN,

General Secretary.

Dr. Pascal, the Delegate from France, addressed the Convention in French, the following being a translation:

REVERED PRESIDENT AND MY BROTHERS,—

It is with joy that the Theosophists of France have sent me among you, and I have the privilege of bringing you the message of their lively sympathy, their tender affection. To you we are brothers for whom the Aryan emigrations prepared a distant field of incarnation, but we have not forgotten our cradle. The sweet name of India sounds in our ears as the echo of a song which enchanted our infancy, and awakens in our hearts all that is deepest and most sacred.

Specially am I happy to be on the spot where the tree of Theosophy has its root; the tree of which our Masters prepared the germ, that our great teacher H. P. B. and our President planted, which they have vivified with all the forces of their mind and have watered with the blood of their heart.

Thanks to them, thanks to the apostles who have followed them—among whom I am happy to salute here the greatest—Mrs. Annie Besant—this germ has developed into a mighty tree whose branches bear spiritual fruits in the four quarters of the globe. We can now only offer to the great Soul who has momentarily disappeared, the silent homage of our heart's gratitude; but we may gladly bring to our President in person the cordial testimony of our thankfulness.

As a Frenchman I owe to him and I owe to Mrs. Annie Besant something more. I have not forgotten how they came to the assistance of the cause in my father-land. I have the duty and also the joy of bringing to them in the name of the Theosophists of France, all our gratitude, all our love.

Pandit J. C. Chatterji, a learned member of the Society who has rendered such valuable service to Mr. Mead in his translations of the Upanishads and who has been doing good work in various lands, being introduced by the President-Founder, read a letter brought by him from Dr. Marques of the Hawaiian Islands, giving a report of the Aloha Branch, T. S. The letter is as follows:

HONOLULU (H. I.),
October 26, 1898.

Colonel H. S. Olcott, President, Theosophical Society.

DEAR SIR AND BROTHER,—I take advantage of the visit of Brother Chatterji, to send you a direct report of the doings of the Aloha Branch of your Society in Honolulu (American Section). The Branch now counts 25 members, and there are in this country 8 others, Members at Large. We have a library of about 100 volumes of the best theosophical literature, opened freely to the public. Three meetings a week have been held regularly, one on "Secret Doctrine" (Saturday), one on "Human Aura" (Tuesday), and the third one, of the E. S. T. (Friday). A fourth one, a Beginners' Class, has just been started, numbering

seven, not yet T. S. members. The H. P. B. class meets once a month, and the Branch keeps White Lotus Day every year. Two pamphlets—on Reincarnation—by A. Marques and Mrs. Mesick, have been published by the Branch for free distribution. Miss Marie A. Walsh, Pacific Coast Lecturer, was sent for, last January, and gave lectures during a month's stay, which were well attended by the public. The newspapers, formerly very hostile to Theosophy, are now all very kind; not only willing but eager to publish any theosophical news and to extend courtesies in announcing our meetings, etc. The number of persons known to be interested is quite large and growing, for a narrow-minded place as this is, still under church influence, and any lecturers that could be sent from abroad would be sure of a good hearing and warm reception. We deeply regret that Mr. Chatterji's stay is so short that it has been impossible to arrange a meeting which would have given the members the good fortune of hearing him. The Branch intends to celebrate the 7th of November, the anniversary of the foundation of the T. S., by a social meeting. We regret that there are no means, officially devised, for keeping in touch with the Central Headquarters. Although the autonomy of the various Sections may be very well, in a way, it would do no harm and would certainly tighten the bonds of loyal friendship, if something could be heard from Headquarters direct. Could not a small monthly periodical be started in Adyar, giving all the various items and news of general interest, to be sent to all members in good standing, and making every one feel in touch with the venerable President-Founder?

Very fraternally and obediently yours,

A. MARQUES,

President, Aloha Branch, T. S.

P. S.—The Members of the Aloha Branch send their warmest greetings to the Convention.

[Dr. Marques, has been asked to assume the General Secretaryship of the Australasian Section, and is probably now on his way to that country.]

Mr. Chatterji also gave the results of his observations on theosophical activities in America.

A summary of the accounts of the Treasurer who was unable to attend, on account of illness, was read by Harry Banbery. Telegrams of congratulation were next read, from Countess Wachtmeister, from P. C. Jinavaravansa (the Buddhist Prince Priest), from the Hyderabad Branch, T. S., and the Lahore Branch, T. S.

Mrs. Besant then made an earnest appeal on behalf of the Central Hindu College, of Benares, first giving a statement of its objects, and next showing the vital importance and necessity of the institution for the proper and all-round training of Hindu youth, physically, mentally and spiritually. A movement has been started to form local committees in all the large towns in India, to collect funds for the support of the

College, and this movement should be faithfully and energetically prosecuted.

REPORT OF BUDDHIST SCHOOLS

CONNECTED WITH THE COLOMBO BUDDHIST THEOSOPHICAL SOCIETY,

FOR THE YEAR ENDING 30TH NOVEMBER 1898.

Colonel H. S. Olcott, P. T. S.

DEAR SIR,—The beginning of the Buddhist Educational movement about ten years ago was beset with many difficulties and met with some opposition. The chief hindrance to success was in the apathy of the Buddhist public itself which looked upon the new movement with indifference. This had to be overcome by appeals to the feelings of nationality and religion, based upon the watchword of Buddhist schools for Buddhist children. Another obstacle was the violent opposition of certain missionary bodies which had been long in occupation of the educational field and claimed a prescriptive right to, and a monopoly of, the Districts already occupied by them. They dubbed the new Buddhist schools as factious opposition schools intended merely to destroy the good work of Christian missions and having no element of stability and permanence.

The hue and cry raised by the missionaries found an echo in one or two of the Government Inspectors of Schools and even in the Director of Public Instruction, who promulgated the famous Quarter-mile Clause, or Buddhist Boycotting Bill, which affected disastrously certain Buddhist schools that had lately been started. Local efforts against the inquitious clause having failed, an appeal to the Secretary of State for the Colonies brought relief to the injured schools.

The outlook to-day has considerably changed. The number of schools has continually increased, the masses of the Buddhists take keen interest in their village schools. Strained relations with the Department of Public Instruction have given way to friendly understanding and the Christian Missionary Bodies have recognised that the Buddhist educational movement is their ally and not their foe, in overcoming the indifference and ignorance of the masses and in spreading the blessings of education throughout the country.

The growth of the number of schools and scholars for the past decade in schools of the Buddhist Theosophical Society may be seen at a glance from the following table:—

Year.	*No. of Schools.*	*No. of Scholars.*
1888	6	686
1889	7	934
1890	8	1,042
1891	9	1,176

Year.	*No. of Schools.*	*No. of Scholars.*
1892	12	1,457
1893	22	2,263
1894	28	2,749
1895	38	3,182
1896	46	4,602
1897	60	6,911
1898	79	9,280

But the example set by the Buddhist Theosophical Society in opening schools has been followed by private Buddhist Societies which prefer to maintain schools independent of the Buddhist Theosophical Society. The opening of some of these schools has been with the co-operation of members of the B. T. S., and their existence also has been in a measure due to the educational movement initiated by Colonel H. S. Olcott.

The annual increase of all Buddhist Schools, whether Buddhist Theosophical or otherwise, has been a very steady one, and the growth of the number of the registered schools alone, and of the amount of grant-in-aid earned from Government, as compiled from the Director's Annual Reports, has been as follows:—

Year.	*No. of Buddhist Schools*	*Amount of Grant.* Rs.	CENTS.
1888 ...	1	84	00
1889 ...	15	3,396	00
1890 ...	18	4,244	00
1891 ...	18	4,613	00
1892 ...	34	10,223	53
* 1893 ...	33	11,054	00
1894 ...	44	15,150	75
1895 ...	54	15,096	45
1896 ...	68	19,305	04
1897 ...	86	22,185	62
1898			

(Government Report not yet issued).

The Government have recognised the work carried on by us and the following excerpt from the *Account of the system of Education in Ceylon* published by the Government Education Department as a Sessional paper, will be read with interest:—

Buddhist Schools.

"Perhaps the most encouraging feature in the extension of education in the country is the part, even though tardy, taken by indigenous private enterprise in the establishment of schools. For the seventy years anterior to the constitution of the present Department of Public Instruction, the only extraneous agencies ancillary to the Department, in

* The check to the increase of schools this year was due to the operation of the Quarter-mile Clause referred to above.—A.E.B.

the promotion of popular instruction, were the various missionary societies at work in the Island. Unrecognized and unaided by Government, these societies had, within half a century of the British occupation of the Island, spread a network of schools throughout the country, that challenged the recognition when the instruction of the people ceased to be the object of sectarian animosities. The more liberal spirit displayed in the consideration of this subject in 1869 gave birth to a more enlightened policy, and though the portals of religious neutrality in education were since that year thrown open to all engaged in this enterprise, without distinction, native Buddhists were still slow to avail themselves of the opening for educational activity in the interests of their co-religionists, that thus presented itself. For fifteen years or more after that, these Christian societies continued to be in almost undisputed possession of the field. With the Buddhist Theosophical movement in 1889 the Buddhist community awakened to the responsibilities to their co-religionists that the presence of well-organized and successful proselytizing societies could no longer permit them to shut their eyes to. A society was formed to resist the inroads of the foreign faith, and, by the establishment of Buddhist Schools for Buddhist children, to narrow the scope and the opportunities of the opponents of their religion. The apathy which for these long years contented itself with a policy of inactivity, was shaken off, and in ten years' time, 63 Buddhist Schools have been registered under the management of the Buddhist Theosophical Society.

A few Buddhist priests, too, have in the meanwhile interested themselves in education, and three of their number share the management of 13 schools. A few wealthy lay Buddhists are the managers of 27 schools well attended and in many instances admirably housed. The total number of what may be termed avowedly Buddhist Schools, as distinguished from those private schools maintained in the interests of the teachers, now stands at 103, and there is every indication that this number will be increased year by year. For the present year no less than 20 applications for Buddhist Schools are under consideration."

The Government have also recognised the educational efforts of the Buddhists, by the appointment of a member to represent the interests of Buddhist Schools at the Board of Education.

Schools in the Western Circuit.

Within the Western Circuit nineteen new schools have been opened in 1898, as follows :—Mabima Boys' ; Watinapaha Mixed ; Nittambuwa Mixed ; Peellawatta Girls' ; Godagama Girls' ; Padukka Mixed ; Medagama Boys' ; Pelpola Mixed ; Mahagama Boys' ; Barawawila Girls' ; Kalubowila Mixed ; Boralesgomuwa Mixed ; Sanghamitta (Industrial) ; Maduwa Girls' ; Yagodamulla Girls' ; Galgana Boys' ; Randombe Girls' ; Yatiyantota Mixed ; Watugedara Boys'.

Of the new schools opened last year the following eleven have been registered for grant by the Director of Public Instruction :—

Indibedde Mixed ; Kotadennjawa Boys' ; Vitanamulla Boys' ; Moratumulla Mixed; Nalluruwa Mixed ; Ambalangoda (English) Boys' ; Kadewideya Boys' ; Kasbewa Girls' ; Mahagama Boys' ; and Sanghamitta Industrial (Girls') ; Sanghamitta Vernacular (Girls').

The total number of schools in this circuit is 79, of which 44 are registered schools. The applications for the registration of the others have been forwarded to the Director of Public Instruction, and their registration may be expected next year.

The amount of grant earned by these schools

In 1897	was	Rs. 8,78,300
In 1898 (up to date)	was	„ 9,93,550
which is an increase of		„ 1,44,050 up to date.

For the improvement of existing schools and their greater efficiency and continued growth and prosperity I may venture to make a few suggestions :—

1. The opening of one or more training schools for vernacular teachers, to be attached to the leading English schools. Such schools will receive aid from Government and will supply the demand for properly trained and qualified teachers for our out-station schools.

2. The opening of a larger number of English schools within the circuit. There are only four such schools in the circuit at present—three for boys and one for girls. I am glad that substantial tiled buildings for English schools have been put up at Kollupitiye and at Kelaniya and that they will be opened shortly. A fund is also being raised for opening an English school at Wellawatta. Other desirable sites for English schools are at Panadura, Kalutara and Matara.

3. The formation of a Buddhist Literature Society for the preparation and publication of school books for our Vernacular and English schools and for books on Buddhism.

Such Society may also undertake the annual examination of scholars in religious knowledge and award prizes. At present a Christian Missionary History of Ceylon, antagonistic to Buddhism, is being used in our schools, and this is an anomaly. I have prepared a history, from 543 B. C. to 1505 A. D., which I am willing to submit to such a society. There is also no Central Board of Examination, or even an approved list of Text Books in religious knowledge—a subject of primary importance in the establishment of Buddhist Schools.

4. I have repeatedly urged the necessity of the appointment of an Inspector of Schools, and I am glad that Mr. Dharmasiri, who has been over ten years a practical teacher at the Ananda College, and who holds a first-class license has lately been appointed. I expect much from his periodical visits of inspection to our out-station schools which he will pay regularly from this month.

5. Funds are urgently wanted for the upkeep of existing schools, for the opening of new schools, for the salary of a clerk at the Head-

quarters, and of the Inspector of Schools, for travelling and incidental expenses, for a Prize Fund for Religious knowledge and for the carrying out of the suggestions I have made above. The Annual Fancy Bazaar in aid of the Educational movement takes place in December—17th, 18th, and 19th—at the Ananda College, and I trust the Buddhist Public, both the wealthy and the moderately well-to-do, will recognise the good work that has been done in the past and respond liberally.

The thanks of the Buddhist community are due to all the local managers of our schools for their substantial help in money and in aid of their local schools, and to all teachers engaged in our schools for their efficient work.

I do not wish to make invidious distinctions by mentioning the names of those only who have contributed largely to the upkeep of their schools. They obtain the reward of inward satisfaction with their unselfish work.

A. E. Buultjens,
General Manager of Buddhist Schools.

BUDDHIST PRESS REPORT FOR THE YEAR ENDING 30th November 1898.

Colonel H. S. Olcott, President-Founder, T. S.

Dear Sir and Brother,—I beg to submit my report in connection with the Buddhist Press for the year ending 30th November 1898.

Last year I had the satisfaction to report on the progress of the several departments under my immediate control. The period under review also, I am equally pleased to say, has been a year of greater progress than I anticipated.

The circulation of our Sinhalese newspaper, the *Sandaresa*, has largely increased during the year, and the income from subscriptions and advertisements has also increased considerably. Owing to the growing demand of the space of the paper for public business advertisements it has been found necessary to enlarge the paper as soon as possible, and I hope to obtain the sanction of the Society early next year.

Another improvement in connection with the Sinhalese Department is the establishment of a type-casting room.

As regards job work, the number of orders received during the year from outsiders has been very large and more than our establishment could execute. I have therefore found it an urgent necessity to enlarge the jobbing department. Printing work executed for the Society has also increased considerably. The expansion of our School Department is due to this increase.

Colonel Olcott's "Buddhist Catechism" and Mr. Leadbeater's "Sisu-bodaya" (Parts I. and II.) went through another edition. This year only

one new book, the "Gihi Diva Chariya" (Sinhalese Etiquette) by Mr. H. Dharmapala, was printed. This very useful book has already gone through two editions, and the third is also likely to be issued very soon.

Our English organ, *The Buddhist*, having been a weekly for the last nine years is now made into a neat little monthly magazine. This time Mr. D. B. Jayatileka, B.A., Vice-Principal of the Ananda College, has kindly taken up the editorship, and the journal, I am glad to say, by the manner in which it has been accepted by the public, is not likely to be such a failure as when it was a weekly.

The success of our work rests chiefly on the successful working of our two organs, and specially the *Sandaresa*. For this purpose the premises have to be enlarged, and then I will be able to extend the Printing establishment, and carry on the work much more satisfactorily.

Fraternally yours,
H. S. PERERA,
Manager.

REPORT OF THE GENERAL MANAGER OF BUDDHIST SCHOOLS IN THE CENTRAL PROVINCE.

FOR THE YEAR ENDING 31ST DECEMBER, 1898.

Colonel H. S. Olcott, President, Theosophical Society.

DEAR SIR,—I have the honour to forward the annual report for the year ending December 31st, 1898, of the work done in the Central Province by the Kandy Buddhist Theosophical Society.

General Educational Work.—There are now 32 registered schools under the management of the Society, two of which were placed on the list of Grant-in-Aid Schools since last year. Two more schools have been opened this year which are not yet registered, an English Boys' School at Bopitiya, and a Vernacular Mixed School at Polgahawela, so that in all we have nine English Schools and twenty-five Vernacular Schools, making a total of thirty-four, with an attendance of about 3,500 children.

Registered Schools.

(1) Dharmaraja College, 310; (2) Matale Boys, English School, 150; (3) Hatton Boys' English School, 122; (4) Katugastota Boys' English School, 183; (5) Kurunegalla Boys' English School, 112; (6) Nawalapitiya Boys' English School, 130; (7) Ampitiya Boys' English School, 90; (8) Panurla Boys' English School, 46; (9) Gampola Vernacular Mixed, 160; (10) Rattota Vernacular Mixed, 110; (11) Hanguranketa Vernacular Mixed, 160; (12) Manikawa Vernacular Mixed, 135; (13) Maturata Vernacular Mixed, 143; (14) Padiyapalella Vernacular Mixed, 140; (15) Ataragalla Vernacular Boys', 180; (16) Dan-

kande Vernacular Boys', 40; (17) Millagahalanga Vernacular Boys', 68; (18) Bembiya Vernacular Boys', 19; (19) Paneliya Vernacular Boys', 90; (20) Kandy Vernacular Girls', 136; (21) Katugastota Vernacular Girls', 75; (22) Ampitiya Vernacular Girls', 40; (23) Kadugannawā Vernacular Girls', 98; (24) Iriyagama Vernacular Girls', 56; (25) Panwila Vernacular Girls', 33; (26) Wattegama Vernacular Girls', 46; (27) Mailapitiya Vernacular Mixed, 150; (28) Rambukkana Vernacular Girls', 50; (29) Galagedara Vernacular Girls', 70; (30) Digane Vernacular Girls', 32; (31) Ulapane Vernacular Boys', 50; (32) Mahawewe Vernacular Boys', 140.

Unregistered, Schools.

(33) Dharmaraja School for Priests, 31; (34) Bopitiya English Boys' School, 80; (35) Polgahawela Vernacular Mixed, 110.

From this list it can be seen that we have 10 English Schools with an attendance of 1,254 children and 25 Sinhalese Schools with an attendance of 2,236 making a total of 35 schools with an attendance of 3,490. As all returns have not yet come in from the Office of the Director of Public Instruction, it is difficult to estimate the total grant earned for the year, but the total amount will be at least Rs. 7,000.

I am pleased to be able to say that, speaking generally, the English Schools under our management have passed very satisfactory Government Examinations, in many cases standing first in their particular districts for efficiency.

The Sanghamitta Hermitage.—In last year's report attention was drawn to the necessity for opening a Boarding School for the daughters of Kandyan chiefs. Since that time the want has been supplied chiefly through the untiring efforts of the Countess Canavarro. She opened the Sanghamitta Hermitage as a Girls' Boarding School in May of this year. As her work in Colombo occupied so much of her time she gave over the care of the school to Miss Rodda, an Australian lady, who had been residing for some time at Adyar. Under the skilful management of Miss Rodda the institution is gradually achieving the success it deserves.

Dharmaraja College.—Perhaps the chief work of the year has been in connection with the High School in Kandy. I am glad to be able to report that its numbers are rapidly increasing so that now there are over 300 boys whose names appear on the roll, most of whom are very regular in their attendance. It is now one of the largest Buddhist Schools in the island, and it has been thought advisable, in order to keep pace with the rival Missionary Schools, to change the name, and for the future it will be known as the Dharmaraja College. Great thanks are due to Mr. Panday, a member of the Bombay Lodge, for his valuable services so freely given as Vice-Principal, to which the increased efficiency of the school is largely due.

Mr. Faber, a member of the Hope Lodge, T. S., Colombo, has also aken up duties in the school as Head-master, and great results in the

future are to be expected from his energy and unexceptional abilities. The teaching staff generally has been re-organized and when I mention that in the school curriculum such subjects as Latin, Higher Mathematics, Science, Sanskrit, Pali, and short-hand are included, it can be seen that the prospects of future success are bright and encouraging.

The enlargement of the school premises is proceeding steadily, though slowly. Our best thanks are due to all those gentlemen who have contributed so willingly. When completed, the College will have accommodation for one hundred boarders in addition to the usual number of day scholars.

Here I must not forget to express the great thanks due to Mr. Goonewardhana, the President of the Society, Mr. Kobbekaduwa, R. M., the Secretary of the Society, M. Batuwantudawe, the Sub-Inspector of Schools, and Mr. E. M.B. Seneviratne, the Assistant Secretary, for the willing help they have given me in the arduous work of collecting subscriptions for the Building Fund. Tours have been made throughout the Central Province for this purpose and Mr. M. Batuwantudawe in particular deserves special thanks for the valuable help he has given me.

In connection with the College a priests' school has been established, with the Revd. T. Silananda, keeper of the Oriental Library, Kandy, as Principal. There are at present 31 priests in the school, whose ages vary from ten to eighteen. The course of study includes English, Sanskrit, Pali, Classical Sinhalese, Tamil, Mathematics and Sciences.

The school has been formed with three objects:—

1*st.*—Of raising the Buddhist priesthood from the low state to which it has fallen.

2*nd.*—Of counteracting the work of the Jesuit priests who have established a large seminary two miles from Kandy.

3*rd.*—For the purpose of training missionaries for general work in Buddhist countries.

General Activities.—Lectures on Ethical Buddhism are given in the College Hall on each Full Moon Night, while other lectures on philosophical subjects have been given at irregular intervals, the Revd. T. Silananda, the Countess Canavarro and Messrs. Dharmapala and Faber being among the lecturers.

Dharmaraja Lodge.—A Lodge has also been formed for regularly organized study in Comparative Religions and Philosophies. Members who join bind themselves to hard and systematic study, so that they may be more competent to carry on the future work of the Society. We are hoping during the next year to be able to form the nucleus of a library of Theosophical and Philosophical Works, such a library being essential if we are to carry out our object.

Visit of Colonel Olcott and Panchama delegates.

A noteworthy incident of the present year and one which marks a new departure in the modern history of Buddhism is the visit of Colonel Olcott accompanied by the Panchama delegates, Dr. Iyodhi Doss and Mr. Krishnasawmy, during the month of July. There is no need here to state their object at length, as it will be found elsewhere. It is sufficient to say that they were received with every mark of welcome and of enthusiasm, both by priests and people of all castes ; and although the people here have a great many projects on their hands to be carried out, yet they are sparing a portion of their time and thought to give to the work to be undertaken in Madras.

At every place visited by me on my lecturing tours the news was received with joy and many blessings were called down upon the Colonel ("Their Father" as they call him) by the people, for his share in the work.

In conclusion, I have to thank the several gentlemen who have so kindly acted as local managers of our schools, and I feel sure that if the ready support of all our friends be given with equal willingness in the future as has been hitherto done in the past, many of our projects will be carried out to a successful completion.

I am, Dear Sir,
Yours fraternally,

HARRY BANBERY,
Principal (Dharmaraja College) and
Genl. Manager, Buddhist Schools, C. P.

REPORT OF THE BUDDHIST THEOSOPHICAL SOCIETY OF GALLE DURING THE YEAR 1898.

To the President-Founder T. S.

Twelve general meetings were held and as many more for transaction of business in connection with educational matters. Most of the members have to be constantly appealed to, to rouse up their dormant spirits to active work. There is a large field in South Ceylon forwork, but no labourers. The presence of a European is likely to bring about a change and the sooner a genial sympathetic European graduate is sent to assume duties as Principal of Buddhist work in the Southern Province, the better it will be for the myriads of children growing up in ignorance and attending non-Buddhistic institutions.

1. Mahinda College is gradually progressing. A diligent, sympathetic European Teacher should be appointed as Principal if the institution is to be a success. The funds at the disposal of the Manager are not at all satisfactory to promise a handsome pay. As an institution started under the auspices of the Theosophical Society the hope of the most of the Buddhists here is that the President-Founder of the Theosophical Society and his worthy colleagues will help the Manager

with a competent Principal to undertake work at the College almost for a nominal pay.

2. Kalegana Boys' School is steadily progressing. It is a primary English School.

3. Dangedara Mixed Vernacular School earned a satisfactory grant at the last Government examination. It is situated at a centre where Buddhist parents take very little notice of the education of their children.

4. Meepawala Boys' School is progressing. An application has been made to the Public Instruction Department to have it registered as a Mixed School, so that girls whose education is neglected, in about six villages, may be benefited thereby.

5. Ganegama Boys' School is well attended. A Girls' School has been opened with the view of converting the Boys' School into a Mixed School.

6. Gintota Mixed School. This was taken up by the Society in January last. It was at the time rapidly going down, but now it is over-crowded and the building is being enlarged. Our hearty thanks are due to Mr. F. de Silva, Station-Master, the President of the Local Society, and Mr. Juwanis Modalali, Treasurer, for their indefatigable labour to strengthen the stability of the school. There are four teachers, and an attendance of about 150.

7. Hagoda Boys' School. This is situated in a hamlet populated by indifferent Buddhists. The school is mainly kept up by the support of Mr. T. D. S. Amarasuriya, President of Galle Branch.

8. Milidduwa Mixed School is increasing in attendance. A new bungalow is being put up.

9. Unawatuna Mixed School was opened in November last year. It has an attendance of nearly 300.

10. North Dangedara Mixed School has an attendance of about 150. An application has been forwarded to the Department for its registration.

11. Lelwala Mixed School. This is a school situated in a centre where thousands of boys and girls are left quite untutored. Buddhist parents here are wholly indifferent to the education of their children.

O. A. JAYASEKERE,

GALLE, 12*th December*, 1898. ——— *Secretary.*

BUDDHIST THEOSOPHICAL OFFICE,
GALLE, 23*rd December* 1898.

To the President-Founder, T. S.

SIR,—I have the honour to enclose herein the Balance Sheet of the National Fund sent to me by the Treasurer only this morning.

I beg further to add that, if our work in the Southern Province is to succeed, it is essential that we should have an energetic European as the Principal of Mahinda College.

Mr. Gordon Douglas has resigned, as our sympathy is not with him, in consequence of his hostile attitude towards the Theosophical Society.

Your obedient servant,
O. A. JAYASEKERE,
Secretary.

The Singhalese National Buddhist Fund collected by Colonel H. S. Olcott with the aid of the Buddhist Theosophical Society.

RECEIPTS-	Amount.		EXPENSES.	Amount.		Total.	
	Rs.	ct.		Rs.	ct.	Rs.	ct.
To collections by Colonel Olcott ...	5,845	93	By amount lent on Bonds	4,941	70		
			Value of immoveable property ...	1,000	00		
Interest received from 15th December 1896 to 15th December 1898 ...	450	50					
			Amount in C. M. Bank ...	599	19		
By unexpended balance ...	1,582	57	Amount in hands of Treasurer ...	195	23		
						6,736	12
			Expenses from 15th Decr. 1896 to 15th Decr. 1898.				
			Peons' wages ...	60	00		
			Carriage hire and sundries	17	75		
			Books, &c. to Schools ...	38	03		
			Mahinda College ...	609	60		
			Sanorawala School ...	120	00		
			Dangedara School ...	87	50		
			Gintotte School ..	150	00		
			Haberaduna School ...	60	00		
						1,142	38
Total Rs...	7,879	00	Total Rs...			7,879	00

Audited by
A. J. JAYASEKERE,
V. P. Board of Managers,
H. C. PERERA,
Treasurer, B. N. F.

GALLE, *3rd December* 1898.

THE ANNIVERSARY CELEBRATION.

The twenty-third Anniversary of the Theosophical Society was celebrated at Victoria Hall, on December 28th, at 5-30 P. M., and was very largely attended. In addition to the cheering remarks made by the President-Founder and the General Secretary of the Indian Section,

Mr. Keightley, brief addresses were delivered by Miss Sarah E. Palmer, delegate from America, Dr. Pascal, of France, Miss Lilian Edger, of the Colonies, Mr. Kapade, of Amraoti, Professor Arthur Richardson, and Babu J. C. Chatterji.

Dr. Richardson, President of the Central Hindu College, referred to the system of education prevailing in the East, and said it often resulted in damaging the morals of the pupils, and rendering graduates less useful to the community than they would otherwise be. He noticed the widely divergent character of the two forces—Culture and Cram, the former prevailing in the West, the latter in the East. Although Cram might enable a student to pass an examination, it left the character untrained and the intellect feeble and lacking in true discipline. He said it would be the aim of the Hindu College with which he was connected, to realise the nobler aims of education.

Following is a translation of Dr. Pascal's address:

HONOURED PRESIDENT, AND DEAR BROTHERS,—

I am profoundly convinced that my stay in India will be one of the sweetest, one of the greatest blessings which Destiny has granted me in the course of my present incarnation. I cherished this conviction, intuitively, before leaving Europe, and since my feet have pressed the holy soil of your country, I find each day confirming it afresh.

For, indeed, what privilege could be sweeter than to return to that land which was for us, Aryans, our common cradle; to the country where we entered upon the experiences which were to constitute the task of our fifth cycle; the land which the great Rishis and thousands of Yogis have hallowed by streams of love poured forth in profusion age after age?

What boon could be greater than to dwell for several months in the most sacred city of the world, in the spiritual focus of our planet, in the very heart of India—holy Kâśi, whose atmosphere has been so deeply saturated by the divine radiation of the great Beings that—after centuries of the Dark Age, after the fall of the sublime India of the past, after numberless barbarian invasions, after years of contact with the most terrible of destroyers—the materialistic civilisation of the egoistic West—its atmosphere remains sweet with calm, with peace, with purity, and allows the soul thus filled to expand under its caress and soar towards the Infinite? What could make one happier than to dwell thus in the life-giving atmosphere of Elder Brothers, by the side of souls holy and strong, at the feet of the great Apostle who was given for our enlightenment, when the disappearance of the radiant messenger, H. P. B. seemed to leave the world in the darkness of night?

What could cause greater joy than to come to the foot of the tree of Theosophy, to rest under its shade, and to open the doors of the mind and the heart to the memories of the past which fill the air of the Headquarters?

Therefore my heart is full of the liveliest gratitude to all those, great and small, known or unknown, who worked at the building of the

glorious edifice known as the Theosophical Society: above all to the Great Souls who guide the spiritual evolution of Humanity, to Whom we owe a reverence so profound that to speak of Them in any other language than that of the silent adoration of the heart, seems a profanation;—for the mighty spirit who was called H. P. Blavatsky and who was that channel of that flood of Life and Light which the Great Brotherhood poured out upon earth on the eve of that critical moment which is to see one cycle expire and another be born; for H. P. B., who was of all of us the teacher, of all the mother, who bore with a courage we too often forget, the frightful blows aimed by the spirits of evil against the edifice which shall regenerate our race made gangrenous by materialistic scepticism; for H. P. B. who, like all Saviours of the world, had to bear a heavy cross on the road to her Calvary and drink to the last drop the bitter cup of the Passion:—for our President-Founder, who was the builder of the edifice we admire to-day; the faithful workman of our Masters, the indefatigable labourer, travelling in all latitudes and by every means seeking to cement new centres to the foundation-stone; the strong soul who remained unshaken amidst terrible troubles, unmoved in face of the most dangerous of the forces of destruction, the ridicule which dissolves all that it touches; the hero who fought out beside H. P. B. the obscure but terrible battles of our theosophic childhood, and who has never for a moment ceased, as you know, to devote himself to every task of abnegation and self-sacrifice: for that galaxy of devoted souls, of whom more than one is present here, who were the faithful and indefatigable co-workers of those early days, days full of difficulties, dimmed by hatred and treachery, by calumny and falsehood, by plottings and scandals, by all the powers of Evil striving to stifle the new-born light; for all those who, since then, have given to the Society the support of their voice, their fortune, their thought or their love; finally, for her to whom there came, on the departure of our glorious H. P. B. the order to throw her great soul into the theosophic instrument and who, ever since, ensouls and guides it, who instructs us, sustains us, guides us, protects us, giving to the cause all the energies of her body and her soul—Mrs. Annie Besant.

Without the sacrifices of this staff of heroes, without the efforts of these pioneers, without all these acts of devotion known or secret, present to our memory or forgotten, the flood of spiritual Life which the Great Brotherhood had to pour out upon the world, could not have come down to us; it would not have found any channels to receive and distribute it to the souls parched by the simoon of materialism; we should have remained in the night, groping in darkness, crying in vain for light, and the dawn of freedom would not have shed on our foreheads its luminous life nor opened our eyes with its rosy fingers; our race would have pursued its mad career towards the abyss and no guide, no light, no barrier would have prevented its losing itself in the depths of the gulf which swallows up the peoples which have lost the path.

* * * But gratitude is incomplete if it does not emerge from its negative aspect, if it remains shut up in the silence of the heart, if its vibrations do not go forth into the field of action on the physical plane. Gratitude must take on its positive expression and translate itself into concrete devotion; we must not rest satisfied to receive with selfish joy; we ought to give, we ought to show forth to the world the light we receive, we should not be mere receivers in a spiritual avarice, but channels always wide open, giving free passage to the waters of Life which come to us from God.

And this individual devotion, although indispensable, is not sufficient. The radiations of mere units are too restricted, too isolated to produce anything but feeble isolated centres; the union of all in love and devotion is needed; the cells of the theosophic body must be one with its organs and with the whole system; networks of life must arise from this fraternal solidarity of individuals, functional activity must arise and the Theosophical Society become the complete living organism which it ought to be, the perfect instrument for which the world is waiting. Then the life which the great Beings pour out into it will find its full expression, its total result, and Theosophy will shine like a sun whose brilliant rays will light up the dogmas of the churches, will revive the spark of the "spirit" deadened by the "letter," a sun which will warm all, give life to all, enlighten all: sciences, philosophies, religions.

It rests solely with ourselves to hasten the epoch of this union, of this fraternal solidarity, of this organic perfection of the theosophic body which is needed ere the instrument can give forth the full expression of the divine harmony which shall re-echo therein. The stumblings of infancy are overpast, the mistakes of youth lie already behind us, the old Karma which hampered our first steps is nearly exhausted; we can see the first signs which betoken the coming of our manhood, the age of strength and action. Let us take courage then, and redouble our efforts. Let us not rest content with considering the function which the Section, the Branch or the Centre of the Society to which we belong specially fulfills; let us think, at the same time, of the entire organism, in each one of its cells; let us will energetically that this spiritual union of the unities in the life which makes them live shall be the uniting link of our efforts, the cord binding together the separate strands of our individual forces, and when the thought of each shall be the thought of all, when the power of each shall be multiplied by the power of all, when the devotion of each shall be sustained by the devotion of all, the sacrifice of the Great Nameless Ones shall bear its fruit—the Redemption of the Race.

Mrs. Besant's closing address was a masterly outburst of eloquence, and a condensed report of it will be reproduced in February *Theosophist*. Never before has there been so brilliant an outlook for the progress of theosophical ideas during the next century.

PERMANENT FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 24th Dec. 1897 ...	25,096	9	0				
Mr. S. Bangiah Naidu, Nagpore	12	8	0				
Interest on Government Pro-Note	1	7	7				
Do. on Savings Bank ...	2	13	0				
Total...	25,113	5	7				

ANNIVERSARY FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P		Rs.	A.	P.
Balance on 24th Dec. 1896 ...	259	1	8	Gallery ...	61	8	11
Donations :—				Victoria Hall	15	0	0
Mr. R. Kesava Row and three others, Dharapuram ...	4	0	0	Feeding delegates, &c. ...	50	7	0
				Extra servants	28	3	0
„ Ramasawmi Pillai and two others	1	8	0	Repairs	47	12	3
Dr. D. J. Edal Behram, Surat	65	0	0	Sundries	55	8	0
Countess Wachtmeister ...	100	0	0	Pandal contractor	128	2	0
Mr. Surya Row Naidu, Vizagapatam	15	0	0	Iron railing ...	7	0	0
					393	9	2
				Balance ...	51	0	1
Total...	444	9	3	Total...	444	9	3

HEAD-QUARTERS FUND.

1898.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on December 1897..	2,718	10	7	Establishment charges ...	2,333	4	1
				Repair and Material ...	3,639	8	4
DONATIONS:—				Stable ...	349	3	10
Mr. P. D. Khan, Bombay ...	15	0	0	Post and Telegrams ...	81	10	0
„ C. Sambiah ...	15	0	0	Food for guests ...	373	13	1
„ A. F. Knudsen ...	50	0	0	Printing and stationery ..	500	10	10
„ A. P. Sinnett, London Lodge £5-0-0...	80	0	0	Loans raised and returned ..	2,908	14	0
„ D. D. Chidester £4-0-4...	61	5	5	Travelling ...	236	1	0
Mrs. L. Wadham, and Miss Brodie, San Francisco 19/9	14	13	0	Sundries ...	1,393	14	4
H.H. Maharajah, Kapurthala	150	0	0	Transfers ..	263	7	0
Mr. K. Venkatarao, Bellary...	100	0	0	Cashing cheques ..	682	15	0
Dr. Balkishen Lal, Lahore	20	0	0				
Mr. Jussa Wala, Bombay ...	25	0	0				
Buenos Ayres, South America	120	0	0				
Mr. P. Nanjunda Naidu, Hassan	3	0	0				
A Lodge on a/c of Indian Sec.	21	10	0				
Mr. Venkatakanniah ...	1	8	0				
Mrs. Patel, Pittsburg, U. S. A. £2-0-7...	30	7	0				
Mr. N. Ramasamy Naidu, Kottur...	1	0	0				
„ Anantrai Nattiji Mehta, Bhavnagur ...	84	0	0				
Fee for opening hostel during Convention ...	3	0	0				
A sympathiser ...	5	0	0				
W. A. E ...	10	0	0				
Mr. P. de Abrew ...	5	0	0				
ENTRANCE FEES:—							
Dharma Raja Lodge ...	20	0	0				
Mr. Robert J. Tebbitt, Pekin.	13	0	0				
TRAVELLING EXPENSES:—							
Return ticket charge for Miss Edger ...	868	0	0				
Headquarters to Benares, Indian Section ...	100	0	0				
Trip to Burmah ...	500	0	0				
DUES:—							
European Section £86-5-10	1,323	5	0				
American do £81-16-4	1,227	4	7				
New Zealand do £ 9-7-10	147	2	0				
Australian do £12-5-4	196	4	0				
Netherlands do £ 8-2-10	121	2	10				
Indian do ...	1,464	1	6				
Carried over...	9,514	7	11	Carried over...	12,763	5	6

HEAD-QUARTERS FUND—(*Continued*).

1896.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Brought forward...	9,514	7	11	Brought forward...	12,763	5	6
Scandinavian Sec. £25- 8- 4	406	10	0				
Theosophist Fund £12-13- 7	190	3	0				
Return of Loan from Library	750	0	0				
Do do *Theosophist.*	500	0	0				
Loan from Private Funds ...	370	0	0				
Return of small loan ...	4	0	0				
Loan from *Theosophist* ...	500	0	0				
Received from *Theosophist* in exchange for cheque £30-0-0	450	0	0				
Interest on Mortgage Thompson & Co. ...	545	10	2				
Interest on Post Office ...	3	2	0				
Sale of tickets ...	28	0	0				
Garden ...	208	4	8				
				Balance...	707	0	3
Total...	13,470	5	9	Total...	13,470	5	9

LIBRARY FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P
Balance on 24th Dec. 1897.	215	6	8	Purchases of books ...	730	12	0
DONATIONS:—				Binding	16	6	0
Mr. A. K. Seetarama Sastriar (*Cuddapah*) ...	1	0	0	Freight	14	2	2
Miss Rodda ...	10	0	0	Subscriptions to Periodicals ...	6	2	0
Mr. C. Sambiah ...	15	0	0				
„ R. Surya Row ...	20	0	0	Establishment charges ...	642	0	0
„ A. Von Hoffmann (*England*) ...	200	0	0	Stationery	1	8	0
„ P. Kesavapillai (*Gooty*)	50	0	0				
„ W. G. John (*Brisbane*) £ 2 ·00	29	9	0	Repairs and materials ...	1,130	13	8
„ T. D. S. Amarasuriya, Galle ...	100	0	0	Sundries	91	2	0
An F. T. S. in Burmah ...	250	0	0	Loans returned ...	750	0	0
Babu Narendra Nath Mitter ...	50	0	0				
Mr. T. M. Sundaram Pillai, (*Palladam*) ...	50	0	0				
„ C. Murugesa Nadar (*Tranquebar*) ...	40	0	0				
H. H. Rani Mrinalini of Pikapara. ...	100	0	0				
Prince Harisinhji Rupsinhji ...	500	0	0				
Mr. Ross Scott, (*Lucknow*)	50	0	0				
Interest from Post Office Savings Bank 1897-98...	1	4	3				
Loan from Hd.-qrs. Fund	850	0	0				
Transfer from ...	500	0	0				
H. P. B. Memorial Fund...	500	0	0				
O. F. S. Fund ...	400	0	0				
Sale of books ...	28	12	0				
Contribution for books ...	12	8	5				
					3,382	13	10
				Balance ...	590	10	6
Total...	3,973	8	4	Total Rs...	3,973	8	4

T. SUBBA RAO MEDAL FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A	P.
Balance on 24th Dec. 1897 ...	602	8	7	Cost of Steel Die... ...	60	0	0
				Gold Medal (P. W. S.) ...	45	0	0
				Subscription	3	0	0
DONATIONS :—				One Sandalwood box ...	1	0	0
				Packing, &c.	2	10	0
Mr. Rai Sahib Iswaraprasad Mandala	500	0	0	One case for the medal ...	3	0	0
,, V. C. Seshachari, Mylapore	50	0	0	Insurance fee, &c.... ...	1	2	0
,, T. V. Gopalasawmy Iyer, Tripatore	2	0	0				
,, T. N. Ramachandra Iyer, Salem	5	0	0				
,, D. Raguram Rao, Chingleput	3	0	0				
,, N. Venkataraghavayya, Kanjivaram	2	0	0				
,, O. Sundara Row, Vaniambadi	1	0	0				
,, M. V. Vasudeva Iyer, Cuddapah	1	0	0				
,, V. Kuppusami Aiyer ...	15	0	0				
,, T. N. Subba Iyer... ...	2	0	0				
Mrs. Roshan Lal, Allahabad.	10	0	0				
Mr. M. Rangasami Iyengar..	1	0	0				
,, A. G. Watson	20	0	0				
,, A. F. Knudsen ...	10	0	0				
,, N. M. De ai, Amraoti ...	3	0	0				
,, N. Venkatakanniah, Arcot	1	0	0				
Adyar Lodge T. S. ...	5	0	0				
Mr. J. Srinivasa Row, Gooty	2	0	0				
,, P. S. Ramasami Iyer ...	1	0	0				
,, Padmanabha Iyer ...	1	0	0				
A Brother	1	0	0				
Col. H. S. Olcott, P. T. S. ...	50	0	0				
Miss Lilian Edger ...	2	0	0				
Upendranath Basu ...	10	0	0				
Bangalore T. S.	10	0	0				
Mr. A. Mahadeva Sastri ...	5	0	0				
,, A. Nilakantha Sastri ...	2	0	0				
,, K. C. S. Ananta Narayana Iyer	3	0	0				
,, M. Jagannatha Md, Madras T. S.	1	0	0				
Int. on Post Office Savings Bank	19	12	0				
					115	12	0
				Balance...	1,225	8	7
Total Rs ..	1,841	4	7	Total Rs...	1,841	4	7

H. P. BLAVATSKY MEMORIAL FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 24th Dec. 1897...	2,946	9	3	Loan to Library ...	500	0	0
Interest on Pro-Notes ...	44	1	8	Balance ...	2,691	12	5
Interest on Mortgage ...	201	1	6				
Total...	3,191	12	5	Total...	3,191	12	5

OLCOTT PENSION FUND (NOW FREE SCHOOL FUND).

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 24th Dec. 1897 ...	2,793	11	6	Paid to O. Free School to meet current expenses ...	103	0	0
Interest on Govt. Pro-Notes.	39	10	6	Loan to Library ...	400	0	0
Interest on Mortgage ...	191	1	6				
				Total...	503	0	0
				Balance...	2,521	7	6
Total...	3,024	7	6	Total Rs...	3,024	7	6

WHITE LOTUS FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
DONATION :—				Nil			
W. B. Fricke, General Secy., Netherlands Section £9-17-4.	148	9	3				

RULES OF THE THEOSOPHICAL SOCIETY.

As revised in General Council, July 9, 1896.

CONSTITUTION.

1. The title of this Society, which was formed at New York, United States of America, on the 17th of November, 1875, is the "Theosophical Society."

2. The objects of the Theosophical Society are:

I. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

II. To encourage the study of comparative religion, philosophy and science.

III. To investigate unexplained laws of Nature and the powers latent in man.

3. The Theosophical Society has no concern with politics, caste rules, and social observances. It is unsectarian, and demands no assent to any formula of belief, as a qualification of membership.

Membership.

4. Every application for membership must be made on an authorized form, and must be endorsed by two members of the Society and signed by the applicant; but no persons under age shall be admitted without the consent of their guardians.

5. Admission to membership may be obtained through the President of a Branch, the General Secretary of a Section, or the Recording Secretary, and a certificate of membership, bearing the signature of the President and the seal of the Society, and countersigned by one of the above-named officers, shall be issued to the member.

Officers.

6. The Society shall have a President, a Vice-President, a Recording Secretary, and a Treasurer.

7. The President-Founder, Colonel H. S. Olcott, holds the office of President of the Theosophical Society for life, and has the right of nominating his successor, subject to the ratification of the Society.

8. The term of the Presidency is seven years (subject to the exception named in Rule 7).

9. The President shall nominate the Vice-President, subject to election by the Society. The Vice-President's term of office shall expire upon the election of a new President.

10. The appointments to the offices of the Recording Secretary and the Treasurer shall be vested in the President.

11. The President shall be the custodian of all the archives and records of the Society, and shall be one of the trustees and administrators for property of all kinds, of which the Society as a whole is possessed.

12. The President shall have the power to make provisional appointments to fill all vacancies that occur in the offices of the Society, and shall have discretionary powers in all matters not specifically provided for in these Rules.

13. On the death or resignation of the President, the Vice-President shall perform the presidential duties until a successor takes office.

Organization.

14. Any seven members may apply to be chartered as a Branch, the application to be forwarded to the President through the Secretary of the nearest Section.

15. The President shall have authority to grant or refuse applications for charters, which, if issued, must bear his signature and the seal of the Society, and be recorded at the Headquarters of the Society.

16. A Section may be formed by the President of the Society, upon the application of seven or more chartered Branches.

17. All Charters of Sections or Branches, and all certificates of membership, derive their authority from the President, and may be cancelled by the same authority.

18. Each Branch and Section shall have the power of making its own Rules, provided they do not conflict with the general rules of the Society, and the Rules shall become valid unless their confirmation be refused by the President.

19. Every Section must appoint a General Secretary, who shall be the channel of communication between the President and the Section.

20. The General Secretary of each Section shall forward to the President, annually, not later then the 1st day of November, a report of the work of his Section up to that date, and any time furnish any further information the President may desire.

Administration.

21. The general control and administration of the Society is vested in a General Council, consisting of the President, Vice-President, and the General Secretaries.

22. No person can hold two offices in the General Council.

Election of President.

23. Six months before the expiration of a President's term of office his successor shall be nominated by the General Council, and the nomination shall be sent out by the Vice-President to the General Secretaries and Recording Secretary. Each General Secretary shall take the votes of his Section according to its rules, and the Recording Secretary shall take those of the remaining members of the Society. A majority of two-thirds of the recorded votes shall be necessary for election.

Headquarters.

24. The Headquarters of the Society are established at Adyar, Madras, India.

25. The Headquarters and all other property of the Society, including the Adyar Library, the permanent and other Funds, are vested in the Trustees for the time being of the Theosophical Society appointed or acting under a Deed of Trust, dated the 14th day of December 1892, and recorded in the Chingleput District Office, Madras, India.

Finance.

26. The fees payable to the General Treasury by Branches *not comprised within the limits of any Section* are as follows: For Charter, £1; for each Certificate of Membership, 5s.; for the Annual Subscription of each member, 5s. or equivalents.

27. Unattached Members not belonging to any Section or Branch shall pay an Annual Subscription of £1 to the General Treasury.

28. Each Section shall pay into the General Treasury one-fourth of the total amount received by it from annual dues and entrance fees.

29. The Treasurer's accounts shall be yearly certified as correct by qualified auditors appointed by the President.

Meeting.

30. The Annual General meeting of the Society shall be held at Adyar in the month of December.

31. The President shall also have the power to convene special meetings at discretion.

Revision.

32. The rules of the Society remain in force until amended by the General Council.

True Copy.

Official.

H. S. Olcott, P. T. S.

C. W. Leadbeater,
Secretary to the Meeting of Council.

OFFICERS

OF THE

THEOSOPHICAL SOCIETY

AND

UNIVERSAL BROTHERHOOD.

President.

HENRY S. OLCOTT.

(Late Colonel S. C., War Dept., U. S. A.)

Vice-President.

ALFRED PERCY SINNETT.

Recording Secretary.

WM. A. ENGLISH, M. D.

Treasurer.

T. VIJIARAGHAVA CHARLU.

General Secretaries of Sections.

ALEXANDER FULLERTON, American Section.
Address: 5, University Place, New York.

BERTRAM KEIGHTLEY, M. A.
UPENDRA NATH BASU, B.A., L.L.B., } Indian Section.
Address: Benares, N. W. P.

THE HON'BLE OTTWAY CUFFE, European Section.
Address: 19, Avenue Road, Regent's Park, London, N. W.

A. Marques, D. Sc., Australasian Section.
Address: 42, Margaret St., Sydney, N. S. W.

A. ZETTERSTEN, Scandinavian Section.
Address: Torstensonsgatan 12, Stockholm.

C. W. SANDERS, New Zealand Section.
Address: Mutual Life Buildings, Lower Queen Street, Auckland, N. Z.

W. B. FRICKE, Netherlands Section.
Address: 76, Amsteldijk, Amsterdam.

Presidential Delegate for Australia and New Zealand.

MISS LILIAN EDGER, M. A.

Address: { AUSTRALIA, 42, Margaret Street, Sydney.
NEW ZEALAND, Mutual Life Buildings, Lower Queen Street, Auckland.

Federal Correspondent.

(MRS.) ISABEL COOPER-OAKLEY; assisted by OLIVER FIRTH and M. U. MOORE.

Address: 19, Avenue Road, Regent's Park, London, N. W.

BRANCHES

OF THE

THEOSOPHICAL SOCIETY

(Corrected up to 8th December 1898.)

INDIAN SECTION.

INDIAN SECTION

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adoni ...	The Adoni T. S. ...	1882	Mr. A. Chakrapani Iyer...	Mr. P. Sabapathy Mudeliar	Agent of the Sabapathy Press Co. Limited, Adoni.
Adyar ...	The Adyar Lodge T. S. ...	1897	W. A. English, M. D. ...	V. C. Sesha Chariar, B.A., B.L. ...	High Court Vakil, Mylapore, Madras.
Agra ...	The Agra T. S. ...	1893	...	Dormant ...	...
Aligarh ...	The Aryan Patriotic T. S. ...	1898	Babu Gouri Shanker, M.A.	Babu Kedarnath Chatterji	Pleader, Aligarh, N. W. P.
Allahabad ...	The Prayag T. S. ...	1881	...	Dr. Abinash Ch. Banerji, L.M.S. ...	Colvin Medical Hall, Allahabad.
Almorah ...	The Tatwa Bodhini Sabha T. S...	1893	Pandit Bhairah Dat Joshi	Pandit Badri Dutt Joshi, L.L.B. ...	Almorah, N. W. P.
Ambasamudram ...	The Ambasamudram T. S. ...	1889	Mr. G. P. Nilakantier ...	Mr. H. T. Subbusami Aiyar	Pleader, Ambasamudram.
Amritsar ...	Jignasa T. S. ...	1896	Mr. Harjiram ...	Sirdar Randhir Singh ...	Sillah Bhangian, Amritsar.
Anantapur ...	The Anantapur T. S. ...	1885	Mr. P. Veeranna Naidu Garu	Mr. M. Subramaniaiya ...	Secretary, Theosophical Society, Anantapur.
Arcot ...	The Arcot T. S. ...	1884	...	Dormant ...	...
Arni ...	The Arni T. S. ...	1885	W. Gopala Charlu, B.A., B.L.	Mr. V. Subba Row Avergal	Secretary, Arni T. S.
Arrah ...	The Arrah T. S. ...	1882	Babu Kaylash Chandra Banerji, M.A., B.L.	Babu Kisori Lal Haldar, B.L.	Secretary, T. S. Arrah.
Baluchar ...	The Jaina Tatwajnâna Sabha T. S.	1890	...	Dormant ...	...

Bangalore ...	The Bangalore Cantonment T. S.	1886	Mr. T. C. Mohaswamy Pillai	Mr. A. Singaravelu Mudelliar	Resident's Office, Bangalore
Do ...	The Bangalore City T. S. ...	1886	...	Dormant ...	...
Bankipore ...	The Behar T. S. ...	1882	Babu Purnendu Narayan Sinha, M.A., B.L.	Babu Siva Sankar Sahay.	Pleader, Bankipur (Behar).
Bankura ...	The Sanjeevan T. S. ...	1883	...	Dormant ..	...
Bara-Banki ...	The Jnanodaya T. S. ...	1883	Pandit Parmeshwari Dass.	...	Pleader, Bara-Banki, Oudh.
Barakar ...	The Sadhu Sanga T. S. ...	1892	...	Babu K. P. Mukherji ...	Mine Surveyor, Barakar.
Bareilly ...	The Rohilkhund T. S. ...	1881	...	Rai Bishan Lal, M.A., LL.B.	Vakil, High Court, Bareilly.
Barisal ...	The Barisal T. S. ...	1887	...	Dormant ...	..
Baroda ...	The Rewah T. S. ...	1882	Rao Bahadur Janardan Sakhâram Gadil, B.L.	Rao Saheb Maneklal Ghelabai Jhaveri	Baroda.
Beauleah ...	The Rajshahye Harmony T. S....	1883	...	Babu Sreesh Chandra Roy	Head Master, Loknath School, Beauleah (Rajshahye, Bengal).
Bellary ...	The Bellary T. S. ...	1882	Rai Bahadur A. Sabapathy Mudelliar	Mr. R. Jagannathia ...	Sanmarga Samaj, Bellary.
Benares ...	The Kasi Tatwa Sabha T. S. ...	1885	Babu Upendra Nath Basu, B.A., L.L.B.	Babu Govinda Dass ...	Durgakund, Benares City.
Berhampore ...	The Adi Bhoutic Bhratri T. S....	1881	Babu Dinanath Ganguli...	Babu Nafar Dass Roy ...	Secretary and Treasurer T. S. Zemindar, Gorabazar, Berhampore, Bengal.
Bezwada ...	The Bezwada T. S. ...	1887	Rao Bahadur S. Lingia ...	Mr. T. Venkatanarasiah...	Pleader, Munsiff's Court, Bezwada.
Bhagulpore ...	The Bhagulpore T. S. ...	1881	Babu Parpati Charu Mukherji	Babu Motilal Misra ...	Pleader, Bhagulpore.

Indian Section—*continued.*

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bhavnagar ...	The Bhavnagar T. S. ...	1882	Raol Shri Princ3 Harisinhji Rupsinhji.	Mr. J. N. Unwalla, M. A.	Principal, Samaldas College, Bhavnagar, Kathiawar.
Bhawani ...	The Bhawani T. S. ...	1893	...	Dormant ...	...
Bhowanipore ...	The Bhowani T. S. ...	1883	...	Dormant ...	...
Bolaram ...	The Bolaram T. S. ...	1882	...	Dormant ...	...
Bombay ...	The Blavatsky Lodge T. S. ...	1880	Mr. D. Gostling ...	Mr. S. Raghavendra Row,	37, Hornby Row, Fort, Bombay.
Broach ...	The Broach T. S. ...	1892	...	Dormant ...	..
Bulandshahar ...	The Baron T. S. ...	1887	...	Dormant ...	...
Burdwan ...	The Burdwan T. S. ...	1883	...	Dormant ...	
Calcutta ..	The Bengal T. S. ...	1882	Babu Narendra Nath Sen.	Babu Hirendra Nath Dutt, M. A., B. L.	28-2, Jhamapakur, Calcutta.
Do. ...	The Ladies' T. S. ...	1882	...	Dormant ...	...
Cawnpore ...	The Chohan T. S. ...	1882	Babu Devi Pada Roy ...	Babu Haran Chandra Dev.	Translator, Judge's Court, Cawnpore
Chakdighi ..	The Chakdigi T. S. ..	1883	...	Dormant ...	...
Chingleput ...	The Chingleput T. S. ...	1883	Mr. D. Raghurama Row ...	Mr. K. K. Krishnier B. A..	Hd. Master, Native High School, Chingleput.
Chinsurah ...	The Chinsurah T. S ...	1883	...	Dormant ...	...
Chittagong ...	The Chittagong T. S. ...	1887	Babu Durgadas Das ...	Babu Kamala Kanta Sen...	Pleader, Judge's Court, Chittagong.

Chittoor ...	The Chittoor T. S. ...	1887	Mr. Bhashyam Iyengar	Mr. C. M. Duraswamy Mudaliar, B. A., B. L,	District Court Vakil, Chittoor.
Cocanada ...	The Gautama T. S. ..	1885	Mr. K. Perrasu ...	Mr. V. Venkata Rayudu...	First Grade Pleader, Cocanada.
Coimbatore ...	The Coimbatore T. S. ...	1883	Mr. T. S. Balakrishna Iyer	Mr. S. N. Ramasawmy Iyer	Pleader, Coimbatore.
Do. ...	The Satchidananda Centre. ...	1895	Mr. A. Ponnuranga Mudaliar	Mr. G. Paranjoti Chettiar	Teacher, St. Michael College, 93 Oppanakara Street, Coimbatore.
Colombo ...	The Hope Lodge T. S. ...	1898	Mrs. M. M. Higgins ...	Miss J. M. Davies ...	Museus School and Orphanage for Buddhist Girls, Cinnamon Gardens, Colombo.
Conjeeveram ...	The Satyavrata T. S. ...	1897	Mr. N. Venkataraghava Iyer	Mr. V. Venkatachariar ...	19, Yathotkari Samadhi Street L. Conjeeveram.
Cuddalore ...	The Cuddalore T, S, ...	1883	...	Dormant ...	...
Cuddapah ...	The Cuddapah T. S. ...	1886	Mr. A. Nanjundappa B. A. B. L.	Mr. A.S. Vaidyanatha Iyer Avergal, B. A. B. L.	Hd. Master, High School, Cuddapah.
Dacca ...	The Dacca T. S. ...	1883	...	Dormant ...	
Darjeeling ...	The Kanchinjunga T. S. ...	1882	Babu Srinath Chatterji ...	.....	Pensioner, Darjeeling.
Dehra-Dun ...	The Dehra-Dun T. S. ...	1892	Lala Baldeo Sing ...	Babu Ishanchandra Dev, B. A.	C. T. Survey Office, N. W. P. Dehra-Dun.
Delhi ...	Indraprastha, T. S. ...	1883	.....	Dormant ...	...
Dharampore ...	The Ramjayanti T. S. ...	1898	Mr. H. H. Mehta, ...	Mr. Dahyabhai Vasanji Desai	Asstt. Master, English School, Dharampore.
Dharmapuri	The Dharmapuri Lodge T. S. ...	1897	Mr. C. Kuppuswamy Iyer.	Mr. Ramaswami Naiker...	Mittadar, Dharmapuri, Dt. Salem.
Dindigul ...	The Dindigul T. S. ...	1884	Mr. P. Venkateswara Iyer.	Mr. S. Subramania Iyer...	2nd Grade Pleader, Dindigul.
Dumraon ...	The Dumraon T. S. ...	1883	Babu Devi Prasad ...	Mr. M Omrao Ali ...	Inspector of Dumraon Raj Schools, Dumraon.

Indian Section—*continued.*

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Durbhanga ...	The Durbhanga T. S. ..	1883	Pandit Lakshmi Narain...	Babu Ganganath Jha, M, A.	Durbhanga.
Ellore ...	The Gupta Vidya T. S. ..	1887	Mr. D. Sriramulu ...	.....	Ellore.
Ernacolum ...	The Ernacolum T. S. ...	1891	Mr. V. Ramiah, B. A. ..	Mr. T. S. Subbaraya Iyer	Clerk, Dewan's Office, Ernacolum, Cochin.
Erode ...	The Erode T. S. ...	1891	....	Dormant ...	...
Fatehgarh ..	The Jnana Marga T. S. ...	1885	Munshi, Bakhtwar Lal, B. A.	Lala Har Prasad ...	Head Clerk, R. M. Ry. Loco. Office. Fatehgarh, N. W. P.
Fyzabad ...	The Ayodya T. S. ...	1883	Dr. Munna Lal ..	Babu Damodar Das B. A....	Government Collegiate School, Fyzabad.
Ghazipore ...	The Ghazipore T. S. ..	1883	.....	Dormant ...	... ...
Gooty ...	The Gooty T. S. ...	1883	Mr. J. Srinivasa Rao ...	Mr. P. Kesava Pillai ...	Pleader, Gooty.
Gorakhpur ...	The Sarva Hitkari T. S. ..	1883	... .	Dormant ...	.....
Gudivada ...	The Gudivada T. S. ..	1898	Mr. D. V. Raman Rao, B.A.	T. Gopalakrishnamurty ..	Pleader, Gudivada.
Gujranwalla ...	Gujranwalla T. S. Central. ..	1894	Mr. Ralla Ram Arora ..	Mr. Dewan Chandra Varma	Sub-Overseer, Lane Mull Singh Kapur, Gujranwalla.
Guntur ..	The Krishna T. S. ...	1882	Mr. V. Bhavanachari ...	Mr. H. Bhagavanta Row Pantulu	Post Master, Guntur.
Guntur ...	Sadvichara T. S. ..	1891	Mr. Chegu Kanakarathna Garu	Mr. D. Purushottam ..	Sadvichara T. S., Guntur.
Gya ...	The Gya T. S. ...	1882	Babu Hari Haranath Sircar	Babu Nilkant Sahay ...	Pleader, Gya, Behar.

Habigunj ...	The Habigunj Branch ...	1897	.....	Babu Mahim Chandra Dutt, M.A. B.L.	Pleader, Habigunj.
Hoshangabad ...	The Narbudda T. S. ...	1885	Babu Choudry Prayag-chand	Babu Jagannath Prasad...	Pleader, Hoshangabad, C. P.
Howrah ...	The Howrah T. S. ...	1883	.....	Dormant ...	.....
Hyderabad(Deccan)	The Hyderabad T. S. ...	1882	Mr. Dorabji Dossabhoy ...	Mr. Jehangir Sorabji ...	Chadder Ghat, Hyderabad, Deccan.
Jallandhur ...	The Tatwajnana Pracharni T. S.	1893	Babu Sandeeram ...	Babu Sawan Mall ...	Busteegoozan, Jallandhur, Punjab.
Jalpaiguri ...	The Jalpaiguri T. S. ...	1889	.....	Babu Benode Behary Banerji	Dy. Commissioner's Office, Jalpaiguri, Bengal.
Jamalpore ...	The Jamalpore T. S. ...	1882	Mr. B. J. Elias ...	Babu Kali Bushan Roy ...	Loco. Office, Jamalpur.
Jand ...	Jand Centre ...	1894	Sirdar Sahib Singh ...	Lala Anantaram ...	Contractor, N. B. S. Ry., Jand, Pindi
Jessore ...	The Tatwajnan Sabha T. S. ...	1883	.....	Dormant ...	.....
Jeypore ...	The Jeypore T. S. ...	1882	.....	Dormant ...	.....
Jubbulpore ...	The Bhrigu Kshetra T. S. ...	1883	Babu Kalicharan Bose, B.A.	Mr. Govind Prasad ...	Clerk, District Engineer's Office, S. I. P. Ry. Jubbulpore
Kanigiri ...	The Olcott T. S. ...	1890	.....	Dormant ...	.....
Karachi ...	The Karachi T. S. ...	1896	Mr. Daulat Ram Jetmul...	Mr. D. P. Kotwal ...	Camp, Karachi, Sind
Karur ...	The Karur T. S. ...	1885	Mr. J. Padmanabha Iyer...	Mr. E. Annaswami Mudeliar	Medical Officer, Karur.
Kapurthala ...	The Kapurthala T. S. ...	1888	Sirdar Bhagat Singh ...	Lala Harichund ...	Judicial Asstt. Kapurthala, Punjab.

Indian Section—*continued.*

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Karwar ...	The North Canara T. S. ...	1883	.....	Mr. K. M. Raghavendra Row ...	Teacher, High School, Karwar (North Kanara District).
Krishnagiri ...	The Krishnagiri T. S. ...	1897	Mr. C. Subramani Aiyar, B.A., B.L.	Mr. C. Rajiengar ...	Pleader, Krishnagiri Dt., Salem.
Krishnaghur ...	The Nuddea T. S. ...	1882	.....	Dormant ...	.....
Kuch Behar ...	The Kuch Behar T. S. ...	1890	.....	Dormant ...	.....
Kumbhakonam ...	The Kumbhakonam T. S. ...	1883	Mr. T. Krishnamachariar B.A.	Mr. C. Krishnaswami Aiyar	Second Grade Pleader, Kumbhakonam.
Kurnool ...	The Satkalakshepa T. S. ...	1883	Mr. T. Chidambara Row...	Mr. C. Venkataramiah ...	Collector's Office, Kurnool.
Lahore ...	The Lahore T. S. ...	1887	Lala Nath Mal ...	Pandit Ikbalnath Taimini.	Clerk, Government Advocate's Office, Lahore.
Lucknow ...	The Satya Marga T. S. ...	1892	Rai Naraindas Bahadur ...	Babu Mirtunjaya Chatterji B. A.	HeadClerk, General Department, Office of the Postmaster-General, Lucknow.
Ludhiana ...	The Ludhiana T. S. ...	1891	Rai B. K. Lahiri ...	Shankar Lal Varma ...	Head Master, Rai J. K. Darma School, Ludhiana.
Madras ...	The Madras T. S. ...	1882	Mr. Koralla Subbarayadu Garu	C. R. Krishnamachariar, B. A., B L.	High Court Vakil, 430, Mint Street, Madras.
Madura ...	The Madura T. S. ...	1883	Mr. P. Narayana Iyer, B. A., B. L.	Mr. V. Ramachendraiyar, B. A., B. L.	High Court Vakil, Madura.

Madanapalle ...	The Jignasa T. S. ...	1891	Mr. O. L. Sarma ...	Mr. M. K. Subba Row ...	Madanapalle, Dt. Cuddapah.
Malegaon ...	The Malegaon ...	1897	Rao Bahadur Dadoba Sakharam	Dr. Krishnagir Anandgir,.	Malegaon.
Mannargudi ...	The Mannargudi T. S. ...	1891	Mr. B. Veeraswami Aiya Garu	Mr. S. Venkataramaiyar...	Municipal Councillor, Mannargudi.
Masulipatam ...	The Masulipatam T. S. ...	1887	Mr. T. Ramachendra Row Garu	Mr. V. Venkataseshayya.	Sirkellipetta, Masulipatam.
Mayaveram ...	The Mayaveram T. S. ...	1883	...	Dormant ...	...
Meerut ...	The Meerut T. S. ...	1882	Babu Rama Prasad, M. A.	...	*Pres.*, Pleader, Meerut.
Midnapore ...	The Midnapore T. S. ...	1883	Babu Girish Chander Mittra	Babu Ishan Chandra Singh	Pleader, Judge's Court, Midnapore (Bengal).
Monghyr ...	The Monghyr T. S. ...	1887	...	Babu Priyanath Chatterji,	Monghyr.
Moradabad ...	The Atma-Bodh T. S. ...	1883	...	Dormant	...
Motihari ...	The Motihari T. S. ...	1896	Babu Ramballabh Misra M. A.	Babu Nando Lal Bhattacharjee M. A., B. L.	Pleader, Motihari.
Muzaffarpur ...	The Muzaffarpur T. S. ...	1890	Babu Surendra Krishna Dutt, B. A., B. L.	Babu Raghunandana Prasada Sarma	Zemindar of Mahamedpur Susta, *via* Silout, T. S. By. Muzaffarpur Dt.
Muddehpoorah ...	The Muddehpoorah T. S. ...	1881	...	Dormant ...	...
Muttra ...	The Muttra T. S. ...	1891	Pandit Jai Narain Bararu, C. E.	Dr. Ramji Mull, L. M. S. ...	Medical Hall, Muttra City.
Multan ...	The Multan T. S. ...	1896	Rai Bahadur Harichand...	Mr. Sham Sunder ...	English Clerk, Divisional Court, Multan City.

Indian Section—*continued.*

Place	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Mysore ...	The Mysore T. S. ...	1896	Mr. A. Narsinha Iyengar.	Mr. A. Mahadeva Sastri, B. A.	Curator, Govt. Oriental Library, Mysore.
Nagpur ...	The Nagpur T. S. ...	1885	Mr. C. V. Naidu ...	Mr. C. Srinivasa Das ...	Clerk, Revenue Secretariat, Nagpur (C.P.) ...
Naini Tal ...	The Kurmachal T. S. ...	1888	Babu Lakshmi Narayan Banerji	Babu Hira Lal ...	Allahabad Bank Ld., Naini Tal, N. W. P.
Namakal ...	The Namakal T. S. ...	1897	Mr. P. S. Singaravelu Pillai	Mr. N. V. Anantaram Iyer	Pleader, Namakal.
Nandyal ...	The Nandyal T. S. ...	1898	...	C. Adikesavalu Reddi ...	Postmaster, Nandyal.
Narail ...	The Narail T. S. ...	1883	...	Dormant ...	...
Narasarowpet ...	The Narasarowpet T. S. ..	1891	Mr. T. Anjaneya Sastri ...	Mr. K. Viyyanna Pantulu.	Pleader, Narasarowpet.
Nassik ...	The Nassik T. S. ...	1891	...	Mr. D. R. Tarkadhar, B. A.	Hd. Master, High School, Nassik.
Negapatam ...	The Negapatam T. S. ...	1883	Mr. S. Chakrapani Iyer ...	Mr. P. Kanakasabhapathy Sastriar	2nd Grade Pleader, Negapatam.
Nellore ...	The Nellore T. S. ...	1882	Mr. M. Parthasarathy Naidu	Mr. A. Narayana Iyer, B. A.	Vernacular Hd. Clerk, Collector's Office, Nellore.
Nilphamari ...	The Nilphamari T. S. ...	1892	Babu Janakinath Biswas.	Babu Rajani Kanta Sirkar	Pleader, Nilphamari, Bengal.
Noakhali ...	The Noakhali T. S. ...	1886	...	Dormant	...
Ongole ...	The Ongole T. S. ...	1891	Mr. T. Swami Iyer Avergal, B. A.	Mr. B. Lachminarayana Row	Pleader, Ongole.

Ootacamund ...	The Dodabetta T. S. ...	1883	Major Genl. H. R. Morgan	L. Setu Aiyar ...	Hd, Clerk, Forest Office. Ootacamund	
Orai ...	The Orai T. S. ...	1886	...	Dormant ...	...	
Pahartali ...	The Maha Muni T. S. ...	1887	...	Dormant ...	...	
Pakur ...	The Pakur T. S. ...	1891	Rajah Sitesh Chandra Panday Bahadur ...	...	Pakur, Bengal.	
Palghat ...	The Malabar T. S. ...	1882	Mr. V. Vengu Iyer ...	Mr. S. Veeraragha va Iyer	Sagaripuram, Palghat.	
Palni ...	The Palni T. S. ...	1897	Mr. M. Saketarama Naidu	Mr. H. Ramaswami Iyer...	Manager, Native Middle School, Palni.	
Paramakudi ...	The Paramakudi T. S. ...	1885	Mr. S. Minakshi Sundram Iyer	Mr. A. S. Krishnaswamy Sastriar, B. A.	Paramakudi.	
Patukota ..	The Patukota Lodge	1898	Mr. A C. Kannan Nambiar	Mr. S. Krishnaswami Iyer	Pleader, Patukota, Tanjore Dt.	
Purasawalkam ..	The Sri Rama Lodge T. S. ...	1898	Mr. M. A. Chinnayya Pillai	Mr. G. Ranganatha Mudr.	7, Kariappa Mudali Street, Purasawalkam.	
Penukonda ...	The Penukonda T. S. ...	1893	Mr. A. Ramachandria ...	Mr. N. Kurattalwar ...	Head Master, Board Lower Secondary School, Penukonda.	
Periyakulam ...	The Periyakulam T. S. ...	1884	Mr. V. Ramabhadra Naidu	Mr. A. Nadamuni Iyah ...	Retired Teacher, Periyakulam.	
Pollachi ...	The Pollachi T. S. ...	1885	.....	Dormant, ...	.....	
Pondicherry ...	The Pondicherry T. S. ...	1883	... ..	Dormant, ...	.....	
Poona ...	The Poona T. S. ...	1882	Khan Bahadur Nasroji Dorabji Khandalvala	Mr. Rajana Linga ...	Pleader, Malcohum Tank Road, Poona.	
Poonamallee ...	The Poonamalle Lodge T. S. ...	1898	Mr. T. T. Rangachariar, B. A., B. L.	Mr. K. Venkatachariar ...	Second Grade Pleader, Poonamallee, Chingleput.	

Indian Section—*continued.*

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Prodattur ...	The Prodattur T. S. ...	1893	Mr. Y. Nagayya ...	Mr. G. Venkatramayya ...	2nd Grade Pleader, Prodattur.
Rai-Bareilly ...	The Gnanavardhani T. S. ...	1883	.....	Dormant ...	.....
Rajahmundry ...	The Rajahmundry T. S. ...	1887	Mr. S. Gopalakrishnamma	Mr. K. Rama Brahmam Garu	Pleader, Rajahmundry.
Rajmahal ...	The Rajmahal T. S. ...	1887	Babu Panchanan Ghose...	Babu Phagu Lal Mandulie	Rajmahal, Bengal.
Ranchi ...	Chota Nagpore T. S. ...	1887	Babu Nibaran Chandra Gupta	Babu Manmatha Nath Chatterji	Ranchi, Chota Nagpur.
Rangoon ...	The Irawadi T. S. ...	1885	...	Dormant ...	...
Do. ...	The Shavai Daigon T. S. ...	1885	...	Dormant ...	..
Do. ...	The Rangoon T. S. ...	1885	...	Mr. T. M. Ramaswami Aiyar	Clerk, Custom House, Rangoon.
Rawalpindi ...	The Rawalpindi T. S. ...	1881	Babu Shyama Charan Bose	Babu Dharendra Kumar Banerji	Rawalpindi.
Rayadrug ...	The Brahma Vidya Branch T. S.	1898	Mr. V. Subbaraya Mudaliar	Mr. S. V. Srinivasa Charriar	Sub-Registrar, Rayadrug.
Salem ...	The Salem T. S. ...	1897	Mr. V. Krishnaswami Aiyer	Mr. R. Anantaram Aiyar, B.A., B.L.	High Court Vakil, Salem.
Sangrur ...	The Sangrur T. S. ...	1896	Babu Raghunath Das ...	Mr. Shazad Singh ...	Translator, Foreign Office, Sangrur, Jind State, Punjab.

Satur ...	The Satur T. S. ...	1897	...	Mr. M. V. Bhagwanta Row	Second Grade Pleader, Satur.
Searsole ...	The Searsole T. S. ...	1883	...	Dormant ...	...
Secunderabad ...	The Secunderabad T. S. ...	1882	Mr. Bezonji Aderji ...	Mr. Kavasha Eduljee ...	Pleader, Tower Street, Secunderabad, Deccan.
Seoni-Chappara ...	The Seoni T. S. ...	1885	Mr. P. Rajnath, B.A. ...	Mr. S. G. Subedar, B.A. ...	Extra Assistant Commr, Seoni-Chappara (C. P.)
Sholapore ...	The Sholapur T. S. ...	1882	...	Dormant ...	...
Sholinghur ...	The Sholinghur T. S. ...	1889	Mr. C. Subbaraya Naidu...	Mr. P. R. Sivaramayya ...	Pleader, Sholinghur, North Arcot
Silliguri ...	The Silliguri T. S. ...	1885	.....	Dormant ...	.....
Simla ...	The Himalayan Esoteric T. S. ...	1882	Dormant ...	.....	.....
Do. ..	The Simla Eclectic T. S. ...	1881	.....	Dormant ...	.....
Sivaganga ...	The Sivaganga T. S. ...	1897	Mr. N. Sambasivaiyar B.A., B.L.	Mr. M.S. Shankaraiyer B.A.	Sheristadar, Lessee's Head Office, Sivaganga.
Srivaikuntam ...	The Srivaikuntam T. S. ...	1897	Mr. V. Veeraraghava Iyer.	Mr. S. T. Ponnambala Natha Mudalliar	Pleader, Srivaikuntum, Tinnevelly Dt. Madras Presy.
Srivilliputtur ...	The Natchiyar T. S. ...	1883	Mr. E. Krishnaiya ...	Mr. G. Veeraraghava Iyer.	Second Grade Pleader, Srivilliputtur.
Surat ...	The Sanatan Dharma Sabha T.S.	1887	Mr. Nautamram Uttamram Trivedi	Mr. Ghelabhai Lellabhai.	Sanatan Falia, Surat.
Tanjore ...	The Tanjore T. S. ...	1883	Mr. K. S. Srinivasa Pillai.	Mr. S. Venkatasubba Aiyer	Pleader, Vennar Bank, Tanjore.
Tinnevelly ...	The Tinnevelly T. S. ...	1881	Mr. T. A. Anantaramaiyar (Vice-President)	Mr. S. Ramachandra Sastri	Clerk, District Court, Tinnevelly.

Indian Section—*continued.*

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Tipperah ...	The Tatwagnana Sabha T. S. ...	1889	Prince Rajakumar Navadwipchandra Dev Varman Bahadur	Babu Chandra Kumar Guha	Sheristadar, Collectorate, Comilla, Tipperah, E. Bengal.
Tirupati ...	The Srinivasa Lodge T. S. ...	1898	Mr. Y. Janaki Ramayya Pantulu Garu ...	Mr. Chella Ramakrishnaiya	Clerk, Dt. Munsiff's Court, Tirupati.
Tirupattur (Salem Dist.) ...	The Brahma Vichara Lodge T. S.	1884	Mr. O. V. Nanjundaiya ...	Mr. T. Ramanujum Pillai.	Sub-Engineer, P. W. D., Tirupattur, (Salem Dist.)
Tirur ...	The Tirur T. S. ...	1894	.....	Mr. C. S. Adinarayana Aiyer	Pleader, Tirur, Malabar.
Tiruvallur ...	The Veeraraghava Lodge T. S...	1898	Mr. D. B. Venkata Subba Row	Mr. K. Ramachandraiyar.	Pleader, Tiruvallur, (Chingleput Dt.)
Tiruvalur ...	The Tiruvalur T. S. ...	1891	Mr. N. Vaidyanathier ...	Mr. T. K. Ramaswamier...	2nd Grade Pleader, Tiruvalur, Tanjore District.
Trevandrum ...	The Trevandrum T. S. ...	1883	...	Dormant ...	
Trichinopoly ...	The Trichinopoly T. S. ...	1883	Mr. A. Ramchandra Iyer	Mr. N. Harihara Iyer, B.A., B.L.	Pleader, Trichinopoly (S. I. Ry.)
Triplicane ...	The Parthasarathy Lodge T. S.	1898	Mr. R. Shadagopachariar, B.A., B.L.	Mr. K. Subba Rao ...	Clerk, Chief Secretariat, Nallatambi St., Triplicane, Madras.
Tiruturaipundi ...	The Bilwa Arareya Lodge T. S.	1898	Mr. T. K. Atmanatha Sastriar	Mr. V. Narayanaiyar ...	Head Master, B. M. School, Tiruturaipundi.
Udamalpet ...	The Udamalpet T. S. ...	1894	Mr. C. K. Venkataramaiya	Mr. P. L. Palaniandi Pillay	2nd Grade Pleader, Udamalpet.

Indian Section—*continued.*

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Umballa ...	The Umballa T. S. ...	1891	...	Babu Shyamacharan Mukherji.	Royal Medical Hall, Sudder Bazaar, Umballa Cantonment.
Vaniyambadi ...	The Vani Lodge T. S. ...	1897	Mr. O. Sundara Row ...	Mr. M. Subbaraya Iyer ...	Municipal Manager, Vaniyambadi.
Vellore ...	The Vellore T. S. ...	1884	Mr. P. Venkata Kanniah Garu.	Mr. Krishnaswamy Iyer...	Pleader, Vellore.
Vizagapatam ...	The Vizagapatam T. S. ...	1887	...	Mr. P. T. Srinivasiengar, M.A.	Principal, Hindu College, Vizagapatam.
Vedaraniem ...	The Vedavichara Sabha T. S. ...	1898	Mr. T. C. Ramachendra Row.	Mr. N. Pichai Pillay ...	Retired Tahsildar, Vedaraniem.
Vizianagram ...	The Vasishtha T. S. ...	1884	...	Dormant ...	...
Walajahnagar ...	The Walajah Ranipet Lodge T. S.	1898	Mr. T. P. Narasimha Chariar.	Mr. W. Vijiaraghava Mudeliar.	Pleader, Walajahnagar, North Arcot.
Warangal ...	Satyavichara T. S. ...	1891	Mr. C. Luxman ...	Mr. T. Govindarajulu Naidu	Care of Station Master, Warangal, N. G. S. Ry.

Address :—Babu Upendranath Basu, Joint General Secretary, Indian Section, Benares, N. W. P.

AMERICAN SECTION.

AMERICAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Chicago, Ill. ...	Chicago T. S. ...	1884	Geo. E. Wright ...	Miss Isabel M. Stevens ...	Room 426, 26, Van Buren Street.
Minneapolis, Minn.	Ishwara T. S. ...	1887	C. G. Hillman ...	Mrs. Harriet C. Dodge ...	1713, Steven's Ave.
Portland, Oregon...	Willamette T. S. ...	1890	Alex. R. Read ...	Wm. H. Galvani ...	74, Lewis B'd'g.
Muskegon, Mich ...	Muskegon T. S. ...	1890	F. A. Nims ...	Mrs. Sarah E. Fitz Simons	157, Peck Street.
Toronto, Canada ...	Toronto T. S. ...	1891	A. G. Horwood ...	Mrs. Mary Darwin ...	33, Arthur Street.
St. Paul, Minn. ...	St. Paul T. S. ...	1891	Mrs. Gertrude Grewe ...	Mrs. Marie F. Miller ...	778, Wabasha Street.
Toledo, Ohio ...	Toledo T. S. ...	1892	Mrs. Kate H. Marguire ...	Mrs. May B. Barber ...	2293, Ashland Ave.
Los Angeles, Calif.	Harmony Lodge T. S. ..	1894	Jasper A. Haskell ...	Miss Stella Michelsen ...	441, 23d Ave, East L. A.
Chicago, Ill. ...	Shila T. S. ...	1894	Mrs. Julia A. Darling ...	Miss Angelina Wann ..	6237, Kimbark Ave.
Honolulu, H. I. ...	Aloha T S. ...	1894	Augustus Marques ...	Wm. R. Sims ...	. .
East Las Vegas N. M.	Annie Besant T. S. ...	1895	John Knox Martin ...	Almone F. Benedict ...	P. O. Box 337.
San Francisco, Cal..	Golden Gate Lodge T. S.* ...	1895	Davis J. Lamoree ...	Wm. J. Walters ...	Palace Hotel.
Pasadena, Cal. ...	Unity Lodge T. S. ...	1896	Frank T. Merritt ...	John H. Swerdfiger ...	48, E. Colorado Street.
Santa Cruz, Cal. ...	San Lorenzo T. S. ...	1896	Mrs. Rachel Blackmore ...	Mrs. Nellie H. Uhden ...	145, 3d and Riverside Ave.
Seattle, Wash. ...	Ananda Lodge T. S. ...	1896	Thos. A. Barnes ...	Mrs. Harriet C. Stein ...	Old Ranier Hotel, 5th Ave.

Spokane, Wash. ...	Olympus Lodge T. S. ...	1896	Prof. John Mackenzie ...	...	...
Butte, Montana Terr.	Butte Lodge T. S. ...	1896	Jean E. Losten ...	Carl J. Smith ...	47, W. Broadway.
Sheridan, Wyoming Terr.	Sheridan T. S. ...	1896	Fernando Herbst ...	James G. Hunter ...	Lock Box 43.
Minneapolis, Minn	Yggdrasil Lodge T. S. ...	1897	Niels Juel ...	Charles Borglund ...	2106, S. 9th Street.
Streator, Ill. ...	Streator T. S. ...	1897	Fawcett Plumb ...	George Goulding ...	...
Buffalo, N. Y. ...	Fidelity Lodge T. S. ...	1897	Dr. Thos. P. C. Barnard...	Miss Dora H. Hastings ...	176, N. Pearl Street.
Chicago, Ill. ...	Englewood White Lodge T. S. ...	1897	Mrs. Maude L. Howard...	Miss Gertrude Longenecker	7257, Stewart Ave.
Brooklyn, N. Y. ..	Mercury T. S. ...	1897	Alfred A. Ury ...	Miss Ellen H. Hendrickson	424, Franklin Ave.
Cleveland, Ohio ...	Cleveland T. S. ...	1897	Dr. Quincy J. Winsor ...	Mrs. Helen B. Olmsted ...	649, Prospect Street.
New York, N. Y...	New York T. S. ...	1897	...	Thos. B. Clatworthy ...	93, Chambers Street.
Washington, D. C...	Washington T. S. ...	1897	Azro J. Cory ...	Mrs. Sarah M. MacDonald	1719, H. Street, N. W.
Philadelphia, Pa...	Philadelphia T. S. ...	1897	Alex. W. Goodrich ...	Miss Anna M. Bremdin ...	3041, Susquehanna Ave.
Topeka Kan. ...	Topeka T. S. ...	1897	...	Mrs. Eliz. M. Wardall ...	307, Van Buren Street.
Chicago, Ill. ...	Eastern Psychology Lodge T. S..	1897	Mrs. Kate C. Havens ...	Mrs. Kate Van Allen ...	6237, Kimbark Ave.
Newark, N. J. ...	First Newark Lodge T. S. ...	1897	Gustav J. T. Kluge ...	Mrs. Cecel H. A. Kluge ..	570, Hunterdon Street.
Denver, Colo. ..	Brotherhood T. S. ...	1897	Mrs. Julia H. Scott ...	Mrs. Alice L. Prentice ..	200, Pearl Street.
San Diego, Calif ...	H. P. B. Lodge T. S. ...	1897	Mrs. Henrietta Pierce ...	Mrs. Sylvia A. Leavitt ...	1162, 5th Street.

* Re-chartered.

American Section—*continued.*

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Sacramento, Calif...	Sacramento T. S. ...	1897	Mrs. Mary J. Cravens ...	Miss Mathie E. Griffin ...	1805, N. Street.
Ellensburg, Wash...	Ellensburg T. S. ...	1897	Clyde Warner ...	Patrick H. W. Ross ..	P. O. Box 92.
Clinton, Iowa ...	Indra T. S. ...	1897	James H. Reed ...	John Healess ...	215, Pearl Street.
Menomonie, Wis...	Menomonie T. S. ...	1897	John H. Knapp ...	Miss Ethel Grace Copp ...	...
Kalamazoo, Mich...	Kalamazoo T. S. ...	1897	Dr. Jas. W. B. La Pierre.	Miss Agnes Bevier ...	422, Oak Street.
Jackson, Mich. ...	Jackson T. S. ...	1897	Mrs. Delia Robb ...	John R. Rockwell ...	Lock Drawer 552.
Lynn, Mass. ...	Lynn T. S.* ...	...	Mrs. Helen A. Smith ...	Nathan A. Bean ...	176, Washington Street.
Galesburg, Ill. ...	Galesburg T. S. ...	1897	Dr. David E. Coulson ...	Sam. J. Hoffheimer ...	549, N. Seminary Street.
Lily Dale, N. Y. ...	Lily Dale T. S. ...	1897	Mrs. Myra F. Paine ...	Mrs. Estelle H. Baillet ...	...
Detroit, Mich. ...	Detroit T. S. ...	1897	Dr. Martin V. Meddaugh..	Mrs. Leota Giddings ...	242, Charlotte Ave.
Green Bay, Wis. ...	Green Bay T. S. ...	1897	Andrew Reid ...	Rowland T. Burdon ...	1005, S. Jackson Street.
Rochester, N. Y. ...	Blavatsky T. S. ...	1897	Mrs. Anges T. Probst ...	George Hebard ..	153, Carter Street.
Syracuse, N. Y. ...	Central City T. S. ...	1897	Dr. T. C. Walsh ...	Dr. Frances G. Barnes ...	627, Montgomery Street.
Albany, N. Y. ...	Albany T. S. ...	1897	Alfred S. Brolley ...	George H. Mallory ...	51, State Street.
Boston, Mass. ...	Alpha T. S. ...	1897	...	Miss Estelle Bright ...	7, Chardon Street.

Kansas City, Mo....	Olcott Lodge T. S. ...	1897	...	Dr. Eugenia Metzger ...	400, Y. M. C. A. B'd'g.
St. Joseph, Mo. ...	St. Joseph T. S. ...	1897	Mrs. Anna S. Forgrave ...	Mrs. Anna M. Goodale ...	1404, Sylvanie Street.
Newton Highlands, Mass.	Dharma T. S. ...	1897	Mrs. Minnie C. Holbrook..	Mrs. Minerva C. Stone ...	15, Duncklee Street.
Worcester, Mass ...	Wachusett T. S. ...	1897	Chas. R. B. Claflin, Jr. ...	...	...
Davenport, Iowa ...	Silent Workers Lodge T. S. ...	1898	Mrs. Ellen K. Cook ...	Mrs. Carrie W. Banks ...	808, E. 4th Street.
Creston, Iowa ...	Creston T. S. ...	1898	Jonathan M. Joseph ...	Daniel W. Higbee ...	105, E. Montgomery Street.
Jamestown, T. S....	Jamestown Philosophical Club T. S.	1898	...	Dr. Wm. E. Goucher ...	...
Findlay, Ohio ...	Findlay T. S. ...	1898	Dr. Myron J. Ewing ...	Miss Laura Athey ...	...
Lima, Ohio ...	Lima T. S. ...	1898	Louis P. Tolby ...	Wm. W. Hawkins ...	940, W. Wayne Street.
New Orleans, La....	Louisiana T. S. ..	1898	Dr. Robert A. Bayley ..	Miss Zoe M. Bayhi ...	919, Robert Street.
Vancouver, B. C. ...	Vancouver T. S. ...	1898	Thomas E. Knapp ...	Arthur Kitt Ledger ...	P. O. Box 414.
Indianapolis, Ind..	Indiana T. S. ...	1898	Dr. Henry Van Hummell..	Dr. Helen G. Baldwin ...	725, N. Penna. Street.
South Haven, Mich.	South Haven T. S. ...	1898	Hiram T. Cook ...	William H. Payne ...	...
Kalamazoo, Mich...	Burr Oak T. S. ...	1898	Mrs. Anna M. Wagner ...	...	...
Peoria, Ill. ...	Peoria T. S. ...	1898	Dr. Kittie J. Welsh ...	Mrs. Pearl A. Spaulding...	327, S. Douglas Ave., Springfield, Ill.
Council Bluffs, Iowa.	Council Bluffs T. S. ...	1898	Mrs. Harriet F. Griswold.	Lewis A. Storch ...	Room 58, U. S. Nat. Bank B'd'g, Omaha, Neb.

* Seceded 1895 ; restored 1897.

American Section—*continued.*

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Freeport, Ill ...	Freeport T. S. ...	1898	Charles H. Little ...	William Brinsmaid ...	167, Foley Street.
Lansing, Mich. ...	Lansing T. S. ...	1898	Rev. Myron B. Carpenter..	Albert T. Van Derrort ...	206, S. Capitol Ave.
Saginaw, Mich. ...	Saginaw T. S. ...	1898	Lincoln E. Bradt ...	Mrs. Amie A. Hubbard ..	1207, S. Warren Ave., E. S.
St. Louis, Mo. ..	St. Louis Lodge T. S. ...	1898	Miss Margaret K. Slater..	Miss Agnes Leech ..	4234, Prairie Ave.
Oakland, Calif ...	Oakland T. S. ...	1898	Frank H. Brooks ...	Dr. Aurick S. Brackett ...	852, Broadway.

Address :—Alexander Fullerton, General Secretary, 5, University Place, New York City.

EUROPEAN SECTION.

EUROPEAN SECTION.

Place.	Name of the Brauch.	Date of Charter.	President.	Secretary.	Secretary's Address.
			Great Britain.		
Birmingham ...	Birmingham Lodge* ...	1890	O. H. Duffell ...	A. W. Greener ...	*Sec.*, The Cedars, Grange Road, Erdington, Birmingham.
Bournemouth ...	Bournemouth Lodge* ...	1892	H. S. Green ...	Dr. Nunn ...	*Sec.*, Gestingthorpe, Boscombe, Bournemouth.
Bradford ...	Athene Lodge ...	1893	H. Saville ...	Miss Annie Gale ...	*Sec.*, 157, Washington Street, Girlington, Bradford.
Brighton ...	Brighton Lodge* ...	1890	Mrs. Tippetts ...	Dr. Alfred King ...	*Sec.*, 30, Buckingham Place, Brighton.
Bristol ...	Bristol Lodge ...	1893	Miss Hastings ...	Miss Kate Moffatt ...	*Pres.*, Regent Studio, Clifton, Bristol.
Edinburgh ...	Edinburgh Lodge ..	1893	G. L. Simpson ...	...	*Sec.*, The Avenue, Greenhill Gardens, Edinburgh.
Harrogate ...	Harrogate Lodge* ...	1892	Hodgson Smith ...	Miss Shaw ...	*Sec.*, 7, James Street, Harrogate.
Leeds ...	Leeds Lodge ...	1892	F. Rust ...	Mrs. Lees ...	*Sec.*, 5. Roseville Road, Roundhay Road, Leeds.
Liverpool ...	City of Liverpool Lodge ...	1895	...	Mrs. Gillison ...	*Sec.*, 14, Freehold Street, Fairfield, Liverpool.
London ...	Adelphi Lodge* ...	1891	J. M. Watkins ...	Frank Hills ...	*Sec.*, 8, Duke Street, Adelphi, W. C.
Do. ...	Blavatsky Lodge* ...	1887	Mrs. Besant ...	Mrs. Sharpe ...	*Sec.*, 19, Avenue Road, Regent's Park, N. W.
Do. ...	Chiswick Lodge* ...	1891	A. A. Harris ...	W. C. Worsdell ...	*Sec.*, 6, Cumberland Place Kew.
Do. ...	Croydon Lodge ...	1898	P. Tovey ...	Fred Horne ...	*Sec.*, 27, Keen's Road, Croydon.
Do. ...	Hampstead Lodge ...	1897	Mrs. Alan Leo ...	Alan Leo ...	*Sec.*, 9, Lyncroft Gardens, Finchley Rd., N. W.
Do. ...	London Lodge ...	1878	A. P. Sinnett ...	C. W. Leadbeater ...	*Pres.*, 27, Leinster Gardens, W.

Do.	North London Lodge*	1893	A. M. Glass	R. King, Junr.	*Sec.*, 69, Barnsbury Street, Liverpool Road, Islington.
Do.	Wandsworth Lodge	1898	Dr. M. Sharples	H. Warren	*Sec.*, 15, Eccles Rd., Clapham-Junction, S. W.
Do.	West London Lodge	1897	Miss Ward	G. H. Whyte	*Sec.* 7, Lanhill Road, Elgin Avenue.
Manchester	Manchester City Lodge*	1892	C. Corbett	Mrs. Larmuth	*Sec.*, 24, Eccles Old Road, Pendleton, near Manchester.
Middlesborough	Middlesborough Lodge*	1893	W. H. Thomas	Baker Hudson	*Sec.*, 113, Grange Road East, Middlesborough.
Norwich	Norwich Lodge	1894	J. Fitch Thorn	Selby Green	*Sec.*, The Croft, Limetree Road, Norwich.
Edinburgh	Scottish Lodge*	1884	...	Dr. G. Dickson	*Sec.*, 9, India Street, Edinburgh.
Sheffield	Sheffield Lodge	1896	Frank Dallaway	C. J. Barker	*Sec.*, 183, Intake Road, Sheffield.
			Belgium.		
Brussels	Brussels Lodge	1898	Willem H. M. Kholen	J. G. Bäumer	*Sec.*, 129, Rue de l' Intendant, Molenbeek, St. Jean, Brussels.
Do.	Branche Centrale Belge	1898	Dr. Victor Lafosse	Miss Lilly Carter	*Sec.*, 21, Rue du Vallon, St. Josse-ten-Noode, Brussels.
			France.		
Paris	Ananta Lodge	1891	Mons. Paul Gillard	...	*Pres.*, 38, Rue de Verneuil, Paris.
Nice	Nice Lodge	1897	Mrs. Terrell	Mons. H. de Castro	*Sec.*, 57, Rue de la Paix, Nice.
Toulon sur-Mer	Toulon Lodge	1895	Dr. Pascal	Mme. Jane Ruyer	*Sec.*, 46, Rue Victor Clappier, Toulon.
			Germany.		
Berlin	Berlin Lodge*	1894	...	Graf von Brockdorff	*Sec.*, Paulstrasse, 23, Berlin, N. W.
Hamburg	Hamburg Lodge	1898	Herr Bernhard Hubo	Herr J. Gus. Scharlan	*Sec.*, 21A, Reysoldstrasse, Hamburg.
Hanover	Hanover Lodge	1898	Dr. Hübbe Schleiden	Herr Günther Wagner	*Sec.*, Waldhausen, bei Hanover, Germany.

* Lending Library.

European Section—*continued.*

Place.	Name of the Branch	Date of Charter.	President.	Secretary.	Secretary's Address.
			Greece.		
Corfu ...	Ionian Lodge ...	1879	Prof. Pasquale Menelao...	Mons. Otho Alexander ...	*Sec.*, Corfu, Greece.
			Italy.		
Rome ...	Rome Lodge* ...	1897	Sigr. Gualtiero Aureli ...	Signor Decio Calvari ...	*Sec.*, 31, Via Lombardia, Rome.
			Spain.		
Alicante ...	Alicante Lodge ...	1894	Sr. D. Manuel F. Maluendo.	Sr. D. Carbonel Joverñ ...	*Sec.*, Calle Cid 10, Alicante.
Barcelona ...	Barcelona Lodge ...	1893	Sr. D. José Plana y Dorca..	Srta. Carmen Mateoz ...	*Pres.*, Calle de la Cendra 30 and 32, Barcelona.
Madrid ...	Madrid Lodge* ...	1893	Sr. D. José Xifré ...	Sr. Manuel Treviño ...	*Sec.*, 3 and 5, San Juan, Madrid.
			Switzerland.		
Zurich ...	Zürich Lodge ...	1896	Herr. J. Sponheimer ...	Dr. A. Gysi ...	*Sec.*, Börsenstrasse 14, Zurich, I.
			British.		
	Battersea Centre ...	...	...	P. Tovey ...	28, Trotby Rd., Southwark Park Rd., Bermondsey.
	Derby Centre* ...	...	...	Miss Emma Ousman ...	Fritchley, near Derby.
	Eastbourne Centre ...	...	...	Jas. H. MacDougall ...	68, Willingden Road, Eastbourne.
	Essex Correspondence Centre	...	...	George Coates ...	"Bunavie," King's Place, Buckhurst Hill.
	Exeter Centre* ...	...	...	Miss L. Wheaton ...	Sherwood, Newton St. Cyres, near Exeter.
	Falmouth Centre* ...	...	...	Miss S. E. Gay ...	"Rosveau," Falmouth.
	Glasgow Centre* ...	...	...	James Wilson ...	151, Sandyfaulds Street, Glasgow

	Herne Bay Centre ...	...	...	H. A. Vasse	...	25, William Street, Herne Bay.
	Hull Centre* ...	...	...	H. E. Nichol	...	56, Albany Street, Hull.
	Leeds, Alpha Centre ...	...	...	W. H. Bean	...	9, Winstanley Terrace, Headingley, Leeds.
	Llandudno Centre* ...	...	...	W. Kingsland	...	Roslin Cottage, Old Road, Llandudno.
	Margate Centre ...	...	...	Mrs. Holmes	...	39, High Street, Margate.
	Merthyr Centre* ...	...	...	G. M. Thomas	...	18, Park Place, Merthyr Tydvil, Glamorganshire.
	Plymouth Centre ...	...	...	Alfred Weekes	...	1, Thorn Park Avenue, Mannamead, Plymouth.
	Ramsgate Centre ...	...	...	Miss H. Hunter	...	6, Clarendon Gardens, Ramsgate
	Stoke-on-Trent Centre* ...	...	...	Thomas Ousman	...	36, South Street, Mount Pleasant, Stoke-on-Trent.
	Tavistock Centre* ...	...	...	Rev. John Barron	...	5, Broadpark Terrace, Whitchurch, Tavistock.
	York Centre ...	...	...	E. J. Dunn	...	Kelfield Lodge, near York.
			Foreign.			
	Cherbourg Centre ...	...	...	Mons. Syffert	...	28, Rue de Bassin, Cherbourg.
	Coruña Centre ...	...	...	Sr. D. Florencio Pol	...	Ordenes, Galicia.
	Genoa Centre ...	...	...	Stanley C. Bright	...	35, Via SS. Giacomo e Filippo, Genoa.
	Munich Centre ...	...	...	Herr O. Huschke	...	Lerchenfeldstrasse, 5, Munich.
	Leipsic Centre ...	...	...	Herr R. Bresch	...	Körnerstrasse, 31, Leipsic.

* Lending Library.

Address :—Hon. Otway Cuffe, 19, Avenue Road, Regent's Park, N. W., London.

NETHERLANDS SECTION.

NETHERLANDS SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Amsterdam ...	Amsterdam Lodge ...	1891	Te Herr W. B. Fricke ...	Te Herr H. W. van Coehoorn.	*Pres.*, Amsteldijk, 76, Nieuer Amstel, Amsterdam.
Gelderland ...	Vahana Lodge ...	1891	Te Herr K. P. C. de Bazel.	Miss Gruntke ...	*Pres.*, Bourmalsen, Gelderland.
Haarlem ...	Haarlem Lodge ...	1891	Te Herr van Manen ...	Te Herr J. Hallo ...	...
Helder ...	The Helder Lodge ...	1891	Te Herr T. van Zuilen ...	Te Herr S. Gazan ...	*Pres.*, Molenstraat, 64, Helder, Holland.
Rotterdam ...	Rotterdam Lodge ...	1897	Te Herr Hagenberg ...	Te Herr I. A. Ferwi ...	...
Hague ...	The Hague Lodge ...	1897	Dr. Binenweg ...	Miss C. DePrez ...	...
Vlaardingen ...	Vlaardingen Lodge ...	1897	Te Herr DeLange ...	...	...

Address:—Te Herr W. B. Fricke, General Secretary, Amsteldijk, 76, Amsterdam.

SCANDINAVIAN SECTION

SCANDINAVIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
			Sweden.		
	Original Swedish Lodge ; Charter	1889	...	...	...
Stockholm ...	Stockholm Lodge* ...	1893	Herr A. Knös ...	Fru Alme Edström ...	Malmshiilnadsgat 41, Stockholm.
Do ...	Orion Lodge* ...	1893	Herr J. F. Rossander ...	Fru Ada Rossander ...	Lill Jans Plan 4, do
Do ...	Ajax Lodge* ...	1895	Dr. Emil Zander ...	Herr Oscar Zander ...	Riddargat 78, do
Gotenburg ...	Gotenburg Lodge* ...	1893	Herr Gust Sjöstedt ...	Fru Helen Sjöstedt ...	Victoriagat 15, Gotenburg.
Lund ...	Lund's Lodge* ...	1893	Herr H. Sjöström ...	Herr A. J. Wetterström ...	Trädgardsgat 15, Lund.
Örebro ...	Örebro Lodge K. V.* ...	1893	Fru Annie Wallström ...	Herr P. E. Larsson ...	Kungshalvesbragats 2, Stockholm.
Smedjebacken ...	Smedjebacken Lodge ...	1894	Herr G. Weibull ...	Herr G. Weibull ...	Starbo, Gräsberg.
Jönköping ...	Jönköping Lodge* ...	1894	Herr C. M. Ericsson ...	...	Ostra Storgat 96, Jönköping.
Solleftea ...	Solleftea Lodge* ...	1895	Fröken Alma Kjellon ...	Herr Axel Westberg ...	Solleftea.
Upsala ...	Upsala Lodge ...	1895	Herr G. A. Ahlstrand ...	Herr Hjalmar Lindborg...	Börjegat 15, Upsala.
Lulea ...	Bäfrast Lodge* ...	1897	Herr S. I. Sven-Nilsson ...	Herr Hans Lindman ...	Lulea.
Sundsvall ...	Sundsvall Lodge* ...	1898	Herr Aug. Berglund ...	Dr. Anders Lindwall ...	Alvik, Lundsvall.
			Norway.		
Christiania ...	The Norwegian T. S.* ...	1893	Herr R. Erikson ...	Herr O. Worne Dahl ...	Underhougsveier 9B, Christiania.
			Denmark.		
Copenhagen ...	Copenhagen Lodge* ...	1893	Herr H. Thaning ...	Herr Anker Larsen ...	Osterbrogade 27, Copenhagen.

Address :—Herr A. Zettersten, General Secretary, Scandinavian Section, Torstensonsgat 12, Stockholm, Sweden.
*** All Branches marked with an Asterisk have Theosophical Lending Libraries.**

AUSTRALASIAN SECTION.

AUSTRALASIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Sydney ...	Sydney T. S. ...	1891	Mr. G. Peell ...	Mr. G. H. Chappell ...	42, Margaret Street, Sydney.
Do. ...	Egyptian T. S. ...	1898	Mrs. Steel ...	Mr. G. Doherty ...	T. S. Room, Temperance Hotel, Pitt Street.
Do. Surrey Hills	Dayspring T. S. ...	1895	Mr. G. W. Marks ...	...	...
Melbourne ...	Melbourne T. S. ...	1890	Mr. H. W. Hunt ...	Mr. S. Studd ...	178, Collins Street.
Do. S. Yarra...	Ibis T. S. ...	1894	Mr. W. Buckil ...	Mr. H. Telburn ...	8, Garden Street.
Adelaide ...	Adelaide T. S. ...	1891	Mr. N. A. Knox ...	Miss K. Castle ...	T. S., Victoria Square, East.
Brisbane ...	Queensland T. S. ...	1891	Mr. W. G. John ...	Mr. W. A. Mayers ...	T. S. Room, Elizabeth Street.
Bundaberg ...	Bundaberg T. S. ...	1894	...	Mrs. Nicol ...	Quay Street.
Rockhampton ...	Capricornian T. S. ...	1893	...	Mr. W. Irwin ...	Rockhampton, Queensland.
Maryborough ...	Maryborough T. S. ...	1896	Mr. F. J. Charlton ...	...	...
Cairns ...	Cairns T. S. ...	1896	...	Mr. C. Handley ...	Cairns, Queensland.
Hobart ...	Hobart T. S. ...	1890	Mr. J. Benjamin ...	Mr. G. Rea ...	57, Melville Street.
Perth, W. A. ...	Perth T. S. ...	1897	...	...	
Mt. David, Rockley, N. S. W.	Mt. David T. S. ...	1897	...	...	

Address:—A. Marques, General Secretary, 42, Margaret St., Sydney, N. S. W.

NEW ZEALAND SECTION.

NEW ZEALAND SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Auckland ...	Auckland T. S. ...	1891	Mr. S. Stuart ...	Mr. W. Will ...	West Street, Newton, Auckland
Wellington ...	Wellington T. S. ..	{1884 / 1894}	Mrs. E. J. Richmond ...	Mrs. Gibson ...	24, Marion Street, Wellington.
Dunedin ...	Dunedin T. S. ...	1893	Mr. G. Richardson ...	Mr. A. W. Maurais ...	*Star* Office, Dunedin.
Christchurch ...	Christchurch T. S. ...	1894	Mr. J. Bigg-Wither ...	Mr. J. McCombs ...	3, York Street, Christchurch.
Woodville ...	Woodville T. S. ...	1895	Mr. Jas. Taylor ...	Mrs. Gilbert ...	"Woodlands," Napier Road, Woodville.
Pahiatua ...	Pahiatua T. S. ...	1895	Mrs. Moore ...	Miss Moore ...	"Roseleigh," Pahiatua.
Auckland ...	Waitemata T. S. ...	1896	Mrs. Draffin ...	...	...
Wanganui ...	Wanganui T. S. ...	1896	...	...	...

Address:—Mr. C. W. Sanders, General Secretary, Mutual Life Buildings, Lower Queen Street, Auckland, N. Z.

CEYLON BRANCHES.

CEYLON BRANCHES.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Anuradhapura ...	Maha Mahendra T. S. ...	1889	...	Dormant ...	...
Badulla ...	Uva T. S. ...	1887	...	„ ...	...
Batticaloa ...	Sugatapala T. S. ...	1889	...	„ ...	...
Do ...	Parajnanamarga T. S. ...	1891	...	„ ...	...
Bentota ...	Bentota T. S. ...	1880	...	„ ...	...
Colombo ...	Colombo T. S. ...	1880	Mr. R. A. Mirando ...	Henry Dias ...	Buddhist Hd. Qrs
Dikwella ..	Moggaliputta T. S. ...	1889	...	Dormant ...	...
Galle ...	Galle T. S. ...	1880	Mr. T. D. S. Amarasurya..	Mr. O. A. Jayasekere ...	Mahinda College, Galle.
Jaffna ...	The Jaffna T. S. ...	1890	...	Dormant ...	...
Kandy ...	Kandy T. S. ...	1880	Mr.A.D.J. Goonewardhana	L. B. Kobbekaduwa R. M.	Dharmaraja College, Kandy.
Kataluwa ...	Sariputra T. S. ..	1889	...	„ ...	...
Kurunegala ...	Maliyadeva T. S. ...	1889	...	„ ...	...
Matale ...	Ubhaya-lokârthasadhaka T. S....	1889	...	„ ...	...
Matara ...	Matara T. S. ...	1880	C. D. S. Weerasooriya ...	D. A. Weerasinha ...	Matara.
Mawanella ...	Ananda T. S. ...	1889	...	Dormant ...	...

Panadura	...	Panadura T. S.	...	1880	...	,,	..	...		
Ratnapura	...	Subaragamuwa T. S.	...	1887	...	,,	...	...		
Singapore	...	Singapore T. S.	...	1889	...	,,	...	..		
Trincomalee	...	Mahadeva T. S.	...	1889	...	,,	...	...		
Do	...	Sat-Chit-Ananda T. S.	...	1889	...	,,	...	...		
Weligama	...	Siddhartha T. S.	...	1889	...	,,	...	....		

Address: Harry Banbery, Principal Dharmaraja College, Kandy; Mrs. M. M. Higgins, Museum School and Orphanage for Buddhist Girls. 8, Brownrigg Street, Cinnamon Gardens, Colombo; or H. S. Perera, 61, Maliban Street, Pettah, Colombo.

Note:—The great educational movement in Ceylon, which has already gathered over 17,000 Buddhist children into our schools, is managed by the T. S. Branches at Colombo, Kandy and Galle. The others, marked "Dormant," assist them but do no other Theosophical work.

MISCELLANEOUS.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Japan ...	Yamato T. S. ...	1889	...	Mr. M. Matsuyama ...	Nishi Hongwanji, Kioto, Japan.
Manilla ...	Manilla T. S. ...	1892	...	Mr. B. C. Bridger ...	Escotta, 14, Manilla.
Buenos Ayres ...	Luz T. S. ...	1893	Señor Alejandro Sorondo..	Señor Federico W. Fernandes.	Ave Las Heras 1309 Buenos Ayres, S. America.
South Africa ...	Johannesburg T. S. ...	...	Mr. Herbert Kitchen ...	Louis L. Playford ...	Johannesburg, South Africa.
Kandy ...	Dharmaraja T. S. ...	1898	Mr. Harry Banbery ...	Miss S. A. Rodda ...	Sangbamitta Girls' School, Kandy Ceylon.
Honolulu H. I. ...	Aloha T. S.*	1894	...	..	...

* (Included in the American Section).

☞ Blanks and errors indicate that Branches have failed to report official addresses. Branches and Fellows are warned against impostors collecting money without written authority from the President or General Secretaries of Sections, and beggars who use their own, or stolen diplomas to extort charity to which their characters do not entitle them.

SUPPLEMENT TO
THE THEOSOPHIST.

OCTOBER 1898.

THE H. P. B. MEMORIAL FUND.

The votes of the Members of the General Council are now all in, and the transfer of the unexpended money in the Fund to the Memorial School Fund is approved by a two-thirds majority. Before, however, officially ordering the transfer, I shall carefully consider the adverse view entertained by the Vice-President. It may be that my action will be postponed until I draft my Annual Address. Meanwhile, the money is drawing interest at the rate of 10½ p. c., being loaned on first mortgage on choice real estate in Madras.

H. S. OLCOTT.

FINANCIAL STATEMENT.

The following receipts from 27th August to 28th September 1898 are acknowledged with thanks:—

HEAD-QUARTER'S FUND.

	Rs.	A.	P.
Mr. C. Sambiah, Mylapore. Subscription	1	8	0
„ A. Venkata Kanniah, Namakal. Donation	1	8	0

LIBRARY FUND.

Mr. C. Sambiah, Mylapore. Subscription	1	8	0
„ T. M. Sundaram Pillai, Palladam, 2nd payment. Donation.	25	0	0
An F. T. S. of Burma. Subscription for August 1898. ...	50	0	0
Found in the contribution Box in the Library	12	8	5
Mr. C. Murugesa Nadar in addition to Rs. 10 put in contribution Box. Donation	40	0	0

WHITE LOTUS FUND.

Mr. W. B. Fricke, General Secretary. Netherlands Section Theosophical Society by Credit Note of the Madras Bank. ...	148	9	3

[This is the beginning of a Fund for general T. S. purposes, at the disposal of the President-Founder, and derived from the savings of friends by acts of self-denial.

SUBSCRIPTIONS TO THE H. P. B. PARIAH SCHOOL.

Additional subscriptions:—

Mr. T. Sadasiva Iyer, Dindigul. Donation out of Rs. 50 promised	20	0	0
„ R. Anantakrishna Sastri, Adyar. Donation	10	0	0
„ R. M. Mohedji, Bombay. Donation	15	6	0

T. VIJIARAGHAVA CHARLU,
Treasurer, T. S.

ADYAR, 28*th September* 1898.

THE H. P. B. MEMORIAL SCHOOL.

The purchase-money for the Kodambakam property has been paid, the Title made out in the name of the "President and Managing Trustee of the Theosophical Society and his successors in office," and as soon as the workmen can be spared from the Convention Hall repairs at headquarters, they will make the new premises ready for occupation.

MISS EDGER'S TOUR.

The South Indian Tour of Miss Lilian Edger, M.A., under the escort of the President-Founder and the management of Mr. K. Narayanswami Iyer, the Provincial Secretary, was finished on the 17th ultimo. It was a most gratifying success throughout, and the respected lecturer made as many friends and well-wishers as she had auditors. The tour did great good to the public and immensely helped the prestige of the Indian Section and the general movement. On the 30th ultimo, Miss Edger was to leave Madras for Benares to be with Mrs. Besant until after the Sectional Convention in this month. The President-Founder remains at Adyar to superintend the building works in progress, but will be at Benares on the 23rd instant, in time to preside over the Convention. Mr. Narayanswami accompanied Miss Edger.

MRS. BESANT'S RETURN.

Our tireless advocate and traveller, Mrs. Besant, landed at Bombay on the 17th ultimo and went straight on to Benares, in company with Dr. Pascal, F. T. S., of France, Mr. Bertram Keightley and Mr. Chakravarti, who all came out with her. The Countess Wachtmeister will follow later, but in time for the Benares meeting. We shall have two splendid Conventions this year.

NOTICE.

The General Secretaries of the seven great Sections of the Theosophical Society will please remember to forward their Annual Reports promptly, with carefully revised list of Branch officers, so that they may be received at Headquarters in season to put in type and correct before the Annual Convention. The reports from the more distant Sections should be started not later than November 15th. W. A. E.

NEW INDIAN BRANCHES.

We learn that Branch Inspector R. Jagannathiah formed a new Branch under the name of "Brahma Vidya," at Rayadrûg, on August 7th, and that "at the opening ceremony, over 1,000 poor people were sumptuously fed;" also that a Branch at Nandyal has been formed by him and the dormant Branches at Kurnool and Anantapur revived.

TEACHER HELPERS.

Referring to our article on 'Teacher Helpers,' in the July number, we quote from a recent letter from a Buddhist gentleman at Rangoon, some passages which show the urgent need of trustworthy, qualified teachers of both sexes for non-Christian schools. Our correspondent says: "There are two Buddhist Schools at Rangoon, one for boys, the other for girls. The headmaster of the boys' school has the degree of B.A., and is paid Rs. 150 per mensem and a house. He has been given a month's notice to quit, at the instigation of the Christian padris. The manager and founder of these schools is an enthusiastic gentleman holding a high office under Government. He earnestly begged me to write and ask you to send him an European teacher, a graduate or diploma-holder, and a good Buddhist.....I implore you to appoint a competent teacher *within a month's time*, otherwise the Rangoon Victoria Empress Buddhist Boys' School will be no more:.....A Buddhist head mistress is also required for the other school, but a little later. She must hold a certificate. The two schools are registered and receive grant-in-aid: the boys' school is registered as a Middle School."

It will be seen at a glance how necessary it is that there should be such a Teachers' Register, as was indicated in our July article, at the Adyar Headquarters. For lack of it, it is quite likely that the Victoria School in question may have to be abandoned, as I am quite unable to supply the teacher so urgently demanded.

I have, however, great pleasure in saying that in response to the appeal for Teacher Helpers, Miss S. E. Palmer, F. T. S., of Minnesota, U. S. A., a certificated teacher of sixteen years' experience, has volunteered her services "for life, without pay." She prefers to work in the field of Pariah education, as her strongest sympathies go out to the poor things. She will be able to pay her travelling and some other expenses. I have accepted her generous offer and therefore we shall have the pleasure of seeing her at the Convention.

THE VOTE FOR THE MEDALS.

We must request our subscribers to send in their votes for the two *Theosophist* medals more promptly. Not one hundred had been received from India up to the close of last month, and they were coming in at the rate of only two or three a day. This is not kind nor neighbourly, nor does it show the right sense of the pleasure and honor that will be given the successful writers by the award of the prizes by a full vote. They are very handsome specimens of Indian handicraft, well worthy of being kept as heirlooms in families. Please, therefore, fill up the voting-cards at once and post them.

BHAVANISHANKAR IN MADRAS.

Pandit Bhavanishankar is now in Madras giving a course of excellent lectures on Bhagavad Gita, at the invitation of the Adyar Lodge T. S. He is the guest of the Hon. Justice S. Subramania Iyer, of the High Court.

EDUCATIONAL WORK OF THE T. S. IN INDIA.

Having undertaken and largely succeeded in educational work in Ceylon, as we showed in one of our Notice, the other day, the Theosophical Society has recently put forth efforts in the same direction in India. Of course, the educational work of the Society in Ceylon has been based on Buddhistic lines. In India, it is mostly on Hindu lines. We make this slight exception, owing to the fact, that schools have been opened in South India for the primary education of the Pariahs, or Panchamas, where education is imparted without, we believe, a reference to any particular religion. That the Society is concerned materially in the moral welfare of Hindu children is proved by the number of little branch Societies for their improvement. The *Arya Bala Bodhini* is an excellent periodical for circulation among Hindu boys. The Theosophical Society has now taken a more ambitious flight. It has succeeded in establishing a Hindu College at Benares, the seat of Hindu orthodoxy and sanctity. A Hindu College for imparting higher education, demanded by modern conditions, but wedded to a sound religious and moral training on Hindu lines, has been long a desideratum in India. Such an institution was established in the sacred Kashi of the Hindus on the seventh day of the seventh month of this year. The inaugural ceremonies were, of course, religious, including the Ganesh Puja and *hom* ceremonies. *Slokas* and *Mantras* from the Vedas were also chanted. A large batch of students from the Government College in Benares attended the unique celebration. Twenty-eight students were enrolled on the very first day, many more have since become pupils of the Hindu College. The education imparted in this institution, ought to be within the reach of most middle-class Hindus, as the fees are fixed very low, a rupee a month for the school classes, and two rupees for the college classes. The need of the "Central Hindu College"—as that is the full name of the College—has been felt by the people, and even admitted by the Government. Sometime ago, a high Government official exhorted the Hindus to make provision for the religious training of their children. We have ourselves for years made a similar exhortation. We congratulate the Theosophical Society on taking up and working out the idea in a practical manner. The "Central Hindu College" has started modestly, and will, for the present, teach up to the previous standard of the Allahabad University. The Institution, we gladly note, will have a boarding-house attached to it, so that the boys may enjoy the advantages of home supervision,

while pursuing their studies. It is the aim of the promoters of the Institution to make it at least as powerful and useful as the Alighur Institute has been among the Indian Mahomedans. The Theosophical Society does not despair of attaining complete success in this direction before long. Since these lines were written, we find, that the "Central Hindu College" at Benares has been affiliated to the Allahabad University up to the Intermediate Standard in the Faculty of Arts. The College is indebted for this affiliation to Pandits Sunder Lal and Adityaram Bhattacharji—the latter Professor in Sanskrit for many years in the Muir College in Allahabad—to Dr. Tribaut, the Orientalist, to Mr. Justice P. C. Bannerji, but most of all to Mr. Justice Aikman, the Vice-Chancellor of the University. We learn that the number of pupils now numbers 100, and that there is great need of more room for school work, for the library and for the laboratory. Most sincerely we hope the funds may be supplied. May the efforts of the Theosophical Society in the cause of Hindu education be crowned with success!

—*Indian Mirror.*

THE ORIENTAL INSTITUTION, CONJEEVARAM.

[As the promoter of the above-named public library is personally known and esteemed by us, and the scheme seems to be a most useful one, we give place to the appeal that has been issued on its behalf. Some of the most influential men in the Presidency are giving it their support, and courses of lectures to the number of 78 have been delivered on religious and scientific subjects during the past two years. We shall be glad if our recommendation should help towards its prosperity.—ED., THEOSOPHIST.]

We beg to bring to the notice of the public that in March 1896 a free Library called "The Sri Kanchi Kalavati Library" was opened for the use of the Public. From January 1897 this institution has been known as the Conjeevaram Oriental Literary Institution, for its field of operations has widened.

2. The objects of this Institution are:—

(1) To encourage the study of the Sanskrit and the Vernacular Literatures (*a*) by opening and maintaining an Anglo-Sanskrit School or College; (*b*) by improving, as far as practicable, the two purely Sanskrit Colleges now working here teaching Tarka, Vyakarana and Mimamsa; (*c*) by opening classes for instruction in the Vedas and the Prapandhas, the Gita and the Upanishads, etc.; and (*d*) by holding an annual conference of Pandits.

(2) To bring out Vernacular School Books in Hygiene, History, Geography, Physiology, Elementary Physics and Chemistry, Geology, &c., with a view to prevent the waste of time and energy involved in learning these subjects, through a foreign language, on the part of our youngsters.

(3) To publish translations of, and commentaries on, select Indian and English authors.

(4) To procure and print old Sanskrit and Vernacular manuscripts of value and usefulness.

(5) To institute courses of lectures and discourses on useful subjects.

(6) To open, if possible, an Ayur-vedic class.

(7) To bring about, as far as possible, a unification of the ideas of the East and the West.

These objects will be carried out as funds become available.

3. In these days of Theosophical activity, of Parliaments of Religions, of religious and theological researches, coming after a long period of atheism, agnosticism and materialism, too much care cannot be taken to encourage the study of the Indian sacred Literature, which now seems to be held in no small esteem in the far off countries of Europe and America. Many are the precious works by Indian sages, on philosophy and metaphysics, which remain to this day in manuscript, exposed to the ravages of time, the moth and the white ant; to accidents like the late disastrous Mysore Palace fire, etc.

4. Conjeevaram has been chosen as the seat of this Literary Institution, for, it was for ages a place well known in history for its political, religious and social activity. It was the capital of the old Chola kings; it was a renowned seat of Sanskrit learning; it was the place where the Buddhists, the Jains, etc., struggled with the Hindoos for supremacy; it was the scene of the labours of Sri Ramanujachariar and Sri Sankaracharier; it has been the favourite seat of Maths and other religious institutions, of priests and spiritual leaders of a high order.

This institution aims at undertaking this work with the help of a band of patriots.

5. This movement, it is hoped, will have the sympathy and co-operation of enlightened Maharajas, Rajas, Zemindars and other gentlemen. Donations of money and of books (in any language) will be thankfully received and duly acknowledged.

In the Oriental Library there are now 900 volumes: in the English Library, 1000 volumes: all worth about Rs. 3,200.

ADDRESS MR. C. BHASHYAM AIYENGAR, B. A.,
Head Master (on leave), Chittore High School;
Secretary, Oriental Literary Institution,
Conjeevaram.

APPEAL FOR HELP ON BEHALF OF THE HINDU THEOLOGICAL HIGH SCHOOL, MADRAS.

We cheerfully give space to the following extracts gleaned from a circular sent us by the Manager of the Hindu Theological High School, appealing for aid to bridge over a temporary financial difficulty, and sincerely hope the required help will soon be forthcoming. The institution was founded about ten years ago:

Since then, the school has been quietly and steadily doing its two-fold useful work of imparting both secular and religious education, on a strictly non-sectarian and national basis, to more than 300 boys every day. It has a splendid building in the very heart of the city of Madras and is manned by a staff of trained and well-experienced teachers. It is a school recognised by the Madras Educational Department and is every year inspected and examined by the Inspector of Schools of the Central Circle, and has won golden opinions from them and from various eminent and distinguished visitors***The boys are, moreover, learning assiduously the great moral and religious truths of their own hoary and noble ancestral religion. It has a decent library, a good gymnastic ground, and the requisite apparatus for teaching science and drawing. English, Sanskrit, Telugu and Tamil are taught in it from the Infant Class up to the Matriculation Standard of the Madras University. That philanthropic and pious Hindu Prince, H. H. The Maharajah Bhaskara Setupati Avergal, of Ramnad, nobly gave me the principal donation of Rs. 15,000 for encouraging Hindu religious instruction in it. This amount was kept in current deposit by me, as the Manager of the school, with a native banker who continued to give me every month its interest at a fair rate, as well as a portion of his own princely donation. But, unfortunately, owing to his unexpected and temporary financial difficulties, the school has not been receiving any pecuniary aid from that gentleman since May last. Consequently, it is at present in financial troubles, and I have been doing my best to meet the monthly deficits from my own poor pocket. The present monthly deficit amounts to about Rs. 150, the average monthly income being nearly Rs. 300, and the expense, even after economical management, being nearly Rs. 450. At the same time, I am actively taking the necessary steps to recover the above mentioned deposit amount from the banker, and I am sure that he will repay the sum within a short time. Till then, however, I find it difficult to maintain the school, as I am not a rich man myself and I have also a large family to protect.***I, therefore, appeal to all rich and charitably disposed Hindu ladies and gentlemen to be so kind and generous as to come to the rescue of the school *now*, and to save it from the impending danger to its continuance and even to its very existence. If this excellent Institution were to be unfortunately closed for want of timely support, its abolition would be a most humiliating and sorrowful thing to the orthodox section of the Hindu community, and especially to me, seeing that all my lifelong labours on behalf of Hinduism would become fruitless * * *

But, what pains me most, in this connection, is that the closing of the school, if it ever should happen (God forbid it!), would considerably harm, in future, the noble cause of Hindu moral and religious education. However, my co-religionists may rest assured that, as long as there is even a single spark of life in me, I shall move heaven and earth to keep up the Institution, by sacrificing, if necessary, all my savings, even to the very last pie. I most humbly and respectfully request that you will be so kind and generous as to send some monthly contribution in aid of the school expenses, at an early date * * *

(Signed) R. SIVASANKARA PANDIYAJI, B. A.,
(Manager of the Hindu Theological High School.)

[We are told that the banker has lately paid the most of the money referred to. ED.]

INTERESTING DISCOVERIES IN MEXICO.

At the forthcoming meeting of the American Association for the Advancement of Science—the trans-Atlantic equivalent of our British Association—which is to open at Boston on the 22nd instant, a notable contribution is to be made by Mr. Marshal H. Saville who will relate the results of his recent explorations among the ancient cities of Mexico. These results are said to be the most remarkable ever made in America and "are not only likely to revolutionise some of the pet theories of archæologists and anthropologists, but they are of great interest for the light that they throw on the question of the origin of the most ancient inhabitants of the Western Continent." The discoveries were made at Xoxo some five miles south of the district of Oaxaca where, in part by accident, Mr. Saville came upon the ruins of a prehistoric metropolis, the ancient capital of the Zepotecas, the most advanced nation which inhabited the American continent before its civilization by Europe. From the investigations which have been made of this city as well as from the hieroglyphics which have been unearthed, a very high opinion has been formed of the culture and civilization of the people, who are placed by Mr. Saville with the ancient races of India, Chaldæa, and Egypt, and it may even be proved that the early inhabitants of the country were closely related to India.

In addition to finding a number of pyramids and mounds as well as a tomb of an elaborate character containing mural paintings and skeletons painted a bright red—the mourning color of the Aztecs—which shows that the bones had been stripped of flesh before being placed in the tomb, Mr. Saville found inscriptions of which he made casts and which bear resemblance to the Maya writing of other parts of Mexico.

The great discovery, however, was a huge temple at the top of a steep mountain, surrounded by an imposing peristyle, that will recall the sacrificial temple, to readers of Mr. Rider Haggard's "Montezuma's Daughter." It was discovered by following what looked like a terracotta drain-pipe leading from one of the mounds into the fields. The sides of the mountain, on the summit of which stood the city and temple, were artificially terraced and the top had been fortified on all sides until it was impregnable. On the mountain were "the crumbling ruins of amphitheatres, palaces, and other public buildings. Streets and pathways were exactly as they had been during the long centuries since their desertion. Here, on this terraced mountain, overlooking a great stretch of country at its foot, was at last found the lost capital of the Zepotecan nation, at one time probably the rulers of most of the other people of the continent; certainly their leaders in art, civilization, and industry."

The mountain is marked on the maps of the Mexican Government as Monte Alban. While ruins were known to exist on the mountain they were supposed to be only the remains of a rude Indian fortress. Zachila is in Mr. Saville's opinion the ancient name of the city, for a village exists in the neighbourhood which is known by that title. The city according to the explorer, was one of considerable size extending over several square miles, and he inclines to the opinion that it was probably destroyed by an earthquake. One of the largest ruins was at the southern end of the city where a mound, 1,000 feet long and 3,000 feet wide, was discovered. The slopes of its sides were regular and faced with masonry, and a stairway led to its summit which Mr. Saville thinks may have been the site of a large temple or of a series of public buildings. Another rectangular mound of similar size which was once an amphitheatre for public meetings was also found at the other end of the city.—*Indian Mirror.*

Printed by THOMPSON AND CO., in the *Theosophist* department of the *Minerva Press*, Madras, and published for the proprietors by the business Manager, Mr. T. VIJIA RAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST.

DECEMBER 1898.

FINANCIAL STATEMENT.

The following receipts from 28th October to 27th November 1898 are acknowledged with thanks :—

HEADQUARTER'S FUND.

	Rs.	A.	P.
An F. T. S. of Burma for Mrs. Besant's tour in Burma ...	500	0	0
Mr. W. B. Fricke, General Secretary, Netherlands Section Theosophical Society 25 % Dues	121	2	10
Mr. Harry Banberry, President, Dharmaraja Theosophical Society Entrance Fee	20	0	0

LIBRARY FUND.

An F. T. S. of Burma for October 1898	50	0	0

ANNIVERSARY FUND.

Countess C. Wachtmeister	100	0	0

T. VIJIARAGHAVA CHARLU,
Treasurer, T. S.

ADYAR, 27*th November* 1898.

BOOKS FOR OUR LIBRARY.

Gifts of good books on Oriental subjects, Mysticism and the several branches of occult science, and useful works of reference will be gratefully accepted for the two sections of the Adyar Library, and acknowledged officially in the *Theosophist*. To save cost of postage kindly send a list of such as will be given, in order that those already in our possession may be marked out and the lists returned to the generous donors.

H. S. O.

NEW BRANCHES.

U. S. AMERICA: On Oct. 1st a charter was issued to the Oakland T. S., Oakland, Calif., with 14 charter-members. The President is Mr. Frank H. Brooks, and the Secretary is Dr. Aurick S. Brackett, 852, Broadway.

There are now 68 Branches in the American Section.

ALEXANDER FULLERTON,
Genl. Secretary.

AUSTRALASIA: On Oct. 27 a charter was issued to Mrs. Emilie Steel and ten others for a new Branch at Sydney, N. S. W., to be called the Egyptian Lodge.

J. SCOTT,
Genl. Secretary,
per H. A. W.

THE CONVENTION.

The plague not having invaded Madras as yet, there is every prospect that this year's Convention will fulfil the most sanguine expectations of the President-Founder in every particular. The last touches are now being given to their work at Headquarters by the artisans employed, and all necessary preparations are being attended to. The Western gallery of the Adyar Library will be officially opened on the evening of December 27th, the Anniversary will be publicly celebrated in the Town Hall on the 28th, Mrs. Besant's morning lectures will be at 8 o'clock as usual, and Miss Edger and other distinguished speakers will occupy the platform at other times. The movement is successful all over the world. Assuredly the Society is gathering into itself more and more force as we near the threshold of the Twentieth Century, and will push on towards its destined goal with unflagging power. The one thing we had apprehended was that Mrs. Besant's nervous power might be exhausted by overwork, but our latest private reports are very cheering. She may even be so recuperated as to be able to give her long-promised lecture to the Madras Mahomedan community on their religion, and to visit Mandalay and Bhamo as well as Rangoon. At all events she, like H. P. B. and all of us, is under the guidance of the Wise Ones, who direct all things for the best. Blessings be with her!

The whole central portion of the Convention Hall—now giving a floor-space of 1,900 sq. feet—will be strictly reserved for delegates, members and other ticket-holders, the two wings and the space in the front verandah will be open to the general public. Tickets will be given to registered members on arrival, and to other applicants by post after the 15th instant. Fair warning is again given to representatives of Branches that special accommodation in palm-leaf huts cannot be given them unless they send timely notice of their wishes nor can carriage be sent to meet them at the station, as we have none available. Conveyances are, however, always in waiting at both railway stations and the drivers all know the way to our place, especially if Colonel Olcott's name be mentioned.

W. A. ENGLISH,
Rec. Secretary, T. S.

THE THEOSOPHIST MEDALS AWARDED.

The response to our request for a general vote of our subscribers as to the awarding of the 1st and 2d Prizes, offered by us for the best and second best contributions to Theosophical literature through our magazine, has not been satisfactory. Only a small proportion of votes have been sent in, yet they probably represent what would have been the general verdict if a full ballot had been cast. We shall not give the full statistics, then, but simply announce that the Gold Medal (1st Prize) has been awarded to Miss Lilian Edger by a vote of five-eighths, of the total ballot, and the Silver Plate (2d Prize) to W. A. Mayers, F. T. S., of Brisbane, by a smaller vote. There were also nine votes cast for giving the 1st Prize to Mr. Mayers, and Miss Edger received an equal number with Mr. Mayers for the 2d Prize. Besides these favourites, the following contributors received votes showing appreciation of their literary ability: For 1st Prize, Messrs. C. G. Kaji, A. Fullerton, S. Stuart, C. A. Ward, W. G. John, Hübbe Schleiden, W. A. English and Mrs. Besant; for 2d Prize Messrs. Kaji, Fullerton, Stuart, Ward, John, English, A. F. Knudsen, W. Will, J. Mackenzie, S. C. Basu, N. C. Biswas, H. S. Sevaka, A. Banon, A. J. Cooper-Oakley and J. G.

O. Tepper. Some votes were given to the Editor of the *Theosophist* for 1st Prize, which were virtually thrown away as he was not a competitor, and eleven were sent in blank for him to fill in, which he declines. It is gratifying to see that the articles of so many contributors to Volume XIX have been so much appreciated by our readers, and we are glad that Colonial talent should have won both prizes in their first competition of the kind.

DHARMAPALA'S RAJGIR.

Mr. Dharmapala informs us that "there are ten boys in the Orphanage at Rajgir, and four young men have joined the staff. I wish to get a Buddhist Theosophist as Principal for the Orphanage. Miss C. Shearer, a Boston graduate, resigned her position in America to come and help Countess Canavarro in the Sanghamitta Convent School." There will always be plenty of altruistic volunteers to do really altruistic work.

THE ANNUAL FANCY BAZAAR.

To the Editor, *Theosophist*.

Sir,—The Annual Fancy Bazaar of our Society in aid of our Buddhist schools is to be held on the 17th, 18th, and 19th of December 1898, at the Ananda College, Colombo. It is needless to state here for your information that there are at present over 12,000 children in our schools and that funds are urgently needed for their upkeep. May I request you therefore to be good enough to notice our Bazaar in the *Theosophist* and call for contributions from your numerous readers, who, I strongly believe, are all well-wishers of the noble work we are carrying on amidst all kinds of difficulties. Contributions received will be duly acknowledged in the *Buddhist*.

Yours fraternally,
H. S. PERERA,
for H. DIAS,
Secretary.

BUDDHIST EDUCATION IN CEYLON.

We gather, from the current issue of *The Buddhist*, as well as from private letters, that educational work connected with Buddhist schools and institutions in Ceylon is making rapid progress. The Sanghamitta School, which has been placed under the wise management of Countess Canavarro is now in a flourishing condition, thanks to her zeal and devotion to the work, and now comprises the Orphanage, an English School, a free Vernacular School, an Industrial Department, and a Boarding School for girls, which is noted for its good order and cleanliness. The girls also wear a simple uniform which is a modification of the *sari*. We are pleased to learn that the energetic Countess has lately been joined by an American lady, who is a competent assistant. Funds are needed for the purchase of the ground on which the school now stands: see notice above.

At the Kandy Buddhist High School arrangements are being made to commence work on the proposed extension to the school building, and Mr. Banbery, the active and popular Principal, is delivering lectures in Kandy and the surrounding Province, and also collecting funds to carry on the work of building. Mr. Panday, our Parsi T. S. member who went out from India last July, joined the school as Vice-Principal. His services are highly appreciated, as he is a competent mathematician and civil engineer, and works without pay.

A number of school examinations in the central circuit have been held during the past two months, showing exceptionally good results.

DEATH OF THE GOOD SADDHANANDA.

The Buddhist cause has met with a great loss in the death of the most respected worker of the Mahabodhi Society in Bengal. The *Indian Mirror* justly says:

"The death of that good Singalese priest, the Reverend N. Saddhananda, is a sad blow to the local Buddhistic community, and to many Hindus as well. Every one who came in contact with the deceased was struck with his patience, modesty, serenity, benignity, self-denial, and love of work. Saddhananda's virtues were best witnessed on his death-bed. For days he knew that his end was near, but calmness and faith did not forsake him for a moment. The lives of these Buddhist priests ought to teach valuable lessons to our own Hindu priesthood. The modern Brahman is notorious for his passion for self-aggrandisement. To the Buddhist priest, his life is one of utter self-abnegation and self-effacement from the moment he takes his vows. From that time, he begs food just enough to be able to live in order to enable him to work. If he earns anything by his toil, the gains are not personal, but held in trust for his Order, and for the performance of his religious duties."

NOTICE TO CONTRIBUTORS.

Complaints are usually unpalatable and complainers are disliked, nevertheless, complaining is, in our humble opinion, sometimes a virtue, and for the lasting benefit of our contributors we venture to do a little of it.

(1) Don't write so *illegibly* that our printers are obliged to use guesswork in setting up your copy, and if you are a new contributor, do, please, sign your name so that it can be read. Some have an almost (let us hope, not quite) incorrigible habit of executing their autographs in an untranslatable scrawl that bears no resemblance to pure English script,—or any other script. Again, don't crowd your letters and lines so closely that if one needs to make some slight correction the matter will be thrown into a confused jumble.

(2) Please pay some attention to the laws of proportion in the formation of your letters, and don't make an *l* of exactly the same size as an *e*, nor make your small letters so that often they are perfectly interchangeable with capitals. Please pay some attention to the formation of each separate letter. Some writers have a habit of making e, r, and s, so that a stereotyped duplicate of one would answer equally well for either of the others. Again, other writers make n, v, r and u exactly alike—don't be so careless! Another piece of advice that ought to be superfluous (but isn't) is this: *please, dot each i and cross each t.*

(3) Don't interline, transpose and amend till you have filled all available space between the lines, then turn the sheet side-wise and fill up the margin from bottom to top, solid, and cross-write over this a little, and expect that Indian printers will make intelligible reading matter out of such shocking mixtures, or that the editor has plenty of time to re-copy these chaotic jumbles, to aid the printer.

(4) Don't use dashes when commas or periods are indicated, but try to pay proper attention, at least to the most simple of the rules of punctuation and of the use of capital letters, and divide your paragraphs as you wish them to appear in point.

(5) Please remember to *underline* once all names of magazines, that they may appear in italics, but put names of books, and titles of magazine articles which are for reference, between quotes. When you wish to erase a word, draw a heavy horizontal line through it—nothing else.

(6) Number your pages accurately; write only on one side of the paper, and leave a suitable margin at one edge, to be used by the editor and the printer's foreman.

(7) Try to express each thought simply, clearly and briefly, and don't cover twenty-five pages where ten would suffice.

By carefully heeding the above advice contibutors will save much needs less trouble for the editor and the printers, and have a much better chanc-

of seeing their MSS. in print. Remember that our MSS, are mainly put in type by Hindu printers who have very little knowledge of the rules of English orthography and etymology, otherwise the case would present a different aspect. We receive more matter than we can find room for; and, supposing we have two articles the contents of which are about equal in value, one being neatly and properly written, but the other showing carelessness and thoughtlessness and abounding in some of the faults pointed out in the foregoing items, it would require no rare degree of prophetic discernment to foretell which of the two would be accepted for publication.

W. A. ENGLISH.

THE FIRE-TREADING AT BENARES.

A correspondent of the *Pioneer*, Mr. Hira Lall Banerjee, writes as follows:—

Will you kindly allow me to make the following statement, regarding an extraordinary event, which happened during the Theosophical Society's Convention at Benares, on the night of the 26th October, 1898:—On that date it was announced, at the conclusion of Mrs. Besant's address, in Maharajah Sir C. K. Tagore's villa, that a *Sannyâsi* (a Hindu fakir) would walk bare-footed over an *agni-kund* (a tana of fire) and any one desiring to do the same might follow him safely. Everyone was anxious to witness this strange event and we all went to see the place, where the above performance was going to take place. We saw there that an excavation about 14 feet by 5 feet by 3½ feet had been made, the two sides of which were sloping inwards, for facilitating the running over the fire, and in it some hundred maunds of logs, most probably of the tamarind tree (*Tamarindus Indica*) were burning fiercely from 4-30 P.M. to 8-30 P.M. when some unburned parts of them were thrown out of the pit and the surface of the fire levelled. The heat was so intense that we could scarcely sit at a distance of three yards away from the pit of fire. Now the expectant moment arrived. At first a crowd of Coorgs, men and women with babies in their arms, came, frantically shouting, while some men carried swords and baskets or plates filled with religious offerings. Some of the plates contained large *chirags* (open mud lamps) which were surrounded with small paper flags, and the wonder was that these did not catch fire, as the flames often reached them. The men thrice carried an idol placed on a small palanquin round the fire and performed certain religious ceremonies which consisted in breaking cocoanuts, &c. All the while these men were making a horrible noise and were dancing as if they were drunk. At first some thought that these men were drugged with *bhang* (Indian hemp) or having a sort of chemical applied under the feet would pass over the fire, no matter whether their feet burned or not. But we were totally mistaken. The lunatic affairs (*sic*) suddenly ceased, and it was announced that the fire had been subdued by the power of *mantras* (incantations) and that any one could go over it. At first none dared and one or two of the above men ran over the fire, the total area of which was about (11 feet by 5 feet by 1 foot = 55 cubic feet. Every one was filled with awe, and streams of men and boys began to go over it. Caught by the enthusiasm of the moment, I threw away my shoes and socks, (*sic*) and tucking up my cloth I ran over the fire and came out of it safely. My feet sank in the fire and the sensation felt was as if one was running over a hot sandy place. The spell lasted for ten minutes, after which none dared to go over the fire, and during that time hundreds of men passed over it; even some went four or five times over it, without being scorched in the least. The above wonderful spectacle was witnessed by Colonel Olcott, the Countess of Wachtmeister, Mrs. Besant, Miss Lilian Edger, Mr. Keightley, Dr. Richardson, Dr. Pascal (from France), Mr. Venis (Principal, Queen's College), Professor Mulvany and many others. One of the European gentlmen examined my feet and found them all right; one of them was also willing to go over the fire, but could not do so owing to his boots and trousers One remarked, "The first part of the ceremony was ridiculous, but the last was wonderful. The *Sannyâsi* who managed the whole affair did not himself go over the fire or appear in the ceremonies and in fact he was a mere by-stander. He is known here as *Jangum-Baba* and it is rumoured that he can show the phenomenon again. Further particulars regarding this event may be had from the Theosophical Society, Benares. The cause of this wonderful occurrence, which was not surely a feat of jugglery, should be investigated by scientists, and to a layman or to a sceptic regarding the power of *mantras*, it must remain as one of the mysteries of Nature.

To prevent misunderstanding, it should be stated that the officers of the Theosophical Society did not organize this experiment and are not responsible for it in any way. It was nothing like the striking success such ordeals often are, and was interesting only from its scientific aspect.

O.

ADYAR LIBRARY.

The following books have been added during the last two months :—

Donated :—

Through the Mists, from George Redway ; *Zoroastrianism in the Light of Theosophy*, from N. F. Bilimoria ; *Amritabindu and Kaivalya Upanishads* with commentaries, by A. Mahadeva Sastri, B. A. ; *Mysore*, a Gazatteer compiled for Mysore Government by Mr. Lewis Rice (II Vols.), from Sir. K. Seshadri Iyer ; *Text-book of Official Procedure*, by Mr. C. P. Hogan ; *the Ashtadhyayi of Pânini* (IV. to VII), from S. C. Basu, the translator ; *Madras Sanskrit Reader Series* (No. II), from Mr. N. Swaminatha Sastry ; *Discovery of Living Buddhism in Bengal, and History of India*, from Pandit Haraprasâda Sastry M.A. ; *Zarathustra in the Gathas and in the Classics*, from Mr. Jehangir Bomonjee Petit ; and *Occultism, Semi-occultism, Pseudo-Occultism and Emotion, Intellect and Spirituality* from Mrs. Besant ; *A Christian Theosophist*, from Alexander Fullerton ; *An Aid to the History of India*, from C. D. Runganatham, and *Divine Religion and Philosophy*, from Pandit Jai Datt Sharma ; the last three being pamphlets.

Purchased :—

Parasurâma Sutras on Devi, *Abhidhâna Sangraha* (2 vols.), and *Vaidika Kosa*.

R. ANANTAKRISHNA SASTRI,
Librarian.

Printed by THOMPSON AND Co. in the *Theosophist* department of the *Minerva Press*, Madras, and published for the proprietors by the business Manager, Mr T. VIJIA RAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST.

FEBRUARY 1899.

EXECUTIVE NOTICE.

PRESIDENT'S OFFICE,
MOULMEIN—(BURMA), 17TH JANUARY 1899.

Notice is hereby given of the expulsion from Membership in the Theosophical Society of one John George Norman, who at various times and places has called himself John Rex Guelph Norman, R. Guelph Norman, Guelph Norman, and by other aliases. He was admitted into the Society, in January 1896, on the strength of certificates of good character from respected clergymen of Rangoon, and of letters in which the most unexceptionable sentiments were expressed. Shortly afterwards he was convicted and imprisoned at Hyderabad and Bombay for alleged swindling. Later, he went to the United States, where he is charged with obtaining considerable sums of money on false pretences, and where he bigamously married a highly respectable lady of large fortune. To escape arrest he sailed from Philadelphia for Europe, and at latest accounts had borrowed several hundred francs from one of our French colleagues in Paris and then disappeared.

Taking advantage of my present visit to Burma, I have made enquiry at this place respecting his antecedents. They are bad. In 1884 he bought his discharge from the Bedfordshire Regiment, in which he was a Corporal. On January 1st, 1885, he was married in St. Matthew's Church, Moulmein, to a worthy young lady (still living and personally known to me) under the name of John George Norman, son of John Augustus Norman. On leaving the army he was employed for two years in the Police; after that as Sub-Jailor, from 1887 to 1891. He was then a schoolmaster at Myingyan, Mandalay and Rangoon, and finally a self-styled "Doctor" and "Professor," representing "The International Spiritual Mission," the "Buddhist Publishing Society," "the Hygienic and Therapeutical Society, London, Liverpool and Manchester," the "Royal Asiatic Institute" etc., all fictitious bodies. The above particulars I have obtained here at first hand from persons and authentic documents. His police record in India is extremely bad. It may be said in possible extenuation of his conduct, that he is subject to epileptic fits, and is believed by some at Moulmein to be at times irresponsible for his actions. In any case he is unworthy of association with our members and of membership in our Society.

General Secretaries of Sections are requested to give as wide publicity as possible to these facts, that our friends may be put on their guard and the honor of the Society vindicated. His Diploma is hereby cancelled, and his name will be erased from our register.

H. S. OLCOTT, P. T. S.

FINANCIAL STATEMENT.

The following receipts from 28th November 1898 to 26th January 1899 are acknowledged with thanks:—

HEADQUARTERS FUND.	RS.	A.	P.
Mr. N. Ramasami Naidu, Kotur, Donation...	1	0	0
,, Otway Cuffe, Genl. Secy., European Sec. T. S. 25% Dues from 1st May to 31st October 1898	779	2	0
.. Anantrai Nathji Mehta, Bhaunagar	84	0	0
.. Alexander Fullerton, Genl. Secy., Amer. Sec. T. S. 25% Dues	143	7	0
A sympathiser, Donation	5	0	0
Dr. W. A. English, Adyar	10	0	0
Mr. Peter DeAbrew, Colombo	5	0	0
Babu Upendranath Basu, Joint Genl. Secy., Ind. Sec. T. S. 25% Dues	964	1	6
Mr. C. Sambiah, Mylapore, subscription	4	8	0

ANNIVERSARY FUND.			
Mr. R. Sooria Row Naidu Garu, Vizagapatam	15	0	0
Malegoan Branch T. S. Subscription	5	0	0
Karur do do	5	0	0
Adyar Lodge T. S. do	20	0	0
Nandial Branch T. S. do	5	0	0
Cuddapah Branch do (out of Rs. 25 subscribed) ...	5	0	0
Mr. Kannan Nambiar, Pattukota	25	0	0
,, Jagannatha Raju, Madras	2	0	0
.. S. Krishnasami Iyer	1	0	0
,, S. Venkatasubbiah	1	8	0
,, Hanumantha Chari	2	0	0
,, Panchanakesa Sastri...	1	0	0
,, C. Ramiah, Cuddapah	1	0	0
,, T. R. Laksbmana Pillai	2	0	0
,, J. Nagabhushanam	1	0	0
,, A. K. Sutarama Sastri, Cuddapah	2	0	0
,, Sanjiviah, Nandikotkur	2	0	0
,, Kharabde, Amroati	25	0	0
Nellore Branch T. S. Subscription	5	0	0
Mr. A. Venkata Kanniah, Namakal	5	0	0
,, Venkatanarasaiah	1	0	0
,, T. Vasudeva Row	2	0	0
,, V. Sudarsana Mudaliar	3	0	0
,, G. Sankara Row	1	0	0
,, W. Venkata Row, Salem	5	0	0
Madanapalle Branch T. S. (out of Rs. 25 subscribed) ...	17	0	0
Mr. J. Srinivasa Row, Gooty	10	0	0
,, A. Nanjundappa, Cuddapah	5	0	0
,, R. Seshiah	2	0	0
,, S. Narasoji	1	0	0
An F. T. S., through Col. Olcott	10	0	0
Mr. T. N. Ramachandriar, Salem	15	0	0
Salem Branch T. S.	10	0	0
A Friend, through Col. Olcott	10	0	0
Mr. V. K. Desikachariar, Namakal	7	0	0
,, R. Nageswaran, Gudivada	2	0	0
Bangalore Branch T. S.	10	0	0

LIBRARY FUND.			
Rani Minalini of Pikapara thro' Babu Ladli Mohan Ghose ...	100	0	0
An F. T. S. of Burma	50	0	0
Prince Rawal Shree Harisinghji Rupsinghji Varel... ...	500	0	0

	Rs.	A.	P.
Mr. Janardhan Sukharam Godgil, Baroda	100	0	0
„ T. M. Sudaram Pillai, Pulladam	50	0	0
An F. T. S. of Burma	50	0	0
Mr. C. Sambiah, Mylapore, subscription	4	8	0
„ V. K. Desikachariar, Namakal	3	0	0

H. P. B. Pariah School Fund.

Mr. T. Sadasiva Iyer, Dindigal, 3rd instalment, out of Rs. 50 subscribed	10	0	0

Subba Row Medal Fund.

Mr. M. Jagannatha Mudaliar, Madras	1	0	0

T. Vijiaraghava Charlu,

Adyar, 27*th January* 1899. *Treasurer, T. S.*

THE BURMESE VISIT OF MRS. BESANT AND THE PRESIDENT.

Our dear friends Mrs. Besant and Colonel Olcott left Madras for Rangoon on the 5th ultimo, the Prince-priest of Siam, Rev. Jinawarawansa, accompanying the President on a Buddhist religious mission which they had jointly undertaken. The voyage was very pleasant and the weather fine. On board ship Mrs. Besant, by request of His Excellency Lt.-Genl. Sir George Wolseley, Commander-in-Chief of the Madras Army, and her other fellow-passengers, lectured on "Man, the Master of his own Destiny," and was most warmly thanked by the General on behalf of the audience. She gave three public lectures in Rangoon, besides replying to a public address, and addressing the boys of the Madooray Pillay Hindu High School, in a most admirable discourse, which ought to be put in book form for use in all Hindu Schools as a reader. On the 13th she sailed for Calcutta direct, leaving the others behind. On the next day the President and Prince went to Moulmein, where they used their best influence to encourage the leading Buddhist gentlemen to start an educational movement like the one in Ceylon which has proved so great a success and national blessing. Thanks to the courageous persistency of Mr. W. A. Perera, of Kandy, who has been working at Moulmein for some two months, and the pious liberality of Mr. Moung Shway Oh and a few others, the school at Moulmein will shortly be started with good chances of success. On the 17th ultimo, Colonel Olcott received a public address in Ganapati Hall from the resident Hindu community headed by Mr. Ganapati Pillay, and lectured to the Buddhists on the subject of their religion and religious duties. During his stay he was the guest of Mr. Moung Shway Oh and received every possible kindness.

While at Moulmein he probed to the bottom the case of the self-styled "Doctor" Norman, personally interviewing the wife, the family, the incumbent of St Matthew's Church, the American Consular Agent, the Police authorities and private individuals. With what result the official notice of Expulsion, in this Supplement, sufficiently shows.

Returning to Rangoon on the 19th, the President accepted invitations to lecture at the anniversary celebration of our Rangoon T. S. and on "The teachings of Lord Buddha," at Sulay Pagodas before the Buddhist community. He was to start for Mandalay on the 22nd with the Prince-priest, to confer with the Tha-tha-na-baing (or Buddhist chief potentate) and other dignitaries, on the subjects of Education in Burma and the union of the Buddhists of Burma, Ceylon and Siam in one great religious fraternity under the patronage of H. M. the King of Siam, the sole surviving Buddhist sovereign. The President hoped to be back at Adyar by the last of the month.

LORD CURZON'S SYMPATHY WITH THE CENTRAL HINDU COLLEGE SCHEME.

We learn from various exchanges that Lord Curzon gives his intelligent sympathy to the Hindu College scheme which Mrs. Besant is so ably advocating. It is said that,

"The Private Secretary to the Viceroy has written to Mrs. Besant conveying His Excellency's sympathy with the movement. His Excellency is in agreement with the proposition that any education that is to leave permanent impress upon the character must have religious and moral, as well as secular basis, and also observes that light comes from many quarters and teachers of youth of any community can hardly err if they draw the attention of their pupils to that which is best and purest in their national faith. The Lieutenant-Governor has also written to Mrs. Besant wishing success to the movement.

ADYAR LIBRARY.

The following books and MSS. have been added during the last two months:—

Donated:—

Nâda bindu and other five minor Upanishads with Appayadikshita's commentary (paper MS.), from Mr. G. Krishna Sastry; *Report of the Sanskrit and Tamil MSS.* from the Government Press, Madras; *Hathpradîpikâ*, in Tamil, from Pandit Venkatesvara Iyengar; *Purushasûkta*, and *Sandhyâvandana*, by Mr. B. V. Kamesvara Iyer, M.A.; 10 small Telugu books from Mr. Balakrishna Row; 9 books, Tennyson's Poetical Works, &c., from Mr. J. C. Chatterji; *A'nandalahari* with Dundima's commentary (paper MS.), from R. A. Sastry; *Spanda Kârikâ*, from Babu Govinda Doss.

Purchased:—*Anandasrama Series*, No. 38; *International Scientific Series*. No. 85; *Contemporary Series*, Nos. 35 & 36.

R. ANANTHAKRISHNA SASTRY,
Librarian.

Printed by THOMPSON AND Co. in the *Theosophist* department of the *Minerva Press*, Madras, and published for the proprietors by the business Manager, Mr. T. VIJIA RAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST.

MARCH 1899.

EXECUTIVE NOTICE.

PRESIDENT'S OFFICE,
ADYAR, *7th February* 1899.

A generous friend and colleague in Europe having sent me the sum of Rs. 2,000 towards the work of Panchama (Pariah) education and uplifting, a difficulty arises as to how it should be disposed of. The Society, as a body, cannot undertake to found Buddhist schools and colleges in Ceylon, a Hindu Central College at Benares, carry on a Famine campaign, open Industrial and Sanskrit schools throughout India, or form Hindu Boys' societies, or libraries of sorts in various places. All these are outside its defined Objects and must be left to individual effort: at the same time, the Society will always be glad to know the results and to keep record of them as proofs of the true theosophical spirit which it has aroused in its members. I have decided, therefore, to create a "Panchama Education Fund" into which all past and future contributions towards this work shall be paid, and which shall be managed and disbursed by a committee of two, Dr. W. A. English and myself, in our private capacities. The existing endowments of the Olcott Free School and the H. P. B. Memorial School will be used as needed for their upkeep, as already provided, and the donation of £150 from England be used so far as needed for the purchase and repairs of the Kodambakam property. Any surplus from these funds, any unexpended remainder of past individual gifts, the Rs. 2,000 now given, and all future donations will be merged in the Panchama Education Fund, now created, and applied by the Committee at their discretion, for the opening and fitting up of new schools, their support, the payment of teachers and other employés, necessary purchases in connection with the work, and other details that the Committee shall deem necessary. A yearly report of the year's incidents and of the cash balance shall be made to the President Founder for notice in his Annual Report. Upon the Committee's filing a notice of acceptance of the trust with the Treasurer of the Society, he will make the transfers indicated in his books of account, close the present separate accounts and open a fresh one in a special book. The Committee shall have power to add to their number and to appoint their successors, with the approval of the President for the time being of the T. S.

H. S. OLCOTT, P. T. S.

The following receipts from 27th January to 26th February 1899 are acknowledged with thanks:—

HEAD-QUARTER'S FUND.

	RS.	A.	P.
Mr. N. S. Clarke, San Francisco, £1	14	10	9
„ D. R. C. of Rangoon for P. F. tour	20	0	0
„ C. Sambiah, Mylapore, Subscription	1	8	0

LIBRARY FUND.

An F. T. S. of Burma, Subscription...	50	0	0
Mr. C. Sambiah, Mylapore, Subscription	1	8	0

ANNIVERSARY FUND.

Mr. A. Ramaswami Sastri, Masula	5	0	

T. VIJIARAGHAVA CHARLU,
ADYAR, *27th February*, 1899. *Treasurer, T. S.*

THE COMMITTEE FORMED.

To the Treasurer T. S.

The undersigned accept the responsibility of the management of the Panchama Education Fund created in the President Founder's Executive Notice of the 7th instant. They hereby appoint, with their kind consent, the following persons to the offices respectively designated.

Superintendent of Panchama Schools,	Miss S. E. Palmer B. SC.
Hon. Educational Adviser.	Mr. S. Rangaswamy Iyengar, B. A.
Hon. Legal Adviser.	V.C.Seshachari,Esq., B.A.,B.L.,M.R.A.S
Hon. Consulting Engineer.	Mr. C. Sambiah.
Cashier.	Mr. T. V. Charlu.

Fraternally yours, { H. S. OLCOTT, W. A. ENGLISH.

ADYAR, *9th February* 1898.

THE PANCHAMA EDUCATION FUND.

The following sums are incorporated in the Fund created in the President-Founder's Executive Notice of February 7th, 1899 :—

				RS.	A.	P.
The Olcott Pension Fund				3,077	11	2
„ Blavatsky Memorial Fund				3,235	0	1
Individual minor subscriptions to date				328	14	5
Gift of £150 by an English Theosophist				2,241	3	11
„ by an European F. T. S.				2,000	0	0
			Total to date...	10,882	13	8
Deduct expenses for :—						
Purchase of Kodambakam property...	...	Rs.	1,200 0 0			
Cost of the Document and Registration Fee	...	„	19 0 0			
Salaries of teachers, peon and gardener	...	„	207 15 1			
Sundries	...	„	100 3 0			
Advance for construction and repairs of the Kodambakam buildings ...	...	„	250 0 0	1,777	2	1
			Balance in the Fund...	9,043	0	3

E. & O. E.

T. V. CHARLU,

ADYAR, *14th February* 1899. *Cashier of the Fund.*

AMERICAN SECTION, T. S.

On January 18th a charter was issued to the Tampa T. S., Tampa, Florida, with ten charter members. This Branch consists entirely of persons who ignorantly joined Mr. Judge's society, have revolted therefrom, and have now entered the T. S. The President is Robert L. Davis, the Secretary is Charles E. Twitt, P. O. Box 83. On January 19th a charter was issued to the Narada T. S., Tacoma, Wash., with sixteen charter members. This Branch consists partly of old F. T. S., returning from the secession of 1895, but mainly of persons leaving Mr. Judge's society.

The Silent Workers T. S., Davenport, Iowa, has become extinct. There are now sixty-nine Branches in the American Section, though several will probably expire. The Brotherhood, T. S., of Danver, Colorado has changed its name to Isis T. S.

Yours fraternally,

ALEXANDER FULLERTON,

General Secretary.

SCANDINAVIAN SECTION.

Colonel H. S. Olcott, President T. S.

DEAR SIR,

Herewith I beg to inform you that Mr. A. Zettersten, on account of sickness and overwork, has been forced to resign his office as General Secretary of the Scandinavian Section T. S., and that the Executive Committee, in accordance with our sectional rule § 19, has appointed me to fill his place *pro tem.* until a new election can be held at our Convention this year.

With best wishes for a happy new year, I am fraternally yours,

EMIL ZANDER,
General Secretary, pro tem.

GREFGATAN, 12,
STOCKHOLM, SWEDEN,
January 6th, 1899.

THE BURMESE TOUR.

As previously arranged, the President-Founder went to Mandalay with the Siamese Prince-priest Jinawarawansa, to confer with the highest ecclesiastical authorities about the plan of making a triple international union of Buddhist sects into one great body, to be under the patronage of H.M. the King of Siam. Before leaving Rangoon, the President laid his plan before the Chief Secretary to Government and official notes were exchanged between them. Mr. E. S. Symes, the Chief Secretary, wrote under date of 21st January, that he could see "no objection to your proceeding to Mandalay, to discuss with the leading monks there, a scheme for the merging of the Buddhist sects of Ceylon, Siam and Burma into one great sect which should be under the patronage of H. M. the King of Siam." In fact the statesmanlike character of the proposed fusion, first suggested by the Prince-priest, will be clear to every practical mind. Our President found, however, in the present self-chosen Tha-tha-na-baing a very different sort of person from the late venerable High Priest, with whom he had no difficulty in getting his assent to the now historical "Fourteen Propositions" which became the brotherhood-link between the Northern and Southern branches of the world's Buddhist Church: this one proved to be a prejudiced, narrow-minded, unsympathetic person, with the head and face of a prize-fighter and the mind of a beetle, as to expansiveness. His Council, or junta of *Syadawjis*, seemed to match him, and one of them was tiresomely litigious. The whole party seemed quite uninterested as to the state of Buddhism in other countries, and apparently ignorant of the existing conditions. So, after enough time had been wasted, the President and Prince-priest retired, and shortly after returned to Rangoon and reported results to the Chief Secretary to Government. It was somewhat pleasant to learn from him that Government had not recognized the *soi-disant* Tha-tha-na-baing nor given him any official status. A movement has now been started by some of the most enlightened Buddhists at Mandalay, to pave the way for carrying out the consolidation scheme, and it will be watched with attention. While at Mandalay Col. Olcott lectured by request to the Hindu community on "The Beauties of Hindu Religion." A large and enthusiastic audience was present. The President returned to Adyar on the 1st ultimo, feeling highly encouraged with the prospects of the propaganda begun by Mrs. Besant in her superb lectures and now continued by the energetic members of the Rangoon T. S. The Prince-priest returned with him, but on the 4th ultimo was summoned to Calcutta by the Royal Commissioner sent by H.M. the King of Siam to receive from the Government of India the genuine relics of the Buddha recently discovered in the Basti District by Mr. Peppè. A few days later he left for Colombo and Siam.

THE MADRAS JUDICIARY.

Our long tried and faithful brother P. Sreenevasrow, F. T. S., having been finally retired under the age rule, another highly valued F. T. S., Mr. C. R. Pattabhirama Iyer, a leading pleader of Madras, has been appointed to succeed him as Judge of the City Civil Court. We hope that the former will now

continue his useful literary work for our Society, and that the latter may leave behind him on his retirement an equally brilliant record both as a wise Justice and an honest public servant.

MISS EDGER IN AUSTRALIA.

A letter from Miss Edger, dated February 7th, announces her safe arrival in Melbourne, after a somewhat boisterous passage. She is spending a very busy fortnight there—holding meetings every evening. As she is too busy to write to all her numerous and very dear friends from whom she parted in India, she desires to assure them that her warmest sympathies and kindest thoughts are constantly going out to them, and she hopes to have the privilege of meeting them all again in the not too distant future. She may be addressed while in Australia, at the Headquarters of the Section, 42, Margaret St., Sydney.

FOR STUDY.

We have in type the "Outlines of Study" issued by a Committee of the American Section T. S., to be used with "The Ancient Wisdom" as a text book. It contains references to illustrative readings, and questions, the answers to which are to be written out. It will be found very useful to Branches that wish to take up the study of Theosophy in a thorough manner. It has been crowded out of February and March issues but may be expected in April Supplement.

BARON SPEDALIERI.

Our Society has lost a distinguished and erudite member and I a dear friend, in the death of Baron J. Spedalieri, of Marseilles. He was among H. P. B.'s warmest admirers and friends and carried on with her a most interesting correspondence. He was the literary executor of Eliphas Levi, and some years ago presented to H. P. B. several precious books and MSS., among the latter a bound volume of original drawings in colors, by the great French Kabalist. He had reached a very advanced age.

H. S. O.

OBITUARY.

We sincerely regret to hear of the death of our esteemed fellow worker, R. Sivasankara Pandiyaji, B.A.

In the early days of the theosophical movement he was a teacher in Pachaiappa's College and, as he used to announce in our Annual Conventions, it was owing to the lectures of Col. Olcott that he decided to start the Hindu Theological High School, which was the precursor of the present Central Hindu College of Benares, and by means of which he had accomplished much good work for Hindu youth, instilling into their minds a knowledge of their ancestral religious faith along with their secular studies. It is to be hoped that some one may be found to carry on the work which had been so dear to the heart of our deceased brother.

THE HINDU COLLEGE AT BENARES.

His Highness, the Maharajah of Benares, has given to the Hindu College, of which he is patron, land and buildings to the value of over sixty thousand rupees. This princely donation enables the Board of Trustees to begin at once the preparations for adapting these buildings to College purposes. The main building is an exceedingly handsome structure, built by the grandfather of the present Maharajah as a Summer Palace. It was left unfinished at his death. It will now be completed, and will form one side of the college quadrangle. The site is in the district known as Laksa, in the healthiest part of Benares, in the midst of large pleasure grounds and gardens owned by the wealthy residents of the city.

Printed by Thompson and Co. in the *Theosophist* department of the *Minerva Press*, Madras, and published for the proprietors by the business Manager, Mr. T. Vijia Raghava Charlu, at Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST.

APRIL 1899.

FINANCIAL STATEMENT.

The following sums are acknowledged with thanks:—

HEADQUARTERS FUND.

	Rs.	A.	P.
Mr. C. W. Sanders, General Secretary, New Zealand Section T. S., 25 per cent. dues for 1898 £2-8-1	35	9	0
„ C. Sambiah Garu, Mylapore	1	8	0
Señor F. W. Fernando, Buenos Ayres, fees and dues of Members £6-5-0	92	8	6
General Secretary, Australasian Section T. S., 25 % dues for 1898 £10-5-4	152	3	2

LIBRARY FUND.

An F. T. S. of Burma, Subscription	50	0	0
Mr. C. Sambiah, Mylapore, do	1	8	0

ANNIVERSARY FUND.

Mr. A. Nanjundappa, Cuddapah	10	0	0
„ M. V. Vasudeva Iyer, Cuddapah	5	0	0
„ A. Saptarishi Iyer do.	2	0	0
„ T. V. Gopalaswami Iyer, Salem	15	0	0
„ T. S. Sivarama Iyer, Secretary, Tirupatur T. S. ...	5	0	0
„ V. Sundararamiah, Nellore	5	0	0
„ V. Venkatasubbiah, Masulipatam	10	0	0
Honorable Justice Mr. S. Subramanier, Mylapore ...	100	0	0

ADYAR, 21-3-1899.

T. VIJIARAGHAVA CHARLU,
Treasurer, T. S.

WHITE LOTUS DAY.

A particular interest will be given this year to the anniversary proceedings at Adyar on White Lotus Day, by the unveiling of a life-size statue, in plaster or terra cotta, of H. P. Blavatsky. The President-Founder presents it to the Adyar Library and Headquarters in token of his undiminished affection for his old colleague. The face and figure have been modelled at the Madras School of Arts, under his supervision, from Resta's and other photographs, O'Donovan's bas-relief, and Schmiechen's oil painting—all from the life, and it is hoped that it may not be spoilt in the finishing. In the clay the statue is a striking likeness of H. P. B., and one might almost fancy she was sitting there listening to one's conversation. The President-Founder hopes that as many as possible of the old personal Indian friends and pupils of Mme. Blavatsky will be present at this exceptionally important ceremony.

THE "WAIL" OF DHARMAPALA.

The Indian press are circulating just now a pessimistic view and forecast of the state of Buddhism in Ceylon, that Mr. Dharmapala has been giving in a Ceylon paper. *The Hindu* (Madras). whose article has provoked the present comments, calls it "Dharmapala's Wail." It says that, according to his showing, the Countess Canavarro receives no sympathy and is about leaving the Island for Calcutta,* to try there for help: that she is an American convert of his; that she came out to Ceylon at his request, to work for the cause of Buddhism and bring about "all manner of reforms" but has failed; that D. says "the prospects of Buddhism in Ceylon are gloomy;" that "about eight years ago, Buddhism was not well known in India, but at present there are many willing to embrace it;" that "at first it was spoken out by Colonel Olcott and Mdme. Blavatsky. Now the Theosophical Society upholds Hinduism as the supreme cult;" that "during the time of Mdme. Blavatsky, most of the theosophists embraced Buddhism and took *pansil*," etc., etc. Now it will be plain to every well-informed person that most of the above is rubbish. Buddhism is daily strengthening instead of weakening in Ceylon: the Theosophical Society, *quâ* Society, is no more bound to any one form of creed than it ever was; its President has never ceased to work for his avowed religion, Buddhism, with all his strength, while at the same time helping people of other faiths to know and live up to theirs. Neither in the time of Mdme. Blavatsky nor since, have twenty non-Buddhist members taken *pansil* and formally declared themselves Buddhists, let alone "most" of them; and if the Countess Canavarro's Convent and Dharmapala's Rajgiri College have failed of support, the explanation should be sought, rather in a preliminary miscalculation of chances and faulty business management, than in public indifference. Dharmapala says that he "thought the time was ripe in Ceylon to educate priests and send them out to foreign countries to overthrow non-Buddhistic faiths...he persuaded his father to purchase Rajgiri at a cost of Rs. 23,000...he now sees it has proved an utter failure. Rajgiri has been in existence for nearly a year and nobody has taken an interest in it." He ends his jeremiad with an insult to his compatriots and co-religionists who, he says, enjoy themselves in sin rather than be educated in Buddhism or propagate it. This is all very sad as it proves once more how men of the best intentions and highest aspirations make failures by misjudging their own capacities and by their ignorance of the business methods by which only can one carry on social reforms to practical results. I do not want to say a harsh word to Dharmapala, but I am in duty bound to defend the Sinhalese from his unjust aspersions and to tell the truth. Dharmapala has been in intimate relations with me from the time when, as a very young man, he threw up his clerkship in a Government office, at Colombo, to devote his life to Buddhistic propaganda, and for many years he followed my advice. Scores of times he has been held up by us as a model of an unselfish, devoted young man, a second Damodar. But since his visit to America, to attend the Exposition, he has not seemed willing to listen to the advice of his elders, but has put forth various schemes which they were obliged to regard as impracticable, if not utopian. Among them, was his "Ethico-Psychological College"—a title bad enough to strangle it at its birth. This embryonic college was opened without pupils or teaching staff, with a big and showy procession, a great tom-toming and

* Since then she has actually reached Calcutta where, the *Mirror* says, she intends opening a school. The Countess is spoken of by the *Open Court* in the following very complimentary terms:

"Her noble soul is always filled with the desire of living not for herself, but for the benefit of mankind, and she finds the highest satisfaction in it. She always has a yearning for a broader religion which always manifests in the practical work of sympathetic love. Though she proposes herself to be a Buddhist, she repeatedly declares that she is not antagonistic to any other religion. She has great executive ability and business talents. Her life is a great lesson to all. She sacrifices great social position and wealth, and delights to be in the company of the poor, and to work for the bettering of their position." If she has, indeed, that executive ability and business talents, no enterprise of hers should fail and Dharmapala's pessimism is baseless.

trumpet-blowing, a sensational telegraphing to the papers, and after that came reaction and silence. Our dear young man, finding himself saddled with a thing that he could not manage, wrote me that I ought now to retire from the Theosophical Society and come and live there: in other words, pull his very hot chestnuts out of the fire! So in the case of the good Countess whom, with a dramatic public ceremony in America be accepted as a Buddhist nun, and called to Ceylon to revive the Order of Bhikkunis, without calculating the chances of success in advance. He borrowed Rs. 15,000 of Mahabodhi Society money to partly pay for a property that he bought for the Convent in Colombo, at a cost of Rs. 25,000, and put a mortgage on it as security for the unpaid remainder of Rs, 10,000; then, as no individual would give that money, he and the Countess went on a tour to try and raise it by popular subscription. Meanwhile, Miss Shearer, of America, another and most efficient lady volunteer and disciple of his, has been carrying on the school and so called Convent with, I hear, great zeal.

Now the practical reader will see in this bare statement of facts that Dharmapala, with philanthropic of intentions, perfect integrity, and unselfish zeal, has proved himself a poor man of business, and if failure should ultimately overtake his several schemes, nobody but himself will be to blame. Others, with no better chances, and without the very important backing of loving, wealthy and pious parents, justly proud of their son's work, have succeeded where he has failed. His unripened Rajgiri "College" is neglected, but the hard-working Buddhists of Colombo, Kandy and Galle have in each place a Buddhist College with its hundreds of students; Mrs. Higgins—the incarnation of pertinacity in work—has made her Buddhist Girls' School and Orphanage a great success, despite the constant opposition of a large section of the Buddhist public, aroused by causes which need not be gone into here, but which she might have avoided in part. Many other schools for girls have been successfully opened by our people in the Island, and a number are receiving Government help. Dharmapala tells the public that his *Mahabodhi Journal* is published at a loss and is in sore need of support, but the semi-weekly vernacular Buddhist organ, the *Sandaresa*, founded and conducted by our Colombo Buddhist Theosophical Society, is in a state of high prosperity and has long been the most influential Buddhist organ in Ceylon or Burma.

When the Mahabodhi Society was formed by Dharmapala, I accepted the office of Honorary General Adviser, at his request, but at last, finding that my advice was not taken, I resigned office on the 20th May 1896, at a meeting of the Society at Colombo, and since then have had nothing to do with that Society. At the same time, my sympathy with its objects is as strong as ever, and while my life lasts I shall do my best to help on the world-wide propaganda of Buddhism, so far as I may without violating the duties of my official position.

In his distress of mind and pique, Dharmapala has allowed himself to speak of Mrs. Besant and others of his best friends and well-wishers, in disrespectful terms, his criticisms only proving his own juvenile critical incapacity.

In Burma and Ceylon I have found many Buddhists showing bitter feelings against Dharmapala because of the heavy cost of the now famous suit that he brought against the Mahant of Buddha Gya, and his failure to acquire the sacred shrine for the Mahabodhi Society, as—they say—he promised to do. But it was not his fault. He brought the suit under the strenuous advice of excellent counsel and with my consent, as that course was represented to us by our legal advisers as being imperatively necessary. The Mahant at once retained some of the most eminent counsel of Calcutta at great cost, and so compelled Dharmapala to retain equally able lawyers on his side. It cost the Mahabodhi Society—if my memory serves me—some Rs. 40,000, while the Mahant is said to have spent about one lakh; but he won his case. The substantial and real gain to the Buddhists was that the Government recognized the Mahabodhi shrine as Buddhist, though the property of the Mahant's Mutt. On the witness-stand Dharmapala made almost as bad a figure as was possible, becoming utterly confused and losing his memory of facts, and alienating sympathies that he ought to have secured. I am afraid that he also had against him the secret hostility of

public officials, who certainly put him in a false position in more quarters than one and treated him most unjustly. A stronger man would have come out of the ordeal much better. Then, I have had it complained to me that he has not taken into his confidence the subscribers to the Mahabodhi Fund, by publishing detailed and audited accounts, thus leaving them to form suspicions which he has not deserved, for nobody that I have met in public work is personally more honest and unselfish. Prof. Max Müller wrote him:

"I shall always be pleased to belong to a Society, to which you belong. You have been and are doing such good and honest work that I hope you may be successful in your College at Colombo. Though I am not a Buddhist, I can join in many of your prayers, and I shall consider a revival of Buddhist morality a great blessing for the great mass of the people in Ceylon and India also."

Many other men of distinction have the same good opinion of him. But they know him only on the sunny side and have been touched by his enthusiasm and love. He is simply a reforming idealist, who ought never to undertake to manage business affairs.

If, instead of indulging in such wailings as he has of late, he will profit by experience, brace himself up, and apply his great natural energy to acquiring a deeper knowledge of Buddhism and to his missionary work, he may find the future brighter for him than the present. And one of his first steps should be to close the doors of his Ethico-Psychological College, which was a white elephant from the first and can never succeed without a far better practical management than it has had hitherto.

H. S. O.

THE ADYAR LIBRARY.

Our Oriental MSS. department has been enriched by a gift from Pandit Haraprasad Sastri, of the Asiatic Society of Bengal and one of the most learned men in India. It is a copy of the "Pancharaksha," written in golden letters on leaves that are so old that some are almost ready to crumble at a touch. It is the standard work of Buddhism in modern Nepal. It is a Tantric work and has very little to do with the doctrines of the original Founder of Buddhism. The five Rakshas, or protecting formulæ, are Mahâsilavati; Mahâpratisarâ, Mahâ-Sahasrapramardini; Mahâ-mayuri, and Mahâ-raksâmanbrânusârinî. The manuscript is dilapidated but, the Sastri says, he "chose it because it was written in Pratapmalla's time about 250 years ago. He figures at the last page with his Councillors. The art of painting had not then degenerated in Nepal." The best thanks of the Society are offered to our generous and sympathetic friend.

Mr. S. V. Rangaswamy Iyengar, B.A., F.T.S., has kindly presented to the Library a pair of remarkable human heads—male and female—carved on the coir husk of the cocoanut by the Andamanese at Port Blair. They are strikingly realistic, and one can hardly believe that these untamed savage dwarfs possess the decidedly artistic talent displayed in these sculptures. The fact that both heads are covered with representations of hair, whereas the Andamanese of both sexes wear only a narrow strip of hair, cut short, down the middle of the head, and the other one that the female head bears the usual plentiful crop of long hair twisted into the knot of the Indian woman, would seem to show that the sculptors were of another race. Mr. Rangaswamy's gift makes a valuable addition to our small museum.

Several small Sanskrit works have been received, but owing to temporary illness of the librarian they will not be reviewed till next month.

THE PANCHAMA MOVEMENT.

The *Arya Patrika*, a Lahore organ of the Vedic society of the late Swami Dayânand Saraswati, makes the following appreciative yet inaccurate remarks:—

The Panchama Buddhist Movement, started by the Theosophical Society, is fairly progressing. The Panchamas are the most oppressed and down-trodden people in India. Socially they are ostracised and compelled to lead an isolated life—entirely cut off from the ennobling influences of a healthy society. The high-placed Hindus

would not mix with them. They would not eat anything touched by the hands of these low-class people. Forlorn and neglected, they have all along been dragging on a miserable existence. Some of them were thinking of renouncing their faith for Christianity when the Theosophists came to their rescue. They wrote articles on their condition and set up an agitation in their favour. An appeal was made for founding and endowing an educational institution for them. It met with a favourable response and a large sum was subscribed. A school has been started and maintained on the funds realized."

Our contemporary is respectfully informed (1) that the Theosophical Society did not start the Panchama movement nor is it carrying it on: that it is a private undertaking; (2) That it began with the founding of the Olcott Free School by the President-Founder, without help at first from anybody, the buildings being put up, the teachers employed, and the furniture supplied by himself: it was simply a free school for Parians, and no attempt has as yet been made to proselytise them. Kind friends subsequently gave him help to the extent of some Rs. 900. The current expenses are now almost met by the Grant-in-aid earned by the pupils. (3) The second Panchama school has been founded in memory of H. P. B., the cost of the land and buildings and the furnishing and other charges having been covered by a donation of £150 by a friend in England. Another and later gift to the funds was the sum of Rs. 2,000, also by an anonymous friend in England. Other smaller sums have been sent in, and it is altogether probable that the movement thus humbly begun will spread enormously, as the members of the Theosophical Society in foreign countries learn that a free school for these unhappy outcastes can be kept up for about £25 per annum.

COUNTESS WACHTMEISTER'S MOVEMENTS.

The usual indefatigable zeal and energy of Countess Wachtmeister has been manifested during her present sojourn in India. Since March 1st she has been travelling and lecturing in Gujerat and Kathiawar, and has formed Branches in Ahmedabad and Rajkot. She has been the guest of distinguished individuals along the route, has held *conversaziones* and awakened much interest. She is now on her way to France, where, after holding meetings in various places, she will meet her son, Count Axel., in Pairs.

Miss EDGER'S MOVEMENTS.

Theosophy in Australasia says:

On February 3rd, Miss Lilian Edger arrived in Melbourne, and at once commenced active work in lecturing to the public and addressing members' meetings. She is expected to arrive in Sydney about the 20th instant and will remain about two weeks. From Sydney she will proceed to Adelaide, returning to Melbourne in time for the Fifth Annual Convention of the Australasian Section, which will be held at Melbourne, on March 31st.

From private advices we learn that her address from now till the end of May, should be Auckland, N. Z., after which it should be changed to 42 Margaret St., Sydney.

Mrs. HIGGINS' SUCCESS.

Glowing accounts reach us from Mr. Abrew of the success of the Musæus Budddhist Girls' school and Orphanage. It has recently been examined for Grant-in-aid and scored over 90 per ct. of passes. "Mrs. Higgins was highly complimented by the Inspector, who said that he had never examined a more honest set of girls than ours. The Musæus is now the largest boarding school for girls in Ceylon! We need about Rs. 1,000 (£70) more to lay the flooring of the second story of the new building and finish it. If we get money, we shall have next term very near a hundred girls in the home. Another young lady is coming next week to help us." As the proverb says, "Nothing succeeds like success," and beyond doubt Mrs. Higgins will get all the help she may need henceforth. She has fought a hard fight and has conquered by sheer force of will.

OUTLINES OF STUDY.*

Issued by a Committee appointed by the Theosophical Society in America, at its Eleventh Convention, held in Chicago, *June 27th*, 1897.

The papers issued under the above head are designed to aid Lodges of the T. S. and its earnest members to follow a course of careful and consecutive study, by which they may master the main principles of the Ancient Wisdom, Theosophy. Each course is complete in itself, and is intended to cover the subject dealt with, although subsequent study may fill in many details. The "illustrative readings" guide the student to the details as given in our elementary books. We have aimed at presenting the knowledge in a systematic way, so that the student may have nothing to unlearn hereafter, however much he may add. The following outlines of study are ready, or are in course of preparation.

I. The constitution of Man and his Worlds, and their Relations to each other.

II. Reincarnation and the Laws of Growth.

III. The Science of the Soul.

MARY WEEKS BURNETT, *Chairman.*
KATE BUFFINGTON DAVIS.
MAUDE L. HOWARD.

[Committee appointed by the Convention, with Annie Besant as consulting Member.]

Approved: ANNIE BESANT.

OUTLINES OF STUDY.

I.

The Constitution of Man and His Worlds and their Relations to each other.

Text Book.—"The Anicent Wisdom."

Introduction.—This should be read, but the closer study of comparative religion may be left until the main principles of Theosophy are grasped, and the student thus attains a test whereby he may distinguish between the essential and the non-essential.

CHAPTER I.—THE PHYSICAL PLANE.

Read pages 50 to 56, down to "the labyrinth of facts."

A diagram should be drawn of the seven planes, see page 82, "The Seven Principles of Man," ignoring for the present the technical names showing the functioning of Atmâ, &c. The atom should be drawn on each plane, its outer wall having a different color on each plane, and the inner coatings being shown.

Notice the fact that there are three waves of evolution, each with its own work.

Read pages 56 to 63, "most varied conditions." The most vital point is the existence of the seven conditions of matter on each plane. The plate should be reproduced on the blackboard, and the breaking-up process studied.

Notice the definition of "a plane," on page 60.

Illustrative Readings: The article on "Occult Chemistry," *Lucifer*, Nov. 1895. Any well illustrated article on crystallurgy in a good encyclopædia or work on chemistry.

Read pages 63 to 72.

Note that the dense and etheric parts of the physical body are really one vehicle for use on the physical plane, and that 'Prâna' plays through the etheric double on the dense body. See physical plane in diagram—page 82, "The Seven Principles of Man" (revised and corrected edition).

Illustrative Readings: "The Seven Principles of Man," pages 5-16. "Man and his Bodies"—pages 9-35.

* As numerous applications—personal and written—for copies of the "Outlines of Study," originally published in America, have been received from Indian students, we here reproduce them for the benefit of our readers. The page references have been changed to suit the edition used in India.

QUESTIONS.

1. What is evolution and what its guarantee?
2. How does God manifest Himself?
3. Describe the formation of the matter of the universe in planes.
4. What is a plane?
5. Is any matter "dead"? If not, why not?
6. What are the first and second life waves and what does each do?
7. What are the sub-divisions of matter on a plane?
8. What are the two main divisions of man's physical body? Of what materials is each composed?
9. How is the body built up and how may it be purified?
10. What part of the body receives electric vibrations?
11. What is Prâna and what its vehicle?
12. How is the mould of the physical body formed, and how is the latter constructed?

CHAPTER II.—THE ASTRAL PLANE.

Read pp. 73 to 84, "but not understood." Grasp clearly the meaning of the term "elemental essence," (p. 76), and the nature of "artificial elementals," 77 to 84.

Illustrative Readings: "The Astral Plane," pp. 47 ("elemental essence," para. 2)—56: pp. 67-77, "65 million human lives."

Read pp. 84 to 91, "poor relations." Note these classes of non-human astral entities, so as to realize that the astral plane is a world with its own normal population.

Illustrative Readings: "The Astral Plane," pp. 56 ("The Kâmarûpas of animals")—62. "of the kind at all."

Read pp. 90 to 94, "the coming earth life."

Illustrative Readings: "The Astral Plane," pp. 19-23, "now known on earth." "Seven Principles of Man," pp. 47-48, "from a living person."

Read pp. 94 to 105, "invisible world." It is very important that the student should understand clearly the composition and working of the astral body during physical life.

Illustrative Readings: "The Seven Principles of Man," pp. 17-19, "on the physical plane," "Man and his Bodies," pp. 41 (as to the constitution)—14, ("fulfilling his wishes").

Read up. 105 (last line)—106. Study diagrams on pp. 82 to 84 in "Seven Principles of Man," the astral and physical planes, noticing the different divisions where the "principles" are taken up.

Illustrative Readings: "The Seven Principles of Man," pp. 1 (last line) —4, and 22-24.

QUESTIONS.

1. How is a bridge made between the physical and astral planes by the atom of the physical?
2. What are the general characteristics of astral matter?
3. Explain "elemental essence" and describe an "elemental."
4. What is an "artificial elemental," and how do such things affect our thoughts?
5. What is the work of "desire elementals"?
6. What is man's responsibility towards the elemental kingdoms?
7. Describe severally the astral body of an undeveloped soul, an average one, and one advanced.
8. How is the evolution of the astral body quickened?
9. Explain the functions of the astral body in connecting consciousness with the physical brain.
10. Describe the classes of the population of the astral world.
11. What parts of man's consciousness find expression through the astral body?
12. What is "going to sleep"?

CHAPTER III.—KAMALOKA.

Read pp. 107 to 118, "deliver us."

Illustrative Readings: "The Astral Plane," pp. 25 (" The ordinary person,") —35, and 38 (the suicide)—41, " contribution by them," " Man and his Bodies" 56 (" if we follow")—58 " loftier regions." " Death and After," pp. 15 (" the fate of the body")—46 " to distinction."

Read pp. 118 to 138.

Illustrative Readings: " The Seven Principles of Man," pp. 19 (" after death" the higher)—21, and 42, 43; " The Astral Plane," pp. 33 (last line)—38, " better to avoid it."

QUESTIONS.

1. On what plane is Kâmaloka? What does it include in the nomenclature of religions?
2. Describe the departure of the man from his dense physical body.
3. Why should perfect quiet surround the death-bed?
4. What becomes of the dense body, the etheric double, and Prâna?
5. What rearrangement of the astral body occurs after death?
6. What governs the length of the man's stay in each division of Kâmaloka, and in what do the conditions of the spiritually advanced and the average man differ?
7. What is the effect of death by violence?
8. Describe the seven sub-divisions according to their inhabitants.
9. How can those in Kâmaloka be helped by their friends on earth?
10. Define a " shell," a " shade," a " spook," an " elementary."

(To be concluded.)

ERRATA.

In the statement of the Panchama Education Fund, in March Supplement, the following typographical errors appeared: in the item of " minor subscriptions to date," the figure 5, in the column of pies, should have been 6 instead; and the " Balance in the Fund " should have been Rs. 9,105-11-7 instead of Rs. 9,043-0-3.

MRS. BESANT'S ADYAR LECTURES.

Before the middle of this month Mrs. Besant's lectures before the last Convention on " Evolution of Life and Form," will be out. Price as usual Re. 1, V. P. P. Apply to the Manager.

Printed by THOMPSON AND CO. in the *Theosophist* department of the "*Minerva*" *Press*, Madras, and published for the proprietors by the business Manager, Mr. T. VIJIA RAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST.

MAY 1899.

EXECUTIVE NOTICES.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
ADYAR, *17th April 1899.*

I.

The Executive Officers of Sections are respectfully informed that, according to the rule which has been observed from the beginning, their jurisdiction does not extend beyond the geographical limits of their Sectional Charter, and that, consequently, they have no right to issue Branch Charters or membership Diplomas to persons who live in other countries. Such applications should invariably be forwarded to the headquarters for disposal. Any fees received by them hitherto with such applications, in ignorance of this fact, belong to the Society as a whole, and should be sent to the Treasurer of the Society, for acknowledgment in that officer's next published account. The names of such persons and groups should also be cancelled on their registers. The present notice is given to avoid such confusion as now exists with respect to members in South Africa and South America. This ruling does not affect the cases of members of Branches in existing Sections, who may have emigrated to foreign, non-sectionalised countries and may wish to preserve the connection until a local Branch be formed and they join it. The conductors of theosophical periodicals are requested to publish the facts above mentioned.

H. S. OLCOTT, P. T. S.

II.

In the hurry of getting out the last Annual Report at headquarters in time for the foreign mail, the obscure wording of T. S. Rule 5 was not altered to that prescribed in the President's Executive Notice of Jan. 24, 1898, as embodying the intentions of the General Council and the spirit of the Constitution. The undersigned begs to be excused for the oversight, and republishes for the information of the concerned the proper wording, *viz.* :—

5. "Admission to membership may be obtained through the President of a Branch, the General Secretary of a Section, or the Recording Secretary, T.S., and a certificate of membership, bearing the signature of the President-Founder and the seal of the Society, and countersigned by either the General Secretary of the Section or the Recording Secretary T. S., as applicant resides within a sectionalised or non-sectionalised territory, shall be issued to the member."

H. S. OLCOTT, P. T. S.

THE COUNTESS DE CANAVARRO.

We are glad to learn from Madame de Canavarro that, so far from her work in Ceylon having failed, she is highly encouraged with its results. She writes the *Hindu* that her Sanghamitta Convent is training Nuns as teachers; her Orphanage contains 15 little girls; her Boarding school contains 38 young ladies; she has a Poor school, where 140 destitute children are fed,

clothed and taught; an Industrial school, and an English day school of 100 pupils. She gets four grants from Government and has a staff of ten efficient teachers. She and Dharmapala collected Rs. 6,000 towards extinguishing the mortgage of Rs. 10,000 on the Colombo property. All this is most gratifying and thoroughly corroborates what we said last month about the unlikelihood of a public work failing under the direction of a person of practical ability. Dharmapala's Rajagiri College has closed its doors, but his "Wail," according to Madame Canavarro, was not a confession of failure but an appeal to his countrymen to be up and doing. If so, he has a most unfortunate way of expressing himself. The Countess, having given two lectures on Buddhism at Calcutta, which drew large audiences and were warmly applauded, has returned to Colombo to resume her work, in which we wish her complete success.

ANOTHER REWARD FOR MRS. HIGGINS.

Mr. Abrew reports that Mrs. Higgins' school has again won a pass at the Cambridge Lower Examination, Miss Lucie d'Abrew being the successful candidate. Last year it was Elsie de Silva, a bright girl and model pupil, who passed.

RETIREMENT OF JUDGE SREENEVAS ROW.

Our veteran and ever loyal old friend and colleague, Mr. Justice P. Sreenevas Row, F.T.S., Dewan Bahadur, of the City Civil Court, Madras, retired from the Bench, after more than forty years of service, on the 29th March last. The local papers spoke unanimously in his praise and bore testimony to his integrity, learning and courtesy towards all. The *Madras Mail*, the leading paper, said:

"The City Civil Court was yesterday the scene of a remarkable interchange of amenities between Bench and Bar, the occasion being the last sitting previous to retirement of the veteran Judge who has presided there since the Court was first established. Seldom if ever before, we believe, have feelings so cordial been exhibited on a similar occasion in any Court in Madras; and considering the conspicuous excellences of head and heart which Mr. Sreenevas Row has displayed during four decades of work on the Judicial Bench and during more than half a century in the public service, it is possible to endorse every word that was said about him yesterday,—by Mr. Eardley Norton, speaking by request on behalf of the Barristers and Solictors and by Mr. Krishnasawmy Chetty speaking by request on behalf of the Vakils. * * *Admirable in every way, too, was the reply of the worthy Judge himself, in which he explained, modestly but clearly, the principles that had always guided him in his relations with the Bar. * * * In conclusion, he alluded to the remarks of Mr. Krishnasawmy Chetty on the religious studies that had filled his leisure moments. 'He had hitherto mainly served the rulers of men, but hereafter he would serve the Ruler of rulers, and serve Him both with his body and soul.' Those of our readers who are unacquainted with the Hindu ideal, with its four stages of life, will fail to grasp the true meaning of these references. They will understand something of it all, however, if they will read what Professor Max Müller says in the February *Fortnightly Review* of the two Prime Ministers, Gaurisankara, of Bhownugger, and Gokulaji Zala, of Junagadh, both of whom after a life of great responsibilities, much activity, and considerable splendour, gave up all gladly, nay eagerly, in order to devote the remainder of their days to spiritual thought and self-denial. Of Gaurisankara, Professor Max Müller says:—'He gave up his post as Prime Minister, and entered into private life in January, 1879. His mind, when he was bordering upon eighty, was as bright and active as ever, but he then directed all his mental energies to one subject only, to a constant contemplation of the great problems of life.'"

The peculiar significance of Mr. Krishnaswamy's remarks and the Judge's reply, is that the latter has been an avowed Theosophist since 1882, and his name has been constantly associated with ours; so that it is evident that membership in our Society is not the disgrace that some small-minded persons have imagined it to be. Throughout India we have many colleagues occupying judicial positions, both in the High Courts and other less important tribunals, and as time has gone on, the stigma of association with our movement has gradually disappeared. Judge Sreenevas Row will now, we

hope, take in hand the compilation of a new and greatly enlarged edition of his "Dwaita Catechism."

OBITUARY.

We regret to learn that our distinguished Austrian colleague, Count Leiningen-Billigheim, is deceased. The following, is a translation from a private letter, dated 20th March, 1899:—We humbly announce that his Highness, Herr Count Carl Polycarp of Leiningen-Billigheim, died on the 22nd of January.

AMERICAN SECTION.

A Charter has been issued to the Leavenworth T. S., Leavenworth, Kansas, with 16 charter-members. The Secretary is Mr. Pius H. Bouer, 502, Suanee Street. The Wachusett T. S., Worcester, Mass., has surrendered its charter and dissolved. There are now 68 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

TO OUR CONTRIBUTORS.

We were somewhat amused on learning, through a valued correspondent, that the notice to contributors, in December Supplement of the *Theosophist* has been, by some, interpreted to mean that we needed no more MSS. for our magazine. It is true that we do receive more matter than we can publish but, to prevent being misunderstood, we will state, further, that these MSS. may be roughly divided into two classes,—those that we are very glad to get, and those that are fit for waste-paper. Of the former class we do *not* have a surplus, and we feel grateful to our friends who have been instrumental in procuring us so many desirable contributors, and hope they will not relax their efforts. Still we wish it distinctly understood that printers and editors have a very decided preference for articles that are plainly and carefully written. At home only type-written MSS. are even read. It would require a special dispensation of Providence to enable one to decipher some of the writing that reaches us.

DEATH OF MR. A. J. COOPER-OAKLEY.

One of the most gifted men and best scholars who have been connected with the Theosophical movement passed away in the night of April 16-17, at his residence in Mylapore, Madras. At the time of his death he was Registrar of the University of Madras, Hon. Secretary of the Madras Literary Society and Master of a Masonic Lodge, all of which important stations he had been filling with credit. Mr. Cooper-Oakley gained a high place in the History Tripos at St. John's College, Cambridge, and was subsequently engaged in teaching. He was married to Miss Isabel Cooper, of Girton College, a lady of rare intellectual attainments, and daughter of a former well-known Indian civilian. Both had a strong bias towards philosophical and mystical study, and both joined the Theosophical Society in the year 1884, soon after Mme. Blavatsky's arrival in London. When she returned to India in the autumn of the same year, they threw up a school project at Enfield, and came out to India with her, with the purpose of devoting their lives to our work. The climate proved, however, so debilitating to Mrs. Cooper-Oakley that her medical advisers sent her back to England, and she has long been one of the most indefatigable workers at our London headquarters. Her husband took over the sub-editorship of the *Theosophist*, under H. P. B., and held it for several years, finally relinquishing it in consequence of a disagreement with her on a question of metaphysics, in which, also, the late Mr. T. Subbarow was involved. He soon found employment as a Professor in Pachaiappa's College, Madras, and from thence passed over into Government service as Registrar of the University. He had just completed his 46th year at the time of his death. His Oriental tastes led him to a deep study of Indian Philosophy and

Sanskrit Literature, to which he devoted himself with intense ardor. At the time of his decease he was aiding Mr. R. Ananthakrishna Sastri, of the Adyar Library in translating the Lalita Sahasranama, and had appointed 8 A.M. on the 17th ultimo for the Sastri to come and go on with the work. Alas! when he reached the house, he found that his learned collaborator had succumbed to an accidental overdose of chloral-hydrate during the night. Mr. Cooper-Oakley had had in mind a series of other Sanskrit translations and commentaries, and was becoming deeply interested in the development of the Adyar Library and the idea of an Oriental Institute, in which, he told his clerk and frieind Mr. V. Krishnamacharya, he meant to take an active part. He also charged him to see that, in case of his sudden death from accident or other cause, his Oriental books should be turned over to the Library. Mr. Krishnamacharya has, therefore, made out a list of the books indicated by Mr. Cooper-Oakley, and it has been sent in to the Administrator-General for disposal as provided by law. It is quite possible that if he had lived a few years more our friend would have won a high place among non-Indian Oriental Scholars.

FOREIGN TOURS.

As Mr. Harry Banbery's services are claimed by Mrs. Besant for the Hindu Central College, under an implied agreement between them when she sent him out to help me at Kandy, I have been fortunate enough to persuade Mr. Wilton Hack, F. T. S., of Western Australia, to fill the vacancy, at least until I can get some other competent man to take the Principalship of Dharmaraja College. Mr. Hack was formerly Principal of the Inland College, at Hiroshima, Japan, and has had many years of teaching experience in Australia. He is of a most genial and affectionate temperament, highly artistic in taste, unselfish in motive, an earnest member of our Society, and as true a Buddhist as H. P. B. and I were when taking the Pancha Sila in 1880. In fact his love for Buddhism is so genuine that the privilege of living and working among a Buddhist people is the strongest inducement for him to take the vacancy at Kandy. His generous gift of £600 to Mrs. Higgins's Musæus School, for erecting the buildings, will be remembered.

To introduce Mr. Hack and aid Mr. Banbery in transferring the office, I have consented to go over to the Island as soon as practicable after White Lotus Day, and make an inspection tour in the Central Province. Correspondents should, however, continue to address me at Adyar.

A recently formed Branch of our Society, at Johannesberg, in the South African Republic indicates the beginning of an active interest in that distant country which may grow into importance. The preliminaries are being arranged for a Presidential tour in South Africa, which would occupy my time for several months.

H. S. O.

WHITE LOTUS DAY.

The preliminary arrangements are complete and the anniversary of Mme. Blavatsky's decease will be observed at the headquarters with unusual solemnity. The highly successful statue of our departed and beloved Teacher will be unveiled by her co-founder and oldest friend, as announced last month. It is so lifelike as to make her presence seem almost a reality, and barring accidents in the casting, will give the Convention Hall henceforth a new attraction. Eloquent written addresses for the occasion have been sent in by Mrs. Besant, Maj. Gen. Morgan, Prince Harisinhji, Judge Khandalvala, Mr. Bertram Keightley, and others of her old friends and pupils whose personal attendance will be impracticable. The venerable Dewan Bahadur R. Raghoonath Row will come from his retreat at Kumbakonum to speak, and Judges S. Subramanier and P. Sreenevasrow will also attend. The President-Founder will, of course, preside and address the audience; and, as usual, selections will be read from the "Bhagavad Gîtâ" and "Light of Asia," as requested by her in her Will. The customary dole of

rice and cash will be given to the Adyar fishermen. The President-Founder earnestly invites all who love the memory of H. P. B. and who can do so, to attend the meeting.

OUTLINES ON STUDY.

(Concluded from Supplement page xxxiv).

Chapter IV.—The Mental Plane.

Read pp. 139 to 148, " limitations of forms."

Illustrative Readings: " The Devachanic Plane," pp. 10 (" The devachanic sense ")—26 " with the idea." " Birth and Evolution of the Soul," pp. 42 (" as to the way ")—46 " he will have to live."

Read pp. 149 to 155 " eyes be blind."

Illustrative Readings: " The Astral Plane," pp. 62 (The Devas)—66, " on the astral plane." " The Devachanic Plane," pp 29 (" the embodied")—33. " Of what they see ") pp. 74-86. The " Seven Principles of Man," pp. 48 (" a higher form ")—49. "body of illusion," " Man and his Bodies," 83 (" temporary bodies ")—8.

Read pp. 156 to 168, " faculties of the pupil."

Illustrative Readings: " Man and his Bodies," pp. 75 ("the causal body") 81. " Birth and Evolution of the Soul," pp. 13 (" Now, for a moment")—30 " The Seven Principles of Man," pp. 49 (" The higher Manas ")—58.

Read pp. 168 to 178.

Illustrative Readings: " The Seven Principles of Man," pp. 24—10.

Questions.

1. What is Manas, and whence derived?
2. How does he show himself on the physical plane?
3. How are the subdivisions of the mental plane grouped?
4. What are the characteristics of the mental plane?
5. What beings are met there?
6. What governs the place of the Thinker in the Arupa world?
7. How do the vibrations from the Thinker build the mental body.
8. Describe the three types of mental body.
9. Why is a savage often worse than a brute?
10. Describe the birth of the causal body.
11. How much of our earth-life helps its growth?
12. What are the illusory " I's" in man?
13. Define clearly the terms " higher " and " lower " Manas. What is genius?

Chapter V.—Devachan.

Read pp. 179 to 194. " chapters on reincarnation."

Illustrative Readings: " The Devachanic Plane," pp. 33 (" disembodied ")—64 " donor and recipient." " Death and After," pp. 46 (Devachan)—65, " illimitable past."

Read pp. 194 to 201 " the high realm."

Illustrative Readings: " The Devachanic Plane," pp. 65 (the arûpa levels)—173.

Read pp. 291 to 212.

Illustrative Readings: " Birth and Evolution of the Soul," pp. 31-37, " directed by appetite."

Questions.

1. What relation have the illusions of the physical and of the devachanic planes to Reality, and which plane is the more real?
2. What conditions the state of the man in Devachan?
3. With what other persons does a man in Devachan come into contact?
4. How is the Thinker employed in Devachan.
5. Sketch the progress of successive devachanic experience to a developing soul.

6. What are the two great stages in devachanic life, what vehicles are used in each respectively, and what determines the length of each?
7. Describe definitely the causes in earth life, the heavenly experience, and the results on a future incarnation, of life on each of the seven levels of Devachan.
8. What are the "Three worlds?"
9. How is a fresh life-cycle begun when the devachanic life is over?
10. Define accurately the "personality" and the "individuality."

Chapter VI.—The Buddhic and Nirvanic Planes.

Read pp. 213 to 219 "destructive of all pain."
Illustrative Readings: "Man and his Bodies," pp. 82, 83 "innermost self."
Read pp. 219—223 "supreme goal."
Illustrative Readings: "Death and After," pp. 67 (Nirvâna)—68, "back into, action."
Read pp. 221 to 228 "Living force."
Read pp. 229 to 233.
Illustrative Readings: "The Seven Principles of Man," pp. 59-70 "at a given period."

Questions.

1. What is the human monad? distinguish between this and (*a*) the monad of spirit matter, (*b*) the monad of form.
2. What are the three aspects of the Logos and in what order are they developed in man?
3. Give and explain the Theosophical name of the bliss aspect.
4. How is the bliss body formed?
5. What is the characteristic of the Buddhic plane?
6. With what aspect in the human monad is the fifth plane connected?
7. Does the individual perish?
8. Where is the foundation of brotherhood?
9. In what part of man does "separateness reside?"
10. Why is brotherhood the one obligation in the Theosophical Society?
11. Distinguish between the Self and the forms on which it clothes itself and relate the "priciples" to the Self and its forms.

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SUPPLEMENT TO
THE THEOSOPHIST.

JUNE 1899.

FINANCIAL STATEMENT.

The following receipts from 26th March to 25th May 1899 are acknowledged with thanks:—

	Rs.	A.	P.
Headquarters Fund.			
Mrs. Ida R. Patch, Pittsburgh. Donation...	15	4	0
Mr. Francis B. Hall, Entrance Fee	15	0	0
„ P. Nanjunda Naidu, Hassan. Donation	3	0	0
„ C. Sambiah, Mylapore. Donation	1	8	0
Secretary of Buenos Ayres Branch T. S. £1, for a Charter fee.	14	9	3
Mr. L. W. Ritch, South Africa, for a Charter fee	14	13	0
Alexander Fullerton, General Secretary, American Section T. S. 25% Dues, $ 100=£20-8-2 cheque	302	4	3
Mr. C. Sambiah, Mylapore. Donation	1	8	0
Mrs. Ida R. Patch, Pittsburgh. Donation	15	3	0
Library Fund.			
Mr. C. Sambiah, Mylapore. Donation	1	8	0
An F. T. S. of Burma do	50	0	0
Dr. F. W. Harrison do £2	30	0	0
Mr. C. Sambiah, Mylapore do	1	8	0
An F. T. S. of Burma do	50	0	0
Anniversary Fund.			
Coimbatore Branch T. S. for last convention food expenses ...	10	0	0
Bellary Branch T. S. for do do ...	9	4	0
Madras Branch T. S. for do do ...	5	0	0
White Lotus Day Fund.			
Mr. B. Ranga Reddy, Nellore. Donation	7	0	0
„ V. C. Sesha Charriar, Mylapore	25	0	0

Adyar,
Madras, 25*th May* 1899.

T. Vijiaraghava Charlu,
Treasurer, T. S.

WHITE LOTUS DAY.

We can but briefly allude to the numerous meetings that were held by our T. S. Branches in India on White Lotus Day. At Adyar there was the usual distribution of raw rice and coins to the fishermen and others, about 300 being supplied. At Coimbatore 1,500 poor people were fed; at Salem, 2,000; at Bangalore, 800 were fed and many furnished with clothing; at Madanapalle about 800 were fed; and at Gooty and Bellary the wants of the poor were bountifully supplied.

A Native Sculptor.—Mr. Govindu Pillay ought to be congratulated upon the success he has achieved in producing the statue of Madame Blavatsky. The statue was unveiled in Madras by the Theosophical Society, and Colonel Olcott deserves our warmest thanks for thus bringing to the front the talents of a native of the soil. The statue is an exact representation of Madame Blavatsky, and in this respect is far superior to the statue of Justice Sir Muthusawmy Iyer, for which an order had to be sent to England. Mr. Govindu Pillay has been for eight years a student of the Madras School

of Arts, and is a rising artist deserving encouragement with further commissions. Mr. Pimpalkhare of Poona is another young artist who give great promise of a brilliant future, and if his idea of going to Italy bear fruit, we will have a citizen of whom every one will be proud.—*Mahratta.*

OBITUARY.

We are very sorry to report that Brother Raja Bahadur, M.A., Munsiff, is now no more in this world. We have lost in him a very sociable, amiable, gentle, learned and energetic member of the branch.

SHIAM MANOHER LAL VARMA,
Asst. Secy., Satya Marga T. S.

DUGAMUN, LUCKNOW.

NEW BRANCH.

The South African Lodge of the T. S., has been organized and chartered at Johannesburg, South Africa: President, Lewis W. Ritch; Secretary, Herbert Kitchin; Treasurer, Louis J. Playford. Following are the rules adopted by this new branch :—

Whereas, at a meeting held in Johannesburg, on Friday, 10th March 1899, *it was resolved* by the undersigned to form themselves into a Lodge of the Theosophical Society.

It is now further resolved :—

1. That this Society be called "THE SOUTH AFRICAN LODGE" of the Theosophical Society.
2. That the objects of the Lodge be the study of Theosophy in its widest significance.
3. That it be affiliated in the terms of its Charter to the Theosophical Society, Headquarters, Adyar, Madras.
4. That it consist of President, Secretary, Treasurer, and ordinary members; the three former constituting an executive, which may be added to form the body of members, by a resolution of members.
5. That all actions of the executive be reported for confirmation at the following meeting of members.
6. That the Officers of the Lodge be elected every six months by a ballot of members, at a meeting called for that purpose, the first of such elections to be held on the 17th March 1899.
7. That the President officiate as Chairman at every meeting at which he is present; in his absence a Chairman be elected by those present from among their own number. The Chairman to conduct such meeting and his ruling in regard to any matter thereat to be final.
8. That the Secretary take minutes of all transactions by the Lodge, such minutes to be read and confirmed at the following meeting; that he collect subscriptions, and generally perform all necessary secretarial work.
9. That the Treasurer receive all funds from the Secretary, and make all necessary disbursements, and keep an account of all moneys received and paid.
10. That qualification for membership of the Lodge be membership of the Theosophical Society, before referred to, and agreement with the rules of the Lodge.
11. That persons desirous of joining the Lodge shall be proposed by two members, and their names be submitted for election at the meeting following their nomination.
12. That at such election, at least five members of the Lodge must be present or represented by proxy, and two adverse votes shall exclude. Such election to proceed by ballot, and the proposed members not to be present during the election.
13. That each member be entitled to introduce two friends at a meeting of the Lodge, who shall however have no voice in the proceedings, and a member introducing such friend or friends, shall be assumed to have assured himself of their *bona-fides*, and be held fully responsible for their conduct.

14. That a visitor be allowed to attend three meetings, after which he must either become an associate of the Lodge, or a full member.

15. That associates subscribe to the rules of the Lodge, and their position in respect to the studies by the Lodge be exactly the same as that of members; but they shall have no voice in the business of the Lodge or its general management. The election of associates shall proceed in exactly the same way as the election of members.

16. That meetings for study and the transaction of any incidental business, shall be held weekly, upon such evenings at such place as may be determined by the majority of the members.

17. That the subscription of members and associates be a sum of Five Shillings monthly, payable on the first of each month.

18. That the funds of the Lodge be devoted to such disbursements as may become necessary from time to time, and especially to the purchase of literature for study by the Lodge.

19. That the members shall instruct the executive as to the purchase of all literature, the latter having a vote in the selection of the same. Incidental disbursements necessary to the conduct of the Lodge shall be made by the executive at its discretion, and shall be reported at the following meeting of members for confirmation.

20. That a special general meeting shall be called by the Secretary giving each member at least fourteen days' notice in writing, under the following conditions:—

(*a*) In the event of a vacancy occurring among the officers of the Lodge. (*b*) For the purpose of altering one or more of the rules of the Lodge. (*c*) Upon his being requested in writing to do so, by one-third of the members, they stating their object for calling such meeting.

21. That the rules of the Lodge shall be subject to alteration only at such general meeting called for that purpose; but that the rules shall at all times remain in conformity with the requirements of the Theosophical Society to which this Lodge is affiliated, and in accord with its Principles.

22. *In regard to study.* That the Committee to be elected for that purpose decide upon the subjects for study during the week ensuing each meeting.

23. That each member and associate, in justice to their fellow members, do undertake to devote some time to the set study, prior to the evening of the meeting.

24. That any member or associate finding himself unable to attend a meeting should, if possible, notify the Secretary to that effect.

(Signed) L. W. RITCH.
(„) HERBERT KITCHIN.
(„) L. A. DE WOLFF.
(„) G. PATERSON.
(„) LOUIS J. PLAYFORD.

THE ORIENTAL LITERARY INSTITUTION, CONJEEVARAM.

AN APPEAL.

We beg to bring to the notice of the public that in March 1896, a free Library called, the "Conjeevaram Oriental Literary Institution," was opened for the use of the Public.

2. The objects of this Institution are:—

(1) To encourage the study of the Sanskrit and the Vernacular Literatures.

(2) To bring out Vernacular School Books on Hygiene, History, Geography, Physiology, Elementary Physics and Chemistry, Geology, &c., with a view to enable our youngsters to learn these subjects, through their own language.

(3) To publish translations of, and commentaries on, select, Indian and English authors.

(4) To procure and print old Sanskrit and Vernacular manuscripts of value and usefulness.

[Again we cordially recommended the above mentioned institution to the kind attention and support of the public.—*Ed.*]

NEW ZEALAND SECTION.

[The following is inserted here, being too late for its proper place.—*Ed.*]

On her way home to Wellington Mrs. Richmond visited Woodville, and on April 6th, delivered a lecture. It caused an interesting discussion, in which the local clergyman took an active part and criticised the idea of reincarnation very freely, his arguments however being well met by Mrs. Richmond. The lecture was well reported in the press of the district and has roused fresh interest.

The Woodville Branch though small is doing very good work, thanks mainly to the energy of the Secretary. At a meeting held on April 4th, Mr. T. Gilbert was elected President for the coming year, Mrs. Gilbert being re-elected Secretary. Her address is Napier Road, Woodville.

The Section Lecture Bureau is proving of service. There is a good collection of papers, and they are now being well circulated.

The Secretary of the Wellington Branch having resigned through pressure of business, Mrs. Girdlestone has been elected to fill the position. Address: 'Tirangi,' Constable St., Wellington.

Miss Edger arrived in Auckland on April 24th. The same evening there was a reception at the residence of Mrs. Hemus at which the conversation turned very naturally on Indian affairs. On the following evening the Auckland Branch held a meeting at their rooms; the visitor gave a short address and then answered questions on the progress of the movement and the methods of work in India, all of which proved very interesting. On Sunday, April 30th, Miss Edger gave her first lecture in the Choral Hall to an audience of three or four hundred, the subject being "Theosophy as a Living Power in the World,"—an able and eloquent address.

OFFER FOR TRANSLATING A T. S. MANUAL.

We are glad to announce with thanks, that Mr. C. Bhashyam Aiyangar, B.A., Head Master of the Chittur High School; Hon. Secretary of the Oriental Literary Institution, Conjeeveram, and President of the Chittur T. S., offers Rs. 100 (to be doubled, if necessary) for a Tamil translation of any of the T. S. Manuals not previously translated in that language. Doubtless there are others who would be glad to contribute for a translation of one of these Manuals.

ADYAR LIBRARY.

The whole of Srî Madhvâchârya's works, consisting of 52 books,* have been kindly presented to the library by Sir K. Seshadri Iyer, the Dewan of Mysore, who has our sincere thanks. Other works received will be noticed next month.

R. A. SASTRY,
Librarian.

* Small, unbound sheets—1,148 pp. in all.

Printed by THOMPSON AND Co., in the *Theosophist* department of the *Minerva Press*, Madras, and published for the proprietors by the business Manager, Mr. T. VIJIA RAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST.

JULY 1899.

FINANCIAL STATEMENT.

The following receipts from 26th May to 21st June 1899, are acknowledged with thanks :—

	Rs.	A.	P.
Headquarters Fund.			
Mr. Alexander Fullerton, General Secretary, American Section, 25% Dues £20-9-3	304	7	10
„ C. Sambiah Chettiar, Mylapore	1	8	0
Honourable Otway Cuffe, General Secretary, European Section T. S., 25% £25-17-3	383	13	11
Mr. Davitt D. Chidester through Mr. A. Fullerton, Donation...	30	7	0
Mr. A. F. Knudsen, Honolulu, H. I., Donation, £30	446	2	8
Library Fund.			
Mr. C. Sambiah Chettiar, Mylapore	1	8	0
An F. T. S. of Burma	50	0	0
Anniversary Fund.			
Gudiwada Branch T. S., for last Convention food expenses ...	3	0	0
Bezwada Branch T. S. do do	2	0	0
The President's Propaganda Tours.			
Sirdar Umrao Singh	200	0	0
Dr. Balkishan Kaul	100	0	0
Daya Krishan Kaul	100	0	0
Rai Bishambha Nath	15	0	0
Lala Suraj Bhau	10	0	0
Rani Mrinalini of Pikepara	200	0	0
Through Countess Wachtmeister—			
Babu Rashbihari Mukerji	100	0	0
Babu Narendra Nath Mitra	50	0	0
Countess C. Wachtmeister, £20			

ADYAR, MADRAS, *21st June 1899.*

T. VIJIARAGHAVA CHARLU,
Treasurer, T. S.

THE PRESIDENT-FOUNDER IN CEYLON.

In company with Mr. Wilton Hack, Col. Olcott left Adyar for Ceylon, May 17th, and reached it on his return on the 15th June. He accomplished important work in the interval. Presenting Mr. Hack as his sponsor to the High Priest Sumangala, Maha-Thero, at a large public meeting at Maligakanda College, that gentleman recited the Pancha Sila and was acknowledged as a Buddhist. Col. Olcott then took him to Kandy and installed him as Principal of Dharmaraja College, *vice* Mr. H. Banbery, transferred to the Hindu Central College, Benares. Mr. Hack was introduced to the great Chiefs of the ancient Kandyan nobility, and by them received with great respect and elected a member of the Provincial Committee under the Buddhist Temporalities Act. He went to work at once and, finding the books of account of the Temple trustees in confusion, and corruption prevalent, he induced the Committee to order prosecutions of four trustees, to dismiss another and to set to overhauling all the accounts and cancelling fraudulent land-leases. Mr. Banbery left Kandy to the regret of the whole Buddhist public, whose respect and confidence he had succeeded in gaining; the great Chiefs accompanied him to the railway station, the pupils of Dharmaraja College gave him an illuminated address and several valuable gifts as souvenirs, and the priests of the two Royal monasteries, Asgiriya and Malwatte, gave him their blessings.

Colonel Olcott then went to Galle and Matara, in the Southern Province, where he found things in confusion owing to the recent death

of Proctor G. C. Jayasekara; the Mahinda College running down; the hired building it occupied ready to tumble down about the ears of the teachers and pupils; and the financial accounts of the Sinhalese National Buddhistic Fund in a most unsatisfactory state. With the help of his old and staunch friend and colleague, Mr. Thomas D. S. Amarasuriya, at whose house he was most kindly entertained, he got things in order and restored confidence. He applied to the Government Agent of the Province for a plot of land, and then collected, within two days, in Galle, over Rs. 6,000 towards buildings for the College and deposited more than half of it in the C. M. Bank of India. He visited Matara, inspected and lectured at our two schools on the same day; thence returned to Colombo where, on the 10th and 11th June he presided at a Convention of Delegates from the three Maritime Provinces—the Central, Western and Southern—which unanimously accepted his plan to consolidate all the Buddhist educational work of the Island into the hands of a "Buddhist Education Board," which should ultimately become the one official channel of communication with Government, and receive and distribute all Grants-in-Aid to schools, all cash subscriptions, gifts and other items of revenue. The Convention insisted, against his protest, in electing him Honorary President of the Board for life, and also unanimously adopted the scheme propounded by him to the Buddhist public last year, to set on foot a national movement for the self-imposition of a voluntary tax of 1 cent (Sinhalese, say about ¼ of a farthing) per capita, per mensem, on the whole Buddhist population. This should yield annually about 2 lacs of rupees or, say between £13,000 and £14,000. Despite the difficulties that suggest themselves, the Convention, composed entirely of men of note and of practical experience, was convinced that the scheme was feasible, and voted to have it put in motion at once. It was decided to engage eighteen paid canvassing agents, six for each Province, who should make a house-to-house visitation in each village, and remit the money collected to the Treasurer of the Buddhist Education Board, through the Theosophical Societies of Galle, Colombo and Kandy. The success of the plan is largely guaranteed by our having as our own property the *Sandaresa*, the tri-weekly Sinhalese paper which circulates not only throughout the whole Island but goes to all the Sinhalese traders and others who are earning their livelihood in foreign lands.

This being the monsoon season in Ceylon, the President-Founder suffered great inconvenience from rain throughout his whole tour, and the passage across the Gulf of Manaar from Tuticorin to Colombo was unspeakably uncomfortable.

THE SOUTH AFRICAN TOUR.

The President-founder's arrangements had all been made for his pioneering tour through South Africa, friends had subscribed the sum needed, and he had expected to sail from Bombay to Zanzibar on the 7th July. At the close of June, however, the cable dispatches from the Transvaal were of such a warlike nature, as to indicate that the long-expected fighting between the Boers and the British was likely to begin, and to make it an act of folly for the President-founder to stick to his programme. Our South African Branch is at Johannesburg itself, and probably our colleagues would be either drawn into military service or driven from their homes until the fighting was over. In any case the public throughout South Africa would have other things to think about besides Theosophy: *Inter armas silent leges.* So, unless the international difficulties should be settled before the 9th of August the tour of Col. Olcott will be postponed until after the next December convention and he will resume his very promising work in Ceylon. Meanwhile he will await at Adyar the turn of events.

FOUR NEW FRENCH BRANCHES.

The Hon. Otway Cuffe, General Secretary of the European Section, T.S., reports as follows:

I have much pleasure in informing you that Charters have been issued to two new Branches in France, dated May 15th, 1899. The Branches are to be known as Le Sentier and Grenoble.

The founding members of the first Branch which is situated in Paris are—

Mme. la Générale Villiers Thomassin (President) Mlle. Therese Thomassin (Secretary), Le Comte de Gramont, Mme. Z. Blech, Mlle. A. Blech, Leon Cléry and Mme. Sauvan-Deleuze.

The founding members of the Branch at Grenoble (Isère) are—

André Perrier (President), Paul Mounier (Secretary), Mme. Silet, C. Faure, Pierre Mounier, E. Brunet, Andre Perrier (fils), J. Julio, M. Belle, H. Francon, Mlle. Deliard, Mme. Poirier, Mlle. Poirier, B. Dussert, G. Durand, A. Arnaud, Mme. Arnaud, and Mlle. Taure.

Mons. M. Marandon, an old member, has also been elected Honorary President of the Grenoble Branch.

A Charter has been issued, dated May 23rd, 1899, to Mme. Charousset, Mme. Levey, Mme. Nublott, Mme. Boutier, Mlle. C. Pevim, Mme. Gandy, and Mme. Millet, to form a Branch of the Theosophical Society at Lyons, France, to be known as the Lyons Branch.

A Charter has also been granted, dated May 31st, 1899, to Mme. Aglae Fabre, Mme. Reine Houety Aze, ; Charles Lasne, Mlle. Claire Lasne, Jules Dianoux, Auguste Cahier, and Mlle. Julie Amy, to form a Branch of the Theosophical Society at Marseilles, to be known as the Marseilles Branch.

Dr. Pascal has been chosen General Secretary of the new French Section, a Charter for which wil have been issued during the present month.

BOMBAY BRANCH.

We are informed that Mr. Ramachandra Purushotam Kamat has succeeded Mr. Ragavendra Row as Honorary Secretary of the Bombay Theosophical Society.

DEATH OF AN OLD FRIEND.

Another of H. P. B.'s old and staunch Anglo-Indian friends has passed out of incarnation, the cheerful, warm-hearted, enthusiastic Mrs. Rhoda Batchelor, daughter of Major-General and Mrs. H. R. Morgan, of Ootacamund. All three were charter members of our Ooty Branch, which was formed during H. P. B.'s and my visit there in 1883. An intimate and affectionate friendship was then formed between us and it has continued unbroken up to the present time. Mrs. Batchelor possessed various talents and excelled in flower painting, story-writing, and pre-eminently in horticulture in which she was—as *Indian Gardening* tells us—"accomplished and most successful, and made bulb-culture a speciality. Horticulture in India has lost in her a valued and enthusiastic champion and exponent." She carried away with her many hearts.

ARCHÆOLOGY AND THEOSOPHY IN CENTRAL ASIA.

Under the above heading there is published, in June *Theosophic Gleaner*, an interesting letter from Mr. Ardeshir E. Reporter, Teheran, Persia, to Mr. N. F. Bilimoria, some extracts from which may interest our readers. After referring to his disappointment in not being able to obtain the necessary passports, by reason of which, he had to approach Turkey *viâ* Trans-Caucasus, the writer continues:

"Explorations in different parts of Central Asia are carried on by the Russian Government as also by the Geographical and Archæological Societies of Tiflis and Moscow by which much light is thrown regarding the ancient Irân vej, but it will take years to complete the research and we must wait patiently till then. Some ancient cities lie entirely buried underground in Chinese Tartary, and these might throw light on some important and hitherto unknown chapter of historic antiquity and enable us to know much about the ancient Aryans in course of time. Archæological researches can be effectively made by Europeans only; your hope, therefore, to see the time when the wishes of the good Colonel Olcott regarding Irânian Archæology will be realised by the Parsis, appears to be very remote indeed. It is not difficult for one like myself to travel about and see during the journey something worth knowing, but it is hard to believe that archæological survey can be undertaken through the liberality of Parsi Shetias who now-a-days are ready to offer small amounts in expectation only of large personal advantages, and who have scarcely any conception of Archæology. We must desire a prolonged life for ourselves to witness anything like enthusiasm in the Parsi community in similar matters."

"Exploration in the direction of Shuster has, after a brief stoppage, been continued and good results are apparent. Besides the period of the Hakhamanian dynasty, indications of another Persian monarchy are forthcoming, and new light is expected to be thrown on the history of ancient Persia on deciphering and duly interpreting the several cuneiform inscriptions on tablets and antiquated bricks that will be discovered. All the information I now possess is that there is ample room for research in this direction, and encouraged by the success of Monsieur J. DeMorgan, the present explorer, others will be attracted to these parts and will throw more light eventually. Dr. Sultz, a German fellow-traveller of mine, has, on my recommendation, expressed his intention of visiting those places to examine and see the operations, and I got a letter from him only the other day to that effect. I hope to receive from him detailed information on his arrival there.

"Monsieur Morgan, at the close of his Sassanian investigations, will, it appears proceed to Bakhtiar, where I had been in 1893, which is a very hard and mountainous tract. He is going there to examine certain caves in the vicinity of a peak called the Malamir, and this proceeding will, I believe, shed some further light on the history of ancient Persia. What can we expect from students of the Avastâ language, who unfortunately neglect the study of such an important subject as history? Ancient history, geology and anthropology are the auxiliaries without, which such study must be necessarily imperfect. As the Parsi disposition delights to earn credit by superficial knowledge of things we shall have to wait for many years to witness them study as they ought.

THEOSOPHY IN PERSIA.

"For the present, in order to disseminate theosophical teachings here all my energy is devoted to the study of the comprehensive and suggestive subjects of Karma and Reincarnation, which constitute stepping stones to understand the mysteries of life. Much importance is also attached to these subjects by the Sufis, and, if presented in the light of theosophy, they will be useful and welcomed. Persians are generally regarded as fanatics, but from personal experience I dare say they are of liberal views, intelligent, and particularly in favour of the theory of Panthestic evolutionism. All the past and present poets and philosophers in Persia have declared in various ways and forms their views in favor of the subject. Some years back Persian language and Persian poets and authors enjoyed high reputation in all Mahomedan countries and States and did good service by presenting the philosophy of Islam in its true light as based on Pantheistic evolutionism, Monism or Advaitism. Of the several sects of Sufis the one called Shahur-allahi is at present not less important in Persia. Sahi Allishah, the chief of this branch of Sufism, with whom I am on very good terms, is a learned poet, resident in Teheran. I have suggested to him the desirability of writing some verses based on Theosophy, as also an essay on the subject of the 'Unity of Religions' in order to turn the Islams away from the path of ignorance and, fanaticism and he has assented to both the proposals."

A HISTORICAL MS.

We have received from A. E. Buultjens, B.A., Principal of Ananda College, Colombo, a small pamphlet containing a lithographic impression of a Despatch from Philip III., King of Spain, to Don Jeronimo de Azevedo, Captain-General of the Conquest of Ceylon. The letter was written at Madrid, on the 27th January, 1607. The pamphlet also contains a brief sketch of the life of Don Jeronimo de Azevedo.

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SUPPLEMENT TO
THE THEOSOPHIST.

AUGUST 1899.

FINANCIAL STATEMENT.

The following receipts from 22nd June to 26th July 1899, are acknowledged with thanks:—

HEADQUARTERS FUND.	RS.	A.	P.
Miss I. R. Patch, through Mr. Alexander Fullerton, N. Y. £1-0-4...	15	0	0
Mr. F. W. Fernandes, Charter and Entrance Fees, £1-15-0 ...	25	13	0
Mr. H. Stone, through Mr. L. W. Ritch; Entrance and Annual Fees, £1-0-0	14	12	0
Mr. C. W. Sanders, General Secretary, N. Z. Section T. S. 25% Dues £5-9-5	82	1	0

LIBRARY FUND.			
An F. T. S. of Burma, for June 1899	50	0	0
Mr. Manecklal Gelabhai, Baroda, Donation	1	0	0

ADYAR,
MADRAS, 26*th July* 1899.

T. VIJIARAGHAVA CHARLU,
Treasurer, T. S.

WHITE LOTUS BADGES.

Just received from America, a perfect likeness of Mme. Blavatsky, in the form of a metallic badge, with pin at the back for attaching it to the dress. Size of a quarter-anna coin. Price, post free, 8 annas.

THE TAITTIRIYA BRAHMANA.

We notice that No. II. of the Conjeeveram Oriental Literary Institution Series has just been brought out—"The Taittiriya Brahmana," with *swaram*, in Telugu. Some specimen sheets have been received, and we hope to be able to give a review of the entire work in our next issue.

The circular letter says:—

Modern researches testify amply to the fact that the sacred and the philosophic literature of the East is a vast storehouse of ancient wisdom.

The political history, past and present, of India; its present low state of material prosperity; the gulf that divides the English-educated Indians from their fellow-countrymen, most of whom are sunk in ignorance; the rapid and most deplorable extinction that has been going on of the class of Pandits, deeply learned in Sanskrit and the Vernaculars; the long time that must necessarily elapse before the new class of scholars shall come into existence, adding to the deep scholarship of the East the critical and scientific study of the West; the difficulties, almost insuperable, under which only deep, original and extensive researches into the Indian philosophic and sacred literature can be carried on in these days—these and many other circumstances make it the duty of the enlightened public, as it is the prerogative of the wealthy amongst them, to give what sympathy, support and co-operation they can to movements whose object it is to revive the enlightened study of the Vedas; to rescue good, old books now perishing from total extinction; to print and publish them; and to adopt measures to bring into harmony—as far as may be—the ideas of the East and the West. The Conjeeveram Oriental Literary Institution aims at achieving these objects.

Your patronage is solicited to bring out the publications contemplated by this Institution, like the Taittriya Brahmana now published.

THE SOUTH AFRICAN TOUR.

Official letters received by the President-Founder from the South African Lodge of the T. S., Johannesburg, confirm his provisions as published last

month, that the alarming political situation in the Transvaal makes it imperatively necessary that his tour through South Africa should be put off until things have quieted down. The President-Founder, therefore, returns to Ceylon to finish his important work there for the Buddhist educational movement.

THE MURAL PICTURES IN CONVENTION HALL.

As finally completed, the bas-relief decorations in the Convention Hall at Adyar, are the following, with the names of the donors respectively.

SRI KRISHNA (standing figure) given by Mrs. Besant;

ZOROASTER (ditto) given by the Bombay Parsis;

THE BUDDHA (sitting figure) given by the Ceylon Buddhists;

THE CHRIST (standing figure) given by "A Friend";

THE KANDY PEREHERA (a procession of elephants and men) given by Ceylon Buddhists;

A BARODA SOWARI (elephants, horses and men) given by Mr. Wilton Hack and others;

FOURTEEN SYMBOLICAL RELIGIOUS PLAQUES (representing the unity of religious ideas) given by—*

The above are all made in a stucco of mixed mortar and cement, are of a light grey color, and are extremely decorative. All the sketches were made by Mr. Hack.

NEW BRANCHES.

The President-Founder.

DEAR SIR,

I have to inform you that I received a letter from Mons. Paul Gillard, dated June 18th, 1899, notifying me of the dissolution of the Ananta Branch of Paris, the members of which decided to found in its place two new Branches. The formation of one of these, the "Union" has already been notified to you, the second is the "Disciple," notified below.

June 30th, 1899. Charter granted this day to Paul Gillard, Mme. Savalle, Mme. Weise, Mlle. C. Blanck, Mme. Gillard, Jules Escande, Mme. de Backer, Mme. A. Brunnarius, Mlle. Claire Forth and Mlle. J. Tverdianski to form a Branch of the Theosophical Society at Paris to be known as the "Branche de Disciple."

A branch has also been formed in Paris, to be known as the "Union" Branch. The date of the Charter is June 24th, 1899, and the applying members are:—Paul T. Tourniel, Gustave Renard, Alphonse Froment, L. Weiscopf, Mlle. Camille Videgrain, Emile Syffert and Emile Schuffenecker.

OTWAY CUFFE,
General Secretary.

AMERICA.

On June 16th, a charter was issued to the Charlotte T. S., Charlotte Mich., with 20 charter-members. The Secretary is Mrs. Marguerite Phillips. There are now 68 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

ANOTHER BRANCH AT BUENOS AIRES.

A charter has been granted, dated 3rd July, 1899, to Sigñor F. W. Fernandes and his associates, for a Branch of the Theosophical Society, at Buenos Aires, South America, to be called the "Ananda," and forming the second at this place.

THE HINDU RELIGIOUS UNION,
AND THE
HINDU GIRLS' SCHOOL.

The Third Annual Report of the Hindu Religious Union, of Trichinopoly, is before us, and shows that much good work has been done during the past year, through the channels of its Reading Room and Theological Library, its lectures and its school work.

The Hindu Girls' School, which was started under the auspices of the Hindu Religious Union, three years ago, and which has supplied such a real want by furnishing education, combined with moral and religious instruction, to Hindu Girls, is the department to which we now wish to call especial at-

* Last subscription list not quite filled.

tention. Its present numerical strength is 140, and it has thus far been mainly supported by monthly subscriptions and occasional donations, as the tuition is free. We have been officially informed by the President of the "Union," K. S. Ganapathi Iyer, M.A., M.L., that owing to "a sudden falling off in the subscriptions" the life of the school is seriously endangered. Of the Rs. 50 and over, required to run the school, one-third is met by the Government grant, and, of the Rs. 35 additional, needed from subscriptions, only Rs. 10 are being collected. This alarming state of things reflects little credit upon the advocates of women's education in India, and if this deficit is owing to failure on the part of subscribers, to discharge their monthly obligations as due, the negligence is deserving of severe censure; but as to particulars, we are not informed. The importance of educating Hindu girls (for which such scanty opportunities have been offered in India), that they many be qualified to impart instruction to their own children and be enabled to transmit to them, by inheritance, a finer and deeper moral and intellectual tone, thus helping to elevate the coming race, need not be discussed here. The law is self-evident. For the benefit of this movement it is "proposed to institute a class of membership to be called 'Fellows of the Hindu Religious Union'" whose minimum life subscription shall be Rs. 10 which will go to the Girls' School Fund. We hope the appeal for help, which comes from this Institution, will not be allowed to pass by unheeded. The object is a most worthy one. Communications and remittances should be sent to M. R. Ry. Panchapagesa Sastrigal, B.A., Secretary of the Hindu Religious Union, and Manager of the Hindu Girls' School, Trichinopoly.

PRIZE FOR TELUGU TRANSLATION.

As the prize of Rs. 50 which was offered in the *Theosophist* for the best Telugu translation of "Light on the Path," with P. Srinivas Row's commentary, has not been competed for, it is now withdrawn; but the same is herewith offered for the best Telugu translation of Mrs. Besant's three lectures on "Dharma," which were delivered before the Benares Convention of the Indian Section, T. S., last year. Apply to the editor of the *Theosophist*.

RARE MANUSCRIPTS.

Some very valuable MSS. are now being collected for the Adyar Library. An extended tour is being made in Southern India, for this purpose, by the Librarian, who has sent in about 150 of these important MSS. from one place, and he has others in view. He thinks it will take three or four months to catalogue them.

BUDDHISTIC REVIVAL IN INDIA.

An interesting discussion is going on in the *Hindu* on this subject, between "A Patriot," who advocates the revival of Buddhism as the panacea for the social inequalities which exist in India, and "X. Y. Z.," who opposes the idea: "A Patriot's" latest article contains the following remarks:—

"I have got the highest regard for Swami Vivekananda and Mrs. Annie Besant. The latter especially has at a great personal sacrifice come to this country to create in the minds of the people a love for their religion. But the good they have effected here is little. What have they done for the lower castes? What would they say to the causes of the Shanar-Maravar Riots? These latter show that there is more to be done at home than outside in England or America. They preach excellent discourses on love and sympathy and the comfortably placed Brahmins applaud them, but do they shed a ray of hope on the down-trodden masses? I mean, religiously. No. Lectures are delivered throughout the country, dwelling on the greatness of the Hindu religion, but they strike the audience only as intellectual feats and nothing else. What is the good that twenty years of Theosophical preaching have done for the Shanars?"

Theosophy has done this immense good, it has presented, accentuated and defended, as was never done before, the reasonableness of the old theory of Karma, and made it familiar not only throughout India but throughout the world. There is scarcely a country where the idea has not been expounded and been received with gratitude by the best minds of the day. It has shown that the present births of Shanar, Pariah and Brahman are equally due to the operation of this cosmic law; thus warning the higher

castes that they may lose their present status in future incarnations unless they live up to the ideal obligations imposed by high birth; and cheering the outcaste with the hope of future social elevation if they deserve it by their conduct in the present life. In the schools founded for the Panchamas by leaders of the Theosophical Society this law is taught to every pupil and inscribed on the walls of the school-houses. To effect so tremendous a sociological change as "A Patriot" aspires to, requires generations, it cannot be effected within a few years, and his blindness to this fact makes him fail to convince his readers, no less than the prejudiced view of his opponent. Certainly there is a boundless field for the Buddhists to exploit when the educational movement in Ceylon, begun and managed by Buddhist members of the Society in question, shall have gone far enough to bring on and fire with religious zeal a class of Sinhalese Buddhist youth, Buddhist Vivekanandas, so to say, who will devote their lives and use their talents for the spread of the Buddhist Dharma to foreign countries. That, too, is a question of time. "Hasten slowly" was the motto of Sir Christopher Wren, the architect of St. Paul's Cathedral. Meanwhile, let our "Patriot" work as well as talk.

AN IMPORTANT SUGGESTION.

A correspondent of *The Hindu*—himself a Hindu, and engaged in mercantile pursuits in Bulgaria—seeks to rouse his brother Indians from their chronic apathy. He has learned to prize India more, after his contact with the people of other nations. He suggests that it would be easy for them to achieve a glorious success for themselves and their nation if they would but rise to the occasion and make a little judicious effort. He says:

"For example, for decades past you have been sitting at the feet of foreign professors to learn a bit of any knowledge they may have imported from their own national factories. And because the knowledge comes from a pair of white lips, or through books written by white fingers, you consider it valuable and necessary, ignoring or slighting the stupendous stores of information contained in your own ancient literature. European ideas are good in their own way. But why confine your appreciation exclusively to them? Or rather why neglect for their sake your own that are excellent? They may not be deemed valuable by the foreigner in India. But out here in Europe they are held in high esteem. An European, when he comes across an intelligent, educated Indian, looks upon him as a sort of a find, and tries to get out of him as much of his ancient lore as possible. I have no objection to the introduction into India of the new thoughts and ideas of modern Europe. On the other hand I would strongly support it; they will, without doubt, do good to us. But shall we give up our own ancient and glorious knowledge? Shall we be ashamed to open a book of our ancient sages, think them merely fools and madmen because our European Professors do not like them or happen to agree with them? A Sishya cannot have the same honour as his Guru. And as between India and Europe there cannot be any doubt as to who is the teacher and who the pupil. As a matter of fact, Europe is appealing to India to-day, 'Be my Guru, teach me something, the things, if you like, which you call trashy nonsense.' What is the meaning of the Theosophical Society, the meaning of the study of Buddhism that so many great men devote themselves to in Europe, the translation of Buddhistic scriptures and ancient Hindu books like the Rig Veda, into the European languages? What does all this mean if not an indirect appeal to India to guide Europe—at least spiritually? Do you think that the Europeans admire Indian thought and ideas merely as novelties or curiosities? The Europeans are outwardly a proud people—and good reason they have to be proud, for they know what liberty is, they have worked out their own political emancipation at considerable sacrifice. But they have hearts which are soft and sympathetic, that can appreciate merit and worth wherever they be found. And they are practically saying to you, 'We are all Aryans, and you are the eldest brothers of the family. And shall we not understand and know each other?'"

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SUPPLEMENT TO
THE THEOSOPHIST.

SEPTEMBER 1899.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY
PRESIDENT'S OFFICE,
ADYAR, *2nd August* 1899.

The Society is to be congratulated upon the formation of a French Section, the eighth on our list. The following official documents will explain themselves:—

LONDON, *11th July, 1899.*

THE PRESIDENT-FOUNDER,
Adyar, Madras.

DEAR SIR,

Herewith I have the honour to transmit for your favourable consideration the demand of seven of the Branches in France—belonging to the European Section—to be formed into a new body to be entitled "The French Section," and I trust you may see fit to grant the Charter as requested.

* * * *

I have the honour to be,
Yours fraternally,
(Sd.) OTWAY CUFFE,
General Secretary, European Section.

P.S.—Since the application was signed by the French Branches, the "Ananta" Branch has dissolved and two Branches have been created in its place, i.e., "Union Branche," and "Disciple Branche." There are, therefore, eight Branches in all now.

TO COLONEL H. S. OLCOTT,
President-Founder of the Theosophical Society.

The undersigned, Commandant D. A. Courmes, senior French member of the Society, and Member of the Executive Committee of the European Section, has the honour to present to you the following request:—

The first seven French Branches of the Theosophical Society, being desirous of organizing themselves into a French Section, hereby apply to the President-Founder for a Charter for the same.

They bind themselves to conform to the constitution of the Theosophical Society, and have pleasure in offering to the President the expression of their respect, devotion and affection.

Their esteemed brother, Doctor Th. Pascal, President of the "Lotus Bleu" Branch, of Toulon, has been unanimously chosen as General Secretary of the future Section, and has kindly accepted the responsibilities thus offered him.

The Presidents and Secretaries of the above-mentioned seven Branches, and Commandant Courmes, have signed, in testimony of their concurrence, the present request:—

D. A. COURMES,
21 Rue Tronchet, Paris. *Director of the Revue Théosophique Français.*

Presidents.	Secretaries.	Branches.
PAUL GILLARD	G. RENARD	Ananta.
VILLIERS G. THOMASSIN	T. THOMASSIN	Le Sentier.
MRS. T. M. TERREL	CH. PAHON	Nice.
DR. TH. PASCAL	JANE G. RUGER	Toulon.
A. PERRIER	G. MONNIER	Grenoble.
MARIE CHAROUSSET	JEANNETTE SEVEZ	Lyons.
A. FABRE	C. LASNE	Marseilles.

The above request, having the concurrence of the European Section and meeting with my hearty approval, is hereby granted, and the Recording Secretary will forward to Commandant Courmes, for transmission to Dr. Th. Pascal and his associates, a Charter in the usual form, for the formation of the French Section of the Theosophical Society.

H. S. OLCOTT, P. T. S.

In compliance with the foregiong Executive Notice the undersigned issues the following Charter and declares the French Section constitutionally formed and registered.

W. A. ENGLISH,
Recording Secretary, T. S.

CHARTER.

THE THEOSOPHICAL SOCIETY.

FOUNDED MDLXXV.

PRESIDENT'S OFFICE,
ADYAR, *2nd August* 1899.

I, the undersigned, President-Founder of the Theosophical Society, by virtue of the authority vested in me, do hereby authorize the Fellows of the Theosophical Society in the Republic of France to organize, under the provisions of the Society's Constitution and Rules, a body to be known as the French Section of the Theosophical Society.

In testimony whereof, I have signed this Charter and affixed the Society's seal at Adyar on the day above written.

(Sd.) H. S. OLCOTT,
President.

FINANCIAL STATEMENT.

The following receipts from 27th July to 23rd August 1899, are acknowledged with thanks:—

		Rs.	A.	P.
HEADQUARTERS FUND.				
Mr. Thomas Coule Barlow, Simla.	Donation	47	8	0
„ N. Ramasami Naidu, Kottur ...	... ...	1	0	0
„ C. Sambiah, Mylapore ...	... ...	3	0	0
„ Wilton Hack, for	bas relief work ...	10	0	0
A Friend	do ...	10	0	0
Parsis through B. Lodge, Bombay,	do ...	24	8	0
Colombo Buddhists through Mr. Perera	do ...	30	0	0
Galle Buddhists through Mr. O. A. Jayasekara,	do ...	15	8	0
Mrs. Annie Besant,	do ...	10	0	0
LIBRARY FUND.				
An F. T. S. of Burma	... ...	50	0	0
Row Bahadur R. Sooriah Row Naidu Garu	... ...	20	0	0
Mr. C. Sambiah, Mylapore	... ...	3	0	0
ANNIVERSARY FUND.				
Mr. K. Srinivasa Iyer, Tenali	... ...	2	0	0

ADYAR, MADRAS,
23rd *August* 1899.

T. VIJIARAGHAVA CHARLU,
Treasurer, T. S.

SANSKRIT MSS.

The following MSS. have been presented to the Adyar Library by K. S. Srinivasam Pillai, Vakil, and President of Tanjore T. S.: Kaulopanishad, Bhavanopanishad, Sripuropanishad, and Navaratnamâlikâ with Bhaskararâya's commentary and Vâkyasudhâ. These are very important works on Mantra Sastra. The donor will please accept our sincere thanks. Many rare collections in this line are now being made by our Librarian.

LECTURE ON "MANTRA SASTRA."

A correspondent of the *Hindu* in alluding to a recent address on "Mantra Sastra" delivered by R. Ananthakrishna Sastri, of the Adyar Library, before the Tanjore T. S., says:

"The Lecturer in an entertaining address in Tamil showed by apt quotations from ancient writings illustrated by felicitous references to contemporaneous practices in other parts of India how White Magic came to degenerate into and to become confounded with Black Magic, how Saktism, originally highly spiritual, grew gradually * * * to be a reproach, and now it is the duty of each lover of the Aryan religion to remove the abuses and to restore the Mantra Sastra to its original purity."

OBITUARY.

The President of the local T. S. Branch at Nellore, Mr. M. Parthasarathy Naidu, passed quietly away on the morning of August 3rd, after a short and painless illness. He formerly served the Government many years, and was an honest, kind and truly sympathetic man who never refused aid to the suffering, an earnest student of Vedantic literature in Sanskrit, and an honored Theosophist, who is mourned, not only by his relatives and personal friends, but by his townspeople of Nellore.

WHITE LOTUS BADGES.

Those neat little badges containing an excellent likeness of Madame Blavatsky (as noticed in August Supplement), are having a rapid sale,—the price should have been given annas 10, as it has to be sent by parcel post.

To

The President of the Theosophical Society.

DEAR SIR AND BROTHER,—Agreeably to rule 29 of the rules as revised in General Council at the Convention in December 1897, enjoining that the Society's accounts shall be yearly certified by the Auditors, we have carefully examined the accounts of the Society for the year from 25th December 1897 to 25th December 1898 and found them correct. The several items of receipts and expenditure are supported, the former by letters, &c., from the parties who sent the money, and the latter by vouchers from the parties who received the payments and by accounts signed by Col. Olcott. We suggest for the favorable consideration of the President that a separate account showing the loans given and recovered, and taken and cleared, and advances given and recovered either by work done or by cash, be maintained for each fund, and that we may at a glance see the loans and advances that are outstanding at the end of the year.

We remain,

Yours fraternally,

C. SAMBIAH.

S. V. RANGASWAMI.

7th August 1899.

Account current of the Theosophical Society for the

Particulars of Receipts.	Receipts.											
	By Cash.			By transfer.			Total.			Grand Total.		
	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Balance on 24th December 1897.												
Permanent Fund ...	...	...	...	...	...	...	25,096	9	0			
Anniversary do ...	...	...	...	...	...	...	259	1	3			
Library do ...	...	...	...	...	...	...	215	6	8			
Headquarters do ...	...	...	...	...	...	...	2,718	10	7			
Subba Row Medal do ...	...	...	...	...	...	...	602	8	7			
Blavatsky Memorial do ...	...	...	...	...	...	...	2,946	9	3			
Olcott Pension do ...	...	...	...	...	...	...	2,793	11	6			
White Lotus do ...	...	...	...	...	...	...	...	...	...			
										34,632	8	10
Permanent Fund ...	16	12	7	...	...	...	16	12	7			
Anniversary do ...	185	8	0	...	...	...	185	8	0			
Library do ...	1,508	1	8	2,250	0	0	3,758	1	8			
Headquarters do ...	8,461	8	2	2,290	3	0	10,751	11	2			
Subba Row Medal do ...	738	12	0	...	...	...	738	12	0			
Blavatsky Memorial do ...	245	3	2	...	...	...	245	3	2			
Olcott Pension do ...	230	12	0	...	...	...	230	12	0			
White Lotus do ...	148	9	3	...	...	...	148	9	3			
Total...	11,535	2	10	4,540	3	0	16,075	5	10	16,075	5	10

Detail of Balances on different Funds—	Rs.	A.	P.
Permanent Fund	25,113	5	7
Anniversary do	51	0	1
Library do	590	10	6
Headquarters do	707	0	3
Subba Row Medal Fund	1,225	8	7
Blavatsky Memorial Fund ...	2,691	12	5
Olcott Pension Fd.	2,521	7	6
White Lotus Fund	148	9	3
Total...	33,049	6	2

period from 25th December 1897 to 25th December 1898.

Particulars of Outlays.	Outlays.											
	By Cash.			By transfer.			Total.			Grand Total.		
	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Permanent Fund ...	...	...	...	...	...	...	...	...	...			
Anniversary do ...	393	9	2	...	...	...	393	9	2			
Library do ...	3,382	13	10	...	...	...	3,382	13	10			
Headquarters do ...	9,780	2	6	2,983	3	0	12,763	5	6			
Subba Row Medal do ...	115	12	0	...	...	...	115	12	0			
Blavatsky Memorial do ...	...	...	...	500	0	0	500	0	0			
Olcott Pension do ...	103	0	0	400	0	0	503	0	0			
White Lotus do ...	...	...	...	...	...	...	...	...	...			
Total...	13,775	5	6	3,883	3	0	17,658	8	6	17,658	8	6
Balance on December 1899.												
Amount lent to Babu Sremantraj and Krishna Row at 10½ p. cent. on Mortgage of Lands in the North-West Province ...	...	...	...	...	...	...	20,000	0	0			
Amount lent to Mr. O. Cundasawmy Mudaliar, his brother and their minor sons, on mortgage of the Building at 10½ p. cent. ...	...	...	...	...	...	...	10,000	0	0			
Deposit in Madras Bank as per Bank Pass Book ...	...	...	...	...	...	...	501	15	7			
Post Office Savings Bank Deposits.	Rs.	A.	P.									
Permanent Fund	9	13	9									
Anniversary do	3	2	0									
Headquarters do	103	2	0									
Library do	6	4	9									
Subba Row Medal do	619	12	9									
	...	...	...	...	...	...	742	3	3			
Cash in London on Wachtmeister Bank, (Limited) in the name of H. S. Olcott ...	...	...	...	...	...	...	129	6	0			
Cash in the Safe ...	...	...	...	...	...	...	1,675	13	4			
										33,049	6	2

MYLAPORE,
7th August 1898.

C. SAMBIAH.
S. V. RANGASWAMI.

VERNACULAR TRANSLATIONS.

Those who intend to make Vernacular translations of any of Mrs. Besant's works will please bear in mind that a committee was chosen, at the last Convention of the Indian Section T. S., at Benares, whose duty it is to examine all such translations *before publication*, with regard to the accuracy of meaning in the Vernacular rendering. Such MSS. should be sent to the committee on Vernacular Translations, c/o General Secretary of the Indian Section, Theosophical Society, Benares, N. W. P.

A LECTURING TOUR ON BEHALF OF THE BENARES HINDU COLLEGE.

A Correspondent of *the Hindu* writes :—"Mr. T. Ramachandra Row, B.A., a retired Sub-Judge, accompanied by Mr. J. Sreenevasa Row, left Gooty, recently, on a lecturing tour. A man of culture and spotless character, of strong conviction and enthusiasm is this retired official. He has resolved to dedicate the closing years of his life to labor connected with the Hindu College and the spiritual advancement of his fellow-countrymen. He has a large family, and yet he thinks the family concerns have hereafter only a small claim on his time. Every year he will travel for a larger part of it from place to place, lecturing and appealing to educated people, to work and co-operate for higher ends. This he intends to do at his own expense—though he is by no means a rich man—of course, without any remuneration from anybody. Such a person is entitled to a respectful hearing and a sincere and earnest following. And his lieutenant, Mr. J. Sreenevasa Row, has, in spite of domestic difficulties and impediments, determined to devote most of his time to this noble work. He is an eloquent Telugu speaker, with a rich memory for religious lore, and as simple, enthusiastic and good-natured as his chief. They may not be able to collect large funds for Mrs. Besant's College, but they are sure to impress their hearers with clearer views of Hindu religion, and leave a sweet and pure influence behind them wherever they may go, to steadily leaven the mass. They have gone to Cuddapah and thence will proceed to the Northern Circars. I hope the more earnest and religious-minded among our people will accord them a sympathetic and hearty welcome."

Printed by THOMPSON AND CO., in the *Theosophist* department of the "*Minerva*" *Press*, Madras, and published for the proprietors by the Business Manager, Mr. T. VIJIA RAGHAVA CHARLU, at Adyar, Madras.

Adyar Library

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THE THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM.

CONDUCTED BY H. S. OLCOTT.

VOL. XX. No. 1.—OCTOBER 1898.

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MADRAS:
PUBLISHED BY THE PROPRIETORS
AT THE THEOSOPHICAL SOCIETY'S HEAD-QUARTERS, ADYAR

MDCCCXCVIII.

NOTICE.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this or any other Journal, by whomsoever expressed, unless contained in an official document.

The *Theosophist* will appear each month, and will contain not less than 64 pages of reading matter. It is now in its 20th year of publication. The Magazine is offered as a vehicle for the dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences; contributions on all of which subjects will be gladly received. All literary communications should be addressed to the Editor, Adyar, Madras, and should be written on one side of the paper only. Rejected MSS. are not returned.

Press MSS. go by post at newspaper rates if both ends of the wrapper are left open.

No anonymous documents will be accepted for insertion. Contributors should forward their MSS. in the early part of the month. Writers of contributed articles are alone responsible for opinions therein stated.

Permission is given to translate or copy articles upon the sole condition of crediting them to the *Theosophist*.

Only matter for publication in the *Theosophist* should be addressed to the Editor. Business letters must invariably go to the "Business Manager."

AGENTS.

The *Theosophist* Magazine and the publications of the Theosophical Society may be obtained from the undermentioned Agents:—

London.—Theosophical Publishing Society, 26, Charing Cross, S. W.

New York.—Theosophical Publishing Society, 65, Fifth Avenue.

Boston.—Colby and Rich, Bosworth Street; The Occult Publishing Co., P.O. Box 2646.

Chicago.—Miss Netta E. Weeks, Secretary, Central States Committee of the Theosophical Society, 26, Van Buren St.

Paris.—Mme. Savalle, 46, Rue Ste. Anne.

San Francisco.—Manager, *Mercury*, Palace Hotel.

Australia.—Mrs. W. J. Hunt, Hon. Manager, 80, Swanston Street, Melbourne; or, H. A. Wilson, 42, Margaret St., Sydney.

New Zealand.—C. W. Sanders, Mutual Life Buildings, Lower Queen Street, Auckland.

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Money Orders or Cheques for all publications should be made payable only to the Business Manager, *Theosophist* Office, and all business communications should be addressed to him at Adyar, Madras. *It is particularly requested that no remittances shall be made to individuals by name, as the members of the staff are often absent from Adyar on duty.*

THE JOURNAL OF THE MAHA BODHI SOCIETY.

Editor:—H. Dharmapâla, 2, Creek Row, Wellington Square, Calcutta. Subscription Rs. 2. A most interesting Buddhistic periodical.

NOTICE.

Subscribers to the THEOSOPHIST should notify any change of address to the Business Manager, so that the Magazine may reach them safely. The Proprietors of the THEOSOPHIST cannot undertake to furnish copies gratis to replace those that go astray through carelessness on the part of subscribers who neglect to notify their change of address.

Great care is taken in mailing and copies lost in transit will not be replaced.

The Theosophical Society.

INFORMATION FOR STRANGERS.

THE Theosophical Society was formed at New York, November 17th, 1875. Its founders believed that the best interests of Religion and Science would be promoted by the revival of Sanskrit, Pali, Zend, and other ancient literature, in which the Sages and Initiates had preserved for the use of mankind truths of the highest value respecting man and nature. A Society of an absolutely unsectarian character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthen the waning religious spirit. The simplest expression of the objects of the Society is the following:—

First.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second.—To encourage the study of comparative religion, philosophy and science.

Third.—To investigate unexplained laws of Nature and the powers latent in man.

No person's religious opinions are asked upon his joining, nor his interference with them permitted, but every one is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

The Head-quarters, offices, and managing staff are at Adyar, a suburb of Madras, where the Society has a property of twenty-seven acres and extensive buildings, including one for the Oriental Library, and a spacious hall wherein annual Conventions are held on the 27th of December.

The Society is not yet endowed; but there is a nucleus of a Fund, the income from the investment of which is available for current expenses; these are mainly, however, met by donations, and one-fourth of all fees and dues collected by Sections, and fees and dues from non-sectionalised countries.

All Bequests intended to benefit the *Society as a whole*, must be made to "The Trustees for the time being of the Theosophical Society, appointed or acting under a Deed of Trust, dated the 14th of December 1892, and duly enrolled."

The Society, as a body, eschews politics and all subjects outside its declared sphere of work. The Rules stringently forbid members to compromise its strict neutrality in these matters.

The *Theosophist* is private property, but under the Revised Rules it is the organ of the Society for the publication of official news. For anything else in the Magazine, the Society is not responsible.

Many Branches of the Society have been formed in various parts of the world, and new ones are constantly being organised. Up to Dec. 27, 1897, 492 charters for Branches had been issued. Each Branch frames its own bye-laws and manages its own local business without interference from Head-quarters; provided only that the fundamental rules of the Society are not violated. Branches lying within certain territorial limits (as, for instance, America, Europe, India, &c.,) have been grouped for purposes of administration in territorial Sections. For particulars, see the Revised Rules of 1896, where all necessary information with regard to joining the Society, &c., will also be found; to be had free on application to the Recording Secretary of the Theosophical Society, Adyar, Madras; or to the General Secretaries of the Sections, as follows:

In Europe, apply to Hon. Otway Cuffe, 19, Avenue Road, Regent's Park, N. W., London. In Scandinavian countries to A. Zetterstén, Nybrogatan, 30, Stockholm, Sweden. In Holland, to W. B. Fricke, Amsteldijk, 76, Amsterdam. In India, to Bertram Keightley, Benares, N.W.P., India. In America, to Alexander Fullerton, 5, University Place, New York City. In Australia, to J. Scott, M. A., 42, Margaret St., Sydney, N. S. W. In New Zealand, to C. W. Sanders, Mutual Life Buildings, Lower Queen Street, Auckland. In Ceylon, to Mrs. M. M. Higgins, Museus School and Orphanage for Buddhist Girls, 8, Brownrigg St., Cinnamon Gardens, Colombo; or to Mr. H. S. Perera, 61, Maliban St., Colombo.

THE BHAGAVAD-GITA

WITH

SHRI SHANKARACHARYA'S COMMENTARY

TRANSLATED INTO ENGLISH,

BY A. MAHADEVA SASTRI, B. A.,

Curator, Government Oriental Library, Mysore.

Price, Cloth bound Rs. 4. Stiff boards Rs. 3, postage, &c., extra.

Apply to the Author, or to the Manager, *Theosophist*, or to Messrs. Thompson & Co., Broadway, Madras.

CORRESPONDENCE NOTICE.

To save needless trouble, always observe the following rules:-

1. All correspondence from any country about Head-Quarters (Non-Indian) T. S. business, address to *The Recording Secretary*, and all cash remittances for the support of Head-Quarters, to the *Treasurer, T. S.*, ADYAR, MADRAS. Cable telegrams address "OLCOTT, MADRAS."

2. Letters to myself should be addressed to me at Adyar: confidential ones to be marked "Private."

3. All letters about Indian Branch work and Fellows, applications for membership in *India*, and for blank forms, and all fees, dues and donations for the support of the work in India only, address to THE GENERAL SECRETARY, INDIAN SECTION T. S., Benares, N. W. P., India. Telegraphic and cable Address: BESANT, BENARES.

4. All business relating to the *Theosophist* and orders for books and publications of all kinds, address only to *The Business Manager, Theosophist Office*, ADYAR.

5. All matters for publication in the *Theosophist* and books for review, address only to *The Editor of the Theosophist*, ADYAR.

ADYAR, *January 1895*. H. S. OLCOTT, P. T. S.

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By Pratapa Chandra Roy, C.I.E.

The Text and its English Translation.

(Both Complete, price further reduced.)

To meet the costs of the suit filed in the Calcutta High Court against one Manmatho Nath Dutt for infringement of copyright, &c., 100 copies of both Text and Translation will be sold at the further reduced price of Rs. 5 and Rs. 20 respectively, per copy, inclusive of all charges.

All remittances payable to Mrs. Sundaribala Roy, at No. 1, Raja Guru Dass Street, Calcutta.

Apply to
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Manager, D. P. Karyalaya.

ENGLISH PERIODICALS.

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A Monthly Magazine devoted to Theosophy.

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"REGISTERED" M 91.

LIBRARY

THE THEOSOPHIST

A MAGAZINE OF

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CONDUCTED BY H. S. OLCOTT.

VOL. XX. No. 2.—NOVEMBER 1898.

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MADRAS:
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MDCCCXCVIII.

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Conducted By H. S. Olcott.

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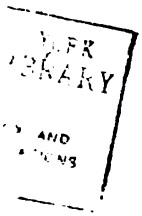

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A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM.

CONDUCTED BY H. S. OLCOTT.

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